Answer Key

Background Essay: Rights, Equality, and Citizenship

1. Locke and Adams argued that people’s lives belonged to God, and if humans could not own themselves, it followed that they could not own other people.

2. The Declaration of Independence asserts that all men are created equal; they are endowed by their Creator with certain inalienable rights; that to secure these rights governments are instituted among men; that when government repeatedly abuses the rights of the people, the people have the power to alter or abolish that government and set up a new one.

3. A natural right is a right with which people are born; it inheres in human nature and does not require action on anyone else’s part to exercise.

4. Some may say voting is a right since voting is an important responsibility of citizenship an adult is presumed to have. Others may say voting is a privilege, since it is extended on the basis of age (18+) and it can be revoked (for example, felons may not vote.)

5. Accept reasoned answers. Help students understand that an action does not become good simply because someone consents to it (for example, letting someone take answers off your paper during an exam is wrong even if you allow it.)

6. The notion that natural rights do not exist denies human dignity. All human beings have the same natural rights, though many have suffered under despotic rulers or majorities. If natural rights were given to individuals by government, some people could have more rights than others, and no one could say that there was anything wrong with that. It is only through a claim that natural rights come from God or from human nature that one can say that all human beings are equal, or argue that slavery is wrong.

7. Accept reasoned answers.

8. Principles:

   ▪ Equality: The Declaration of Independence states at the outset that all men (or all human beings) have an equality of natural rights given by a Creator.

   ▪ Republican/representative government: The Constitution requires the national government to ensure all states have a republican form of government; Congress is made up of representatives of the people (and of the states, prior to the Seventeenth Amendment)

   ▪ Popular sovereignty: The Constitution names the people as the source of the power given to the national government.

   ▪ Federalism: The national government was given only those specific powers the Founders believed necessary for a government over all the states. The states, who were closer to the people, kept broader, more indefinite powers, as did the people themselves.
Inalienable rights: The Declaration states that governments exist to protect inalienable rights. The Constitution is written to provide a framework for ensuring that the peoples’ rights, safety, and happiness are protected.

Virtues: any virtue may be selected here, with the reason related to the responsibilities and opportunities of individual citizens to pursue happiness while respecting the equal natural rights of others.

**Handout A: What Kind of Right?**

1. Natural
2. Natural
3. Natural
4. Privilege (For example, the state can issue or revoke driver’s licenses, or put limits on certain drivers)
5. Natural
6. Neither
7. Privilege (For example, Lawyers can remove potential jurors for various reasons; felons cannot serve on juries.)
8. Natural
9. Privilege (For example, the state can require a permit to hold a parade.)
10. Natural
11. Privilege (for example, the U.S. constitution gives age limits for certain offices.)
12. Neither
13. Natural
14. Natural
15. Neither

**Handout B: Equality Quotes**

Accept reasoned responses regarding whether the quote supports equality of inalienable rights for men and women. Suggested responses are shown below.

**Sources:**

1. Yes; Mary Wollstonecraft, 1792
2. Unsure; Judge Daniel Cady, father of Elizabeth Cady Stanton, 1826
3. Yes; Angelina Grimké, 1837
4. No; U.S. Congressman Benjamin Howard, (Maryland) 1838; from a speech by John Quincy Adams
5. Yes; William Lloyd Garrison, 1853
6. Yes; Thomas Wentworth Higginson, 1854
7. No; U.S. Senator Theodore Frelinghuysen of New Jersey, 1867
8. Yes; Elizabeth Cady Stanton and Susan B. Anthony, 1873
9. Yes; U.S. Senator Henry W. Blair of New Hampshire, 1886
10. No; U. S. Senator George G. Vest of Missouri, 1887
11. Yes; Frederick Douglass, 1888

12. No; Josephine Dodge, President of the National Association Opposed to Women Suffrage, 1914

13. Yes; Carrie Chapman Catt, 1917

Comprehension and reflection questions:

1. Mary Wollstonecraft, Angelina Grimké, Elizabeth Cady Stanton, Susan B. Anthony, Carrie Chapman Catt. These arguments reflected the constitutional principles of equality, inalienable rights, and the significance of consent of the governed.

2. William Lloyd Garrison, Thomas Wentworth Higginson, Henry W. Blair, Frederick Douglass. These arguments, like those of the women quoted, center on the constitutional principles of equality, inalienable rights, and the significance of consent of the governed.

3. Josephine Dodge. Mrs. Dodge’s position emphasized that women’s roles and responsibilities (sometimes called “women’s sphere”) are, and in her view are ordained by nature to be, different from those of men.

4. Benjamin Howard, Theodore Frelinghuysen, George G. Vest. These arguments, like those of Mrs. Dodge, emphasize the different societal expectation imposed on women, compared to those imposed on men.

5. The teacher may wish to share this biographical information with students. Judge Daniel Cady made this statement to Elizabeth shortly after the death of his only son who had survived childhood, Eleazar Cady. Judge Cady and his wife, Margaret Livingston Cady had 11 children, but only five of their daughters survived to live long lives. Elizabeth was 11 when her brother Eleazar died at age 20, just before graduating from college. Judge Cady may have wished Elizabeth was a boy because of his grief at having lost all his male heirs, or because he believed boys had greater opportunities in the world, or because he believed boys are more capable. His sorrowful statement may have simply been an acknowledgement of the lack of opportunity for women in an imperfect social system, not indicating approval of that system. Elizabeth showed great academic interest and talent, and Judge Cady encouraged her to study subject matter at home that was not usually taught to girls in school.

6. Accept reasoned responses. Students may point to the long period of time elapsed, indicating that change in a constitutional order requires commitment and perseverance. They may note the similar themes expressed by each side in the controversy, indicating that successful social change tends to center on a few fundamental ideas that are important to a large group of people.
Facilitation Notes for Using the Curriculum

Votes for Women: The Story of the Nineteenth Amendment provides classroom resources and activities to help students explore the history of women’s suffrage in the United States through background narratives and primary sources. It includes scaffolding to assist students in analysis of historical events and application to current controversies.

A unique feature of the curriculum is Appendix G: Pathway for Change, a graphic organizer to encourage students to consider the driving question:

How does one carry out long-term change in order to better align institutions with principles of liberty, justice, and equality within a constitutional order?

The final lesson also provides several options to equip students in carrying out their own project-based application of social change to address a community challenge. Having analyzed the history of women’s suffrage as an example of what can be achieved when people exercise such virtues as courage, perseverance, initiative, collaboration, civil discourse and direct action, students are encouraged to study their own community to apply those same character strengths to solve a local problem or to teach others about this important chapter in the American drama.

The book’s front matter includes, in addition to the standard table of contents and book credits, a Principles and Virtues Glossary. Students will become familiar with the interplay between such governing principles as equality, liberty, justice, and separation of powers on the one hand, and essential civic virtues such as civil discourse, humility, integrity, and responsibility, on the other. Through reflection activities in each lesson, students will develop the habit of thinking about self-government through the lens of these crucial principles and virtues.

Within each lesson are activities which employ each of the Appendices found in the back of the book:

APPENDICES

- **Appendix A: Amending the Constitution**: In Appendix A, students will analyze Article V of the U.S. Constitution, reflecting on applications of the constitutional amendment process for each lesson in Votes for Women: The Story of the Nineteenth Amendment.

- **Appendix B: Timeline and Quotes**: Appendix B is a timeline of major events in the struggle for women’s suffrage, along with contemporaneous quotes for each lesson.

- **Appendix C: Timeline Cards**: Appendix C includes the same timeline events found in Appendix B, but they are designed for the teacher to make individual cards for each event so that students may build a class timeline on the classroom or corridor wall. Prior to the lesson the teacher will need to prepare and plan the layout of the timeline cards. We recommend that teachers make each lesson’s timeline cards on a different color of paper, because that can help class members find
details in the appropriate lesson for review and study. Using cardstock and laminating the cards are further recommendations. Further, it will be necessary to plan for the use of wall space in the classroom or corridor. For example, will students find it most helpful to build a Lesson Timeline in which each lesson’s events are displayed separately from those of the other lessons (which is how they are arranged in Appendix C: Timeline Cards)? Or, should students leave space around the room to build an overall Women’s Suffrage Timeline in which the events from various lessons are intermingled chronologically?

- Appendix D: For Further Study: Appendix D provides a bibliography for further study, listed by lesson.

- Appendix E: Declaration of Independence

- Appendix F: United States Constitution

- Appendix G: A Pathway for Change: Appendix G is a graphic organizer designed to be used throughout the study, as students grapple with the driving question:

  How does one carry out long-term change in order to better align institutions with principles of liberty, justice, and equality within a constitutional order?

One of our hopes for the use of this curriculum is that the student will grasp the costs and benefits of change within a constitutional order. One increasingly common characteristic of modern life is the expectation of immediate results. People use online apps for immediate answers, rapid food delivery, prompt appointments, extemporaneous conversation and instant outrage. Good and speedy ways exist to solve some of our problems, but others require long-term commitment and a willingness to appreciate what Elizabeth Cady Stanton called “winter wheat”: “We are sowing winter wheat, which the coming spring will see sprout, and other hands than ours will reap and enjoy.”

Radical and rapid change is not necessarily bad, but the slow process of constitutional change allows for many people’s thinking and attitudes to adjust, contributing to stability for the resulting improvements. The pattern is illustrated in the slow steps toward justice and equality in several movements: abolition of slavery, civil rights, prison reform, and the rights of the accused, to name a few. The challenges of course, are patience, determination, resilience, and continued belief that the system will eventually allow for success. Under the rule of law, and given these virtues, the arc of the moral universe can “bend toward justice.” (Theodore Parker, 1853)

We invite both teachers and students to explore Votes for Women: The Story of the Nineteenth Amendment. Through this heroic story of perseverance and overcoming injustice, all can enhance their civic understanding, skills, and dispositions to better understand the past and courageously address today’s challenges.
Principles and Virtues Glossary

Founding Principles

Introduction

The United States was established on a set of principles and ideals that have guided and shaped the public life of the country since the Founding. The American people continue to strive to realize more fully these principles and ideals. Drawn from an examination of human nature and the purposes of government, these principles and virtues form the framework of the American republican government of ordered liberty. Together with essential civic virtues, they help form the conscience of the nation against which Americans judge the justice of their laws. These civic virtues bind a self-governing people together in communities that facilitate a healthy civil society. As Americans we believe it is essential to understand and implement these fundamental or founding principles and civic virtues.

The American System of Government

In modern times, the terms “democracy” and “republic” are commonly used interchangeably, especially in reference to the expansion of citizenship and rights to previously disfranchised groups. However, the distinction between a democracy and a republic is significant.

**Democracy:** A form of government in which ultimate authority is based on the will of the majority. In a pure democracy (from the Greek *demos*, meaning “people”) the citizens participate in government directly, rather than by electing representatives. One of the challenges in a direct democracy is that there is no protection for the inalienable rights of minorities, leading to the possibility of tyranny by the majority. Moreover, direct democracy is susceptible to changing passions that can lead to mob rule, as well as demagoguery that can lead to tyranny. The form of government established in the U.S. Constitution is sometimes called a representative or indirect democracy.

**Republic:** A form of government in which the people are sovereign (ultimate source of power) and give their consent to representatives to make laws. The term, republic, comes from the Latin *res publicae*, meaning “thing of the people.” In a republic, the will of the people is filtered through several steps, making it less likely that a majority faction can endanger the rights of particular individuals or groups. In *Federalist* #10, Madison explained why a republic, or system of representation, is the form of government best suited to protecting the rights of all. Madison noted that the Constitution’s structure and limitations on power created a republic that would “refine and enlarge the public views, by passing them through the medium of a chosen body of citizens, whose wisdom may best discern the true interest of their country, and whose patriotism and love of justice will be least likely to sacrifice it to temporary or partial considerations.”
Principles of Government

This list of principles and virtues is not meant to be comprehensive but instead to be a starting place for the investigation of the American experiment in self-government.

**Checks and Balances:** Constitutional powers are distributed among the branches of government allowing each to limit the application of power of the other branches and to prevent expansion of power of any branch.

**Consent of the Governed/Popular Sovereignty:** The power of government comes from the people.

**Due Process:** The government must interact with all people according to the duly-enacted laws and apply these rules equally with respect to all people.

**Equality:** All individuals have the same status regarding their claim as human beings to natural rights and treatment under the law.

**Federalism:** The people delegate certain powers to the national government, while the states retain other powers; and the people, who authorize both the states and national government, retain all freedoms not delegated to the governing bodies.

**Freedom of contract:** Freedom of individuals and corporations to make legally binding mutual agreements without arbitrary or unreasonable legal restrictions

**Freedom of religion:** The right to choose one’s religion or form of worship, if any, without interference; freedom of conscience

**Freedom of speech, press, and assembly:** The legal right to express one’s opinions freely, orally or in writing, and the right to gather with others in groups of one’s choice without arbitrary or unreasonable restrictions.

**Liberty:** Except where authorized by citizens through the Constitution, government does not have the authority to limit freedom.

**Limited Government:** Citizens are best able to pursue happiness when government is confined to those powers which protect their life, liberty, and property.

**Majority Rule/Minority Rights:** Laws may be made with the consent of the majority, subject to the limitation that those laws do not infringe on the inalienable rights of the minority.

**Natural/Inalienable Rights:** Rights which belong to us by nature and can only be justly abridged through due process. Examples are life, liberty, property, and the pursuit of happiness.

**Private Property:** The natural rights of all individuals to create, obtain, and control their possessions, beliefs, faculties, and opinions, as well as the fruits of their labor.

**Rule of Law:** Government and citizens all abide by the same laws regardless of political power. Those laws are justly applied, consistent with an ethos of liberty, and stable.

**Separation of Powers:** A system of distinct powers built into the Constitution, to prevent an accumulation of power in one branch.
Virtues and Vices

Virtue is conduct that reflects universal principles of moral and ethical excellence essential to living a worthwhile life and to effective self-government. For many thinkers throughout the ages, attributes of character such as justice, responsibility, perseverance, respect, and others were thought to flow from an understanding of the rights and obligations of human beings. Virtue is compatible with, but does not require, religious belief. One’s thoughts and words alone do not make a person virtuous. According to Aristotle, virtue must be based on a just objective, it requires action, and it must become a habit.

Private Virtue: The idea that, in order to sustain liberty, individuals must be knowledgeable and must conduct themselves according to principles of moral and ethical excellence, consistent with their rights and obligations.

Civic Virtue: A set of actions and habits necessary for the safe, effective, and mutually beneficial participation in a society.

Vice: Immoral or wicked behavior.

Virtues

Civil Discourse: Reasoned and respectful sharing of ideas between individuals is the primary way people influence change in society/government, and is essential to maintain self-government.

Contribution: To discover one’s passions and talents, and use them to create what is beautiful and needed. To work hard to take care of oneself, one’s family, and one’s community.

Courage: The ability to take constructive action in the face of fear or danger. To stand firm as a person of character and do what is right, especially when it is unpopular or puts one at risk.

Honor: Demonstrating good character, integrity, and thinking and acting honestly.

Humility: To remember that one’s ignorance is far greater than one’s knowledge. To give praise to those who earn it.

Integrity: To tell the truth, expose untruths, and keep one’s promises.

Initiative: Exercising the power, energy, or ability to lead, organize, or accomplish something.

Justice: Upholding of what is fair, just, and right. To stand for equally applied rules that respect the rights and dignity of all, and make sure everyone obeys them.

Moderation: The avoidance of excesses or extremes.

Perseverance: To continue in a task or course of action or hold to a belief or commitment, in spite of obstacles or difficulty; choosing to take the right path rather than the easy path, and to stay the course.
Respect: Honor or admiration of someone or something. To protect one’s mind and body as precious aspects of identity. To extend that protection to all other individuals.

Responsibility: Acting on good judgment about what is right or wrong, or deserving the trust of others. To strive to know and do what is best, not what is most popular. To be trustworthy for making decisions in the best long-term interests of the people and tasks of which they are in charge. Individuals must take care of themselves and their families, and be vigilant to preserve their liberty and the liberty of others.

Resourcefulness: Taking constructive action in difficult situations quickly and imaginatively.

Self-Governance: To be self-controlled, avoiding extremes, and to reject unwise influence or control by others.

Vigilance: Being alert and attentive, taking action to remedy possible injustices or evils.

Vices

Ambition: To be driven by self-interest while pursuing power and fame for oneself rather than serving the republic or the good of others.

Avarice: To allow the love of wealth to lead one to do wrong in acquiring it.

Deception: To lie to oneself and/or others, thinking and behaving as though something is right when it is wrong and unjust.

Demagoguery: To lead others astray because one controls or manipulates their emotions through moving words or a deceptive vision.

Hubris: To have excessive pride, vanity, and arrogance that usually leads to a tragic fall.

Injustice: To harm others by applying unequal rules and damaging another’s inalienable rights and dignity.

Political Intolerance: Disrespect for the different political views of others, leading one to violate their inalienable rights.
# Principles and Virtues Graphic Organizer

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