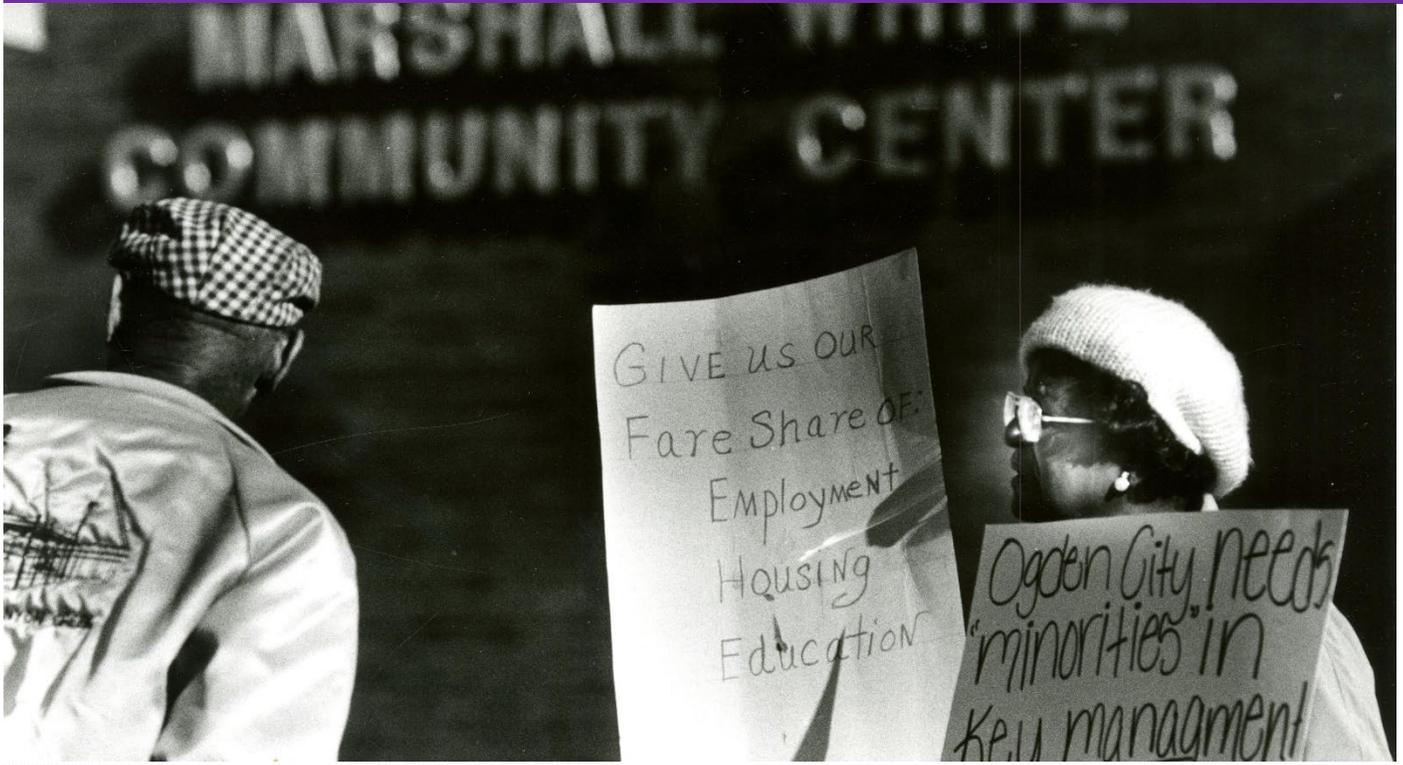


Beyond Suffrage: Ogden, Utah and Civil Rights 1945-1975



Social Studies
Grade Level: All

Overview

How did women of color in Ogden claim their rights as citizens of the United States, and how did they use their voices to rise above resistance to integration? Through viewing photographs, questionnaires, and flyers, students will learn about activists involved in the civil rights movement in Ogden City who fought for integration in public schools and quality education for Hispanic and African-American children in the 1950s-60s.

Student Goals

- Students will learn about de facto segregation that was practiced in northern cities and how African-American communities were affected by multiple systems of racial inequality with regard to jobs, housing, and schools.
- Students will learn about individuals, such as Betty Gillespie, Mae Parry and Lionila Saenz, who participated in the civil rights movement in Ogden and thus played a role in the fight for racial equality.
- Through analyzing primary sources (photographs, questionnaires, and flyers) students will observe the various

Common Core State Standards

Grade 3:

CCSS.ELA-LITERACY.RI.3.1

Ask and answer questions to demonstrate understanding of a text, referring explicitly to the text as the basis for the answers.

Grades 6-8:

CCSS.ELA-LITERACY.RH.6-8.7

Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts.

Grades 11-12:

CCSS.ELA-LITERACY.RH.11-12.2

Analyze in detail how a complex primary source is structured, including how key sentences, paragraphs, and larger portions of the text contribute to the whole.



tactics and strategies that activists used to address segregation in Ogden schools and incite action.

- Students will create murals commemorating the work of activists who had a local impact.

Key Terms/Vocabulary

- Segregation
- Jim Crow
- Discrimination
- Boycott
- Integration
- Civil Rights

Key Figures

- Bettye Gillespie
- Lionila Saenz
- Mae Parry

Organizations

- National Association for the Advancement of Colored People
- Utah State Committee against Discrimination in Housing
- Congress of Racial Equality (CORE)
- League of Women Voters

Timeline of Events

1963: JFK proposed Civil Rights Act

1964: Civil Rights Act: prohibits discrimination

1965: Voter Rights Act after Selma, AL

1968: Housing Act: Against Redlining. Ogden Rep. Laurence Burton voted against the act.

1970: Health, Education, and Welfare conducted a review of Ogden schools and notified the school district that it was operating “a racially identifiable school, namely Hopkins Elementary”

1970: Ogden School District implemented a Voluntary Plan to Reduce Minority Group Isolation and Its Effects

1971-1972: Ogden City School District modified high school curriculum to include cultural and historical materials about minority groups

1971-1972: Ogden City School District started offering training workshops for staff and administrators to change attitudes about cultural and racial differences

1973: Ogden City School District hired curriculum advisors to act as a liaison between the schools and the minority communities

1974: Ogden City School District implemented remedial math and reading classes



INTRODUCING RESOURCES 1-5

Even though the 14th Amendment officially guaranteed all men the right to citizenship in 1868, women and men of color were denied their privileges of voting and inclusion to society throughout the next century. Here in Ogden, people of color faced discrimination and segregation similar to that faced by others nationally. Ogden practiced de facto segregation in housing and real estate, public accommodation, and education. Black people in Ogden could only live between 24th and 30th streets west of Grant Avenue, which facilitated the segregation of Hopkins Elementary School. Additionally, many restaurants, public facilities, and recreation centers were open to whites only. Some of these areas included the famous Lorin Farr Park and pool which excluded Black children from playing there; 25th Street only allowed Black customers on the south side of the street; and only two hotels allowed Black guests.

During the Civil Rights Movement of the 1960s, women of color were particularly instrumental in advocating for their rights. The League of Women Voters investigated segregation and prejudice in Ogden while informing voters about issues, organizing support for local and national civil rights legislation, with support from advocate Bettye Gillespie and the NAACP. Latina activists such as Lionila Saenz were also instrumental in gaining civil rights at this time through the group Spanish-Speaking Organization for Community Integrity and Opportunity (SOCIO), working on primarily working and housing conditions for Latinos in Ogden. Mae Parry, a Shoshone leader, also worked to enlighten the public on Shoshone history locally and nationally.

Civil rights and integration were divisive issues in Ogden. While Ogden's Representative Laurence Burton initially supported many civil rights bills, he voted against the 1968 Fair Housing Act prohibiting redlining due to his condemnation of protests. The public's perception of civil rights was varied; in the Standard Examiner's letters to the editor section, a debate on integration was frequent. For instance, this is seen in the letters between Lorane Orme who claimed integration caused trouble, and Betty Moore who argued that integration benefited every race. Throughout the following decade, Ogden was desegregated. However Ogden continued to debate on discrimination, civil rights, and inclusion in society have continued to refine our nation's approach to "life, liberty, and the pursuit of happiness."

Resource 1



Bettye Gillespie

Bettye Gillespie is a local pillar of civil rights activism. She led for change on councils such as The National Association for the Advancement of Colored People (NAACP), the Utah State Merit System Council, and the Institutional Council of the University of Utah among other prestigious boards and appointments, as well as pursuing a career advocating for people of color as the Equal Opportunity Officer at Hill Air Force Base. In her personal life, she was also intimately involved with civil rights. She was a leader of the NAACP for many years while her husband Jim served as president of the NAACP. Throughout her life in the Ogden area, she advocated for integration and equal rights in schools, housing, and public accommodations. She faced personal risk in doing so, facing harassment and culminating with her Riverdale home being vandalized.

“Mrs. Ballif of Provo is to be congratulated for introducing H.B. 83 in the House of Representatives. She is one of the very few who recognize the need for a civil rights bill in Utah. It has long been contended that no racial problems exist here and that the passage of a civil rights bill would be redundant legislation and therefore without merit.

He who holds to this fallacy is obviously not a Negro. If he were capable of projecting himself into the place of a Negro, and if he could for a single day put on the shoes of a Negro and walk around in them, this is what he would find:

That no matter how well educated and well qualified he was, he could not find a job commensurate with his ability. That no matter how well behaved and well appearing he may be, he would not be served in most public places. That though he may be financial solvent and may have every desire to improve his circumstances, he could not buy a decent home. He would find himself embarrassed and humiliated at every turn; his woman would generally be treated with disrespect. He would discover that discrimination in Utah is subtle, but vicious. That it is imbedded in the tradition and heritage of this state.

He would then make some frustrated attempt to comprehend his own plight; he would seek a solution; he would look everywhere. He would look to religion; he would appeal to every human emotion; he would appeal to logic. He would determine that education is a slow process. Legislation, he would finally ascertain, is his best recourse. Education, human understanding and all the others would eventually follow as a natural sequitur.”

Bettye Gillespie - Feb. 15, 1961



Lionila Saenz

Lionila Saenz was the head of the Women's Bureau in the Department of Labor which worked to expand services to minority populations. She was the Governor's Advisory Council on Spanish-speaking Affairs. She worked as a research housing analyst in Ogden, Utah for the Utah State Rehabilitation Services. She also was involved with Spanish-speaking Organization for Community Integrity and Opportunity (SOCIO). She helped to improve living and working conditions for women and Latinos and served on the Utah Migrant Council, where she helped to find housing for Latinos.

" We have suffered so many injustices by so many people in so many ways. Women throughout the United States suffer. The idea that women are worth less than men dates back to the Bible. Moses said men are worth 60 shekels; women 30. It is interesting to note that in the United States, despite the antiquity of this idea and the fact that progress is being made to change its myth, the Chicana is considered worth even less.

I see the Chicana seeking equal opportunity while the Anglo woman is seeking more equal rights. Too often, Chicanas are not even funneled into jobs. At least let us come into the job world. There is this myth about Chicanas not wanting to work. Baloney! We aspire and are capable and can do the job. Women with college degrees generally earn about as much as male high school graduates. Women must be doubly skilled to compete and the Chicana not only has to be doubly qualified but we have to become Houdinis to master all the tricks in the bag. We must seek relief from the discrimination which is so rampant.

Fair employment is the major thing to be dealt with in the 1970s. The government is taking a hard look at discrimination. We must take action. You have the ability to pull yourself up. Go to school at night if necessary. Learn something new. Let no one tell you you are disorganized, unqualified or incompetent. Sabe tus derechos! Know your rights!" – Lionila Saenz, November 12, 1972



Mae Parry

A leader of the Northwestern Band of Shoshone Nation, Mae Timbimboo Parry was an advocate and historical recorder of Shoshone history. She received her education at Bear River High School, the first Native American to graduate from that school, and went on to study at LDS Business College. Most notably, she worked tirelessly to change the historical narrative surrounding the Bear River Massacre, previously called the Battle of Bear River. Throughout her early life, she learned oral histories from her grandfather, Yeager Timbimboo, who survived the massacre. She also served on the White House Council for Indian Tribal Affairs. Her other accomplishments include the Utah Mother of the Year Award and the Utah Women's Achievement Award.

"I've been telling this story for so long, I felt I was like the Lone Ranger. I'll say it was a massacre until my dying day." Her group was behind the passage of a resolution by Utah and Idaho legislators supporting a battle of Bear River Monument. She insisted the word "battle" had no place in commemoration of a massacre and threatened to file a law suit."- Mae Parry, Salt Lake Tribune March 4, 1990.

Document-Based Questions

- Based on the bios and quotations, what does citizenship and rights mean to each of these women? For example, what does citizenship and rights mean to Bettye Gillespie, Lionila Saenz, or Mae Parry?
- The 14th amendment grants citizenship to anyone born in the U.S. and forbids states from depriving "any person of life, liberty, or property, without due process of law" or denying any person equal protection of the law." How does the Fourteenth Amendment connect to the issue of Suffrage and Civil Rights?
- Why would a woman like Betty Gillespie or Lionila Saenz, who would be prohibited from voting because of their race even after the passage of the 19th Amendment, still campaign for women's right to vote?

Resource 2 & 3**League of Women Voters**

The League of Women Voters was a public interest group in Ogden, Utah, that acted on political issues and strived for citizen participation and the right for all citizens to vote and protect individual liberties. The League of Women Voters also worked to inform voters and investigate issues. During the 1960s, they conducted questionnaires and interviews about minority issues such as housing, education, and employment in Ogden. In the 1970s, they also spearheaded support of Title IX and the ERA movement. They conducted a survey to make a comprehensive review of community government, facilities, and services. They also had their members attend meetings such as the Weber County Commission, Ogden City Council, and school boards in Ogden.



COMMITTEE ON CIVIL RIGHTS

LEAGUE OF WOMEN VOTERS

OGDEN, UTAH

Areas to be covered:

EMPLOYMENT

HOUSING

PUBLIC ACCOMMODATION

Committee Members:

Chairman - Nancy Berndt

Bonnie Clark, Shirley Able, Betty Streeper,
Betty Gillespie

Questions on Public Accommodations:

Motels:

1. Do you accept customers of all minority groups?
2. Do you charge higher prices to persons of minority groups?
3. Is service the same to all persons?
4. Do other customers complain if there are Negroes, Mexicans, Indians, etc. in the Motel?
5. Would you accept more than one family of a minority group in your Motel at one time?
6. If you are not discriminating against minority groups now, have you in the past? If you are discriminating at present, for what reason are you discriminating?
7. If you could be shown that your discriminating policies are needless to have a good business, would you be willing to change your policies?

Hospitals:

1. Do you admit persons of all minority groups to your hospital?
2. Do you segregate persons of minority groups in separate wards or place them in private rooms?
3. Do other patients object to being in the same room with persons of minority groups?
4. Do you hire Negroes or persons of other minority groups as aids, orderlies, nurses, kitchen help, etc.?
5. Do you have any persons of minority groups working at present in any of these positions?
6. Do you accept blood donations from persons of all races?
7. If so, is this blood used as whole blood or do you only turn it into Plasma?



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HOUSING

Questions on Housing:

Real Estate Agents:

1. What part does location plan in Ogden when a person of a minority group is seeking the purchase of a home?
2. Are there any areas of Ogden that are specifically restricted; such as developments?
3. What is the position of the Real Estate Dealers on selling to persons of minority groups?
4. Do you show persons of minority groups homes in all areas of the city?
5. If you participate in the sale of a home to a person of a minority group, would you fear retaliation or reprisal from other Real Estate dealers?
6. Is the down payment higher for persons of minority groups, and if so, why?
7. Is the purchase price higher to these persons?
8. Are the terms less favorable outside their restricted area for a person of a minority group?

Real Estate Agents to be Interviewed:

Anderson - Hughes Realty Inc. ---- 1758 Wash. Blvd. ----
 Anderson - Russell C. ---- 2583 Ogden Ave. ----
 Bauman Realty ---- 2949 Wash. Blvd. ----
 Butler's Real Estate ---- 905 Wash. Blvd. ----
 W. P. Cook & Son Realtors ---- 2581 Ogden Ave. ----
 Dean Real Estate ---- 422 39th St. ----
 Eisenberg Realty Inc. ---- 2621 Wash. Blvd. ----
 Froerer Corp. ---- 2415 Kiesel ----
 Gateway Realty Inc. ---- 229 24th St. ----
 Harman Realty ---- 2030 W 4450 S ----
 Hoisington Realty ---- 3055 Wash. Blvd. ----
 Holmes, Wm. J. 366 31st St. ----
 Lund Realty & Insurance ---- 3860 Wash. Blvd. ----
 Malan Realty ---- 2220 Wash. Blvd. ----
 Mount Ogden Realty & Ins. ---- 3028 Brinker Ave. ----
 Rhead Realty ---- 2520 Taylor Ave. ----
 Salt Lake Realty ---- 1240 16th St. ----
 Sears Realty & Insurance Co. ---- 2927 Wash. Blvd. ----
 Tribe, Junius R. Co. ---- 2427 Kiesel Ave. ----
 Van Alfen Agency ---- 450 15th St. ----
 VanDeGraff Realty & Ins. Co. ---- 2927 Wash. Blvd. ----
 Webber Realtors ---- 790 25th St. ----

Rental Agencies:

Arden's Realty & Rental Bureau ---- 350 23rd St. ----
 United Rental Agency ---- 640 Wash. Blvd. ----

**OBJECTIVE**

To ascertain if there is discrimination against minority groups in the city of Ogden. If there is discrimination, to determine its nature and scope. To also ascertain, if there is discrimination, if there is any area in which the League of Women Voters can be useful.

Document-Based Questions

- Who are the League of Women Voters- Ogden?
- What kind of information is the League of Women Voters- Ogden Chapter collecting from Ogden?
- Do you notice an argument that comes across through the questions they posed and the answers filled in? What point are they proving in collecting this data?
- Once these statistics were gathered, what do you imagine activists would do with this information? How can they be used to advocate for change?



Resource 4 & 5

II. HISTORY OF THE DISTRICT'S DESEGREGATION PLAN

Impetus for Change

In November 1969, the Office for Civil Rights (OCR) of the Department of Health, Education, and Welfare (HEW) conducted a routine, wide-ranging review of the operations of the Ogden School District. The superintendent of the Ogden schools, Dr. William L. Garner, recalled that the review was decidedly thorough and "investigated every transaction that we had conducted in the past 10 years."⁴ The review was carried out over a 2-week period and audited all Federally-assisted educational activities within the Ogden schools.

In August 1970, HEW's Office for Civil Rights notified the Ogden schools that its review had indicated that the district was operating "a racially identifiable school, namely Hopkins Elementary."⁵ The Federal agency asked the Ogden schools to respond to this finding and to inform HEW of its plans for dealing with the apparent racial imbalance in the school. This marked the beginning of a 5-year relationship between the local schools and the Office for Civil Rights during which OCR maintained continuing close scrutiny over the operations of the Ogden schools.

In October 1970, Ogden School Superintendent Garner traveled to Washington to discuss the matter of Hopkins School with HEW Officials. The superintendent reportedly contended that the alleged "racially identifiable" character of the school was unique to the area in which the school was located, but HEW officials continued to maintain their earlier finding on the school.

In November 1970, staff from the Office for Civil Rights returned to Ogden and spent several weeks reviewing records and meeting with students, faculty, and administrators. The OCR staff again suggested that efforts



members each because they were most affected by the influx of new students brought about by the closing of Hopkins.

Community Response

In late 1974, members of the community formed an advisory committee to assist with the implementation of the desegregation plan. This committee consisted of 18 individuals from various ethnic and racial backgrounds. Some of its members were parents directly affected by desegregation and others were interested citizens representing social service organizations such as the National Association for the Advancement of Colored People (NAACP) and the Spanish Speaking Organization for Community, Integrity, and Opportunity (SOCIO). The advisory committee received complaints from the community and communicated these concerns directly to the school board. Several members of the advisory committee contend that parents still express dissatisfaction with the desegregation plan because they had little or no influence concerning the closing of Hopkins and little or no choice regarding which schools their children would attend.

There was no organized opposition to desegregation activities. One parent described the situation:

After the school board made up its mind, some parents stood up at meetings and protested. But the wheels started turning and we realized that Hopkins was going to be closed. We just went along with the program.

Other members of the community, such as business and political leaders, did not voice support or opposition to the desegregation plan.

One principal commented, "It's working. We are actually carrying out the intent of the plan which was to reduce racial and ethnic isolation and reduce cost--by closing Hopkins Elementary School, we saved approximately \$40,000."

Most community people and members of the faculty in the Ogden School District were not familiar with the earlier phases of the desegregation plan. Based on interviews conducted in the Ogden community, Commission staff determined that there had been a low level of community awareness of the desegregation plan until the closing of



Segregation Benefits

Dear Sir:

The incident Mr. McIntire described in his recent letter shows an example of race hatred, a useless and wasteful emotion. I feel that segregation can be a benefit to the Negro people if used with kindness, studied understanding and a Christian (love thy neighbor) attitude, rather than to embarrass and degrade a fellow American.

If I knew the place where this incident took place, I would avoid going there for the simple reason that I may be discriminated against for some reason other than the color of my skin. Yet when I find myself where colored people are gathered, I quietly go elsewhere.

I give these people the right to feel as I do. I cannot intrude on their activities and I am sure they do not wish to fraternize with me.

I feel that the Negro people should have their own schools and colleges. We find doctors, nurses, lawyers, clergymen, teachers and all other professions among the colored people. This is together with their wonderful talent in the entertainment world. These people have a society of their own if allowed their natural human rights.

Integration of the colored and the white will always cause trouble, for in trying to mix colors and traditions we only succeed in cutting the strength of the original. The Negro race goes back to the time of Adam and Eve and if he is true

Negro in color, he surely would not choose to mix with white or other races.

So I feel that if segregation without race hatred could be accomplished, the Negro people would find it to their advantage in many ways. They could enjoy their own cultural pursuits. With the vocational training and education these people would have equal opportunity to find their places in world affairs.

If this race-conscious businessman does not choose to serve Negro people, I suggest he extend the courtesy of quietly telling them and be kind enough to direct them to where their patronage may be welcome.

Sincerely,
Lorane Orme
211 21st St.

Letter to Editor, "Segregation Benefits"-- Mrs. Orme, The Ogden Standard Examiner, Wed. Mar. 2, 1960.



LETTERS TO THE EDITOR

Segregation Attacked

Dear Editor:

I just finished "Letters to the Editor" column of March 2, 1960, headed "Segregation Benefits," and was distressed at Lorane Orme's attitude. She seems to have missed Mr. McIntosh's complete point. The idea of fraternization is not prevalent in the Negro mind. But economic equality and all the rights contained in this great democracy's Bill of Rights are prevalent in the Negro mind. It would seem inconceivable to blissfully set aside, in segregation, any of God's people. There is no particular glory or asset to be gained through mere fraternization. But, when a man is hungry, and wants to be fed in a logical eating establishment, the only one opens at an odd hour, why would his intake of food amount to the proportions of fraternization?

I am sure there are many people in Miss Orme's own race she would not choose to go to school with or talk to or be with, but to set them aside would be foolish. For it is only in rubbing shoulders with the world and still remaining our own true selves that we test the temper of the soul and achieve perfect balance.

To set ourselves apart and never understand other peoples would be to set progress aside in human relations, and the recent trips of our great President to South America and other parts of the world to

achieve the very thing Miss Orme knocks, these trips would amount to naught. Each inter-blending of purposes and understanding is the true sound of the trumpet that is heard in the commandment of our Lord, "Love Thy Neighbor." For how can you love, and not understand? And how can you understand, without contact and knowledge of others?

It is the inalienable right of all people to come and go in this great country without being restricted to segregation, if there is to be any dignity attached at all to the human being. I, personally, am Ogden born and bred, and have traveled in the society of whites in school, and was the only Negro in a class of 900 to graduate in 1940, at Ogden High School. I have not suffered as a result, and neither have my classmates. Rather, I feel that we both have benefited from the associations in mutual understanding.

The Negro cannot be set aside in an otherwise integrated society, unless we also set aside all other races who are not white, and have a multiple and many times over — segregated, narrow and limited society. We will not be "cutting the strength of the original" (as is stated in Miss Orme's letter), but we will be strengthening a link of the whole.

Sincerely,
Betty A. Moore
121 30th St.,
Ogden, Utah

Letter to Editor, "Segregation Benefits"—Betty A. Moore The Ogden Standard Examiner, Mon. Mar. 7, 1960.



Document-Based Questions

- Why did United States choose to desegregate Ogden’s schools and involve community in these public actions?
- Describe the text in the report for the desegregation. What response did the writer of the report intend for the reader to have? How does the report differ from the discussion in the Standard Examiner as a newspaper?
- Why did activists like Betty Moore believe that speaking up was an effective strategy?
- What criticisms does Betty Moore voice about the school system in her letter?
- What demands does Moore make? And what tactics does she use?
- Who is her audience and what reaction is she seeking from them?



Beyond Suffrage: Ogden, Utah and Civil Rights 1945-1964

Activity: Contemporary Connections

Students will revisit some of the unsung heroes of the civil rights movement who were actively involved in Ogden City, but are not as widely known as activists like Martin Luther King Jr., Malcolm X, and Rosa Parks. Students will design murals or posters to commemorate the efforts of activists like Bettye Gilliespie, Lionila Saenz, Mae Parry or League of Women Voters. The purpose of these murals is to inform others about these unsung heroes who were the backbone of the civil rights movement. The student murals should include some or all of the criteria below:

- A visual of the activist drawn by students from a photograph (either a portrait or one of them taking action)
- Text honoring the work they have done and why it was important for Ogden City – Dates or span of years when the activist worked
- A place or specific area in Ogden City where this mural would be located. Note, Bettye Gillespie, Lionila Saenz, Mae Parry all resided and were active in Ogden, Utah.
- Optional: Inclusion of a quote by the activist.



Beyond Suffrage: Ogden, Utah and Civil Rights 1945-1964

Sources

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Standard Examiner- Letters to the Editor

League of Women Voters Collection, WSU Special Collections

Additional Reading

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Field Trips

This content is inspired by the exhibition *Beyond Suffrage: A Century of Northern Utah Women Making History*. If possible, consider bringing your students on a field trip by Sept 2020! Find out more.