A Movement Arises (1800–1860)

**OVERVIEW**

In this lesson, students will trace the growing public voice of women in American society through various reform movements as well as organized women’s rights movements in antebellum America. Students will analyze the writings of men and women central to the rise of the women’s rights movement and analyze the contributions of several leading figures in the movement.

**OBJECTIVES**

- Students will trace the growing public voice of women in American society, including important female figures in various reform movements.
- Students will discuss the rise of an organized women’s rights movement in antebellum America.
- Students will analyze the writings of men and women central to the rise of the women’s rights movement.
- Students will analyze the contributions of the Grimké Sisters, Lucretia Mott, Elizabeth Cady Stanton, Frederick Douglass, Susan B. Anthony, and other leading movement figures.

**MATERIALS**

- Background Essay: A Movement Arises (1800–1860)
- Handout A: Declaration of Sentiments and Resolutions: The Seneca Falls Convention
- Handout B: Two Declarations
- Handout C: Document Analysis Jigsaw
- Handout D: Voices in the Women’s Movement
- Appendix A: Amending the Constitution
- Appendix B: Timeline and Quotes
- Appendix C: Timeline Cards
- Appendix G: A Pathway for Change
- Answer Key
VOCABULARY

- Cult of Domesticity
- elective franchise
- republican

STANDARDS

- National Standards for U.S. History: Era 4 1801 - 1861
  - Standard 4: The sources and character of cultural, religious, and social reform movements in the antebellum period

- National Curriculum Standards for Social Studies
  - Theme 2: Time, Continuity, and Change
  - Theme 6: Power, Authority, and Governance
  - Theme 10: Civic Ideals and Practices

QUOTES

I do not wish by any means to intimate that the condition of free women can be compared to that of slaves in suffering, or in degradation; still, I believe the laws which deprive married women of their rights and privileges, have a tendency to lessen them in their own estimation as moral and responsible beings, and that their being made by civil law inferior to their husbands, had a debasing and mischievous effect upon them, teaching them practically the fatal lesson to look unto man for protection and indulgence.

–SARAH GRIMKÉ, 1838

We are assembled to protest against a form of government, existing without the consent of the governed—to declare our right to be free as man is free.

–ELIZABETH CADY STANTON, 1848

When a sincere republican is asked to say in sober earnest what adequate reason he can give, for refusing the demand of women to an equal participation with men in political rights, he must answer, None at all. However unwise and mistaken the demand, it is but the assertion of a natural right, and such must be conceded.

–HORACE GREELEY, 1848
Lesson Plan

Background/Homework » 15-30 min.
A. Have students read Background Essay: A Movement Arises (1800–1860) and answer the review questions. Have students design a bumper sticker on a half-sheet of paper to promote one of the people or ideas mentioned in this lesson and be prepared to share it with their group and with the class. The bumper stickers can be displayed in class during study of these lessons.
B. You may also wish to assign students to skim Handout A: Declaration of Sentiments and Resolutions. They should pay particular attention to the big ideas and themes of the document.
C. Students should also read Appendix E: Declaration of Independence if they are not already familiar with it.

Warm-up » 10 min.
A. Have students sit in small groups and share their bumper stickers in their small groups. Then share a few with the class as a whole. In the resulting conversation, make connections to the review questions at the end of Background Essay: A Movement Arises (1800-1860).
B. With students still in their small groups, compare Appendix E: Declaration of Independence with the Handout A: Declaration of Sentiments and Resolutions using Handout B: Two Declarations. They will need highlighters or colored pencils.

Activity I » 25 min.
A. Explain the instructions for Handout B: Two Declarations and clarify as needed for any questions. Depending on student background and skill, you might want to do a think-aloud for one item from 1–5 (finding differences) and one item from 6–11 (explaining similarities) as examples. To prepare for a dramatic reading, or “conversation” between the two documents, as you monitor student work, hand out tickets (small slips of paper) which you have numbered 1a, 1b, 2a, 2b, 3a, 3b, and so on up to 11a, 11b. With each slip of paper, ask the student if he/she is willing to read that passage aloud in the next part of the lesson. The ones labeled a will read from the Declaration of Independence and those labeled b will read from the Declaration of Sentiments and Resolutions. Encourage students to preview their assigned reading to be sure they are confident about pronunciations and meanings of their parts.
B. After small groups have completed Handout A: Two Declarations, reconvene the whole class and have groups share their responses for discussion of the comparisons. Discuss: Why do you think Stanton chose to model the Declaration of Sentiments and Resolutions after the Declaration of Independence? What do you think Stanton meant by noting that depriving women of legal rights
left them “morally irresponsible”? What is the connection between liberty and responsibility? Citizenship and liberty?

C. Dramatic reading: have students read the passages you assigned by handing out tickets, alternating between the two declarations for each item. Encourage them to read with enthusiasm, imagining the drama that occurred in the actual events as they carry out this conversation using the two documents.

Activity II » 15 min.

A. Continuing to have students work in their small groups, distribute Handout D: Voices in the Women’s Movement. The activity includes documents written by Angelina Grimké, Sarah Grimké, Lucretia Mott, and Sojourner Truth.

B. Give each group a copy of Handout C: Document Analysis Jigsaw.

C. Assign each group one of the documents provided on Handout D: Voices in the Women’s Movement to analyze and answer the questions on Handout C: Document Analysis Jigsaw.

D. Next class for 20 minutes or so, students can jigsaw into new groups and teach each other about the document they analyzed.

Wrap-Up » 10-15 min.

A. Have students choose one quote from the Handout A: Declaration of Sentiments and Resolutions: The Seneca Falls Convention or from Handout D: Voices in the Women’s Movement that especially resonated with them, and write a brief reflection explaining why.

B. This lesson closes with the year 1860, when the women’s movement leaders were on the brink of deciding to work toward a constitutional amendment. Have students complete Appendix A: Amending the Constitution and answer the two reflection questions:

George Washington, who presided over the Constitutional Convention, made clear his understanding that the only legitimate way to change the Constitution was to use the amendment method the Constitution itself provided: “If in the opinion of the People, the distribution or modification of the Constitutional powers be in any particular wrong, let it be corrected by an amendment in the way which the Constitution designates. But let there be no change by usurpation; for though this, in one instance, may be the instrument of good, it is the customary weapon by which free governments are destroyed.” (Farewell Address, 1796)

1. It seems clear in the twenty-first century that the way to change the Constitution is by the amendment process, and that proposal of amendments by Congress is more expedient than by a convention of the states. But remember that by 1860 the Constitution was only a couple of generations old. What is more, to that time it had only been amended twice (not counting the Bill of Rights, added in 1791). In what ways does this context help you understand whether
reformers in the 1800s would have seen amending the U.S. Constitution as the best way for women to gain political rights?

2. How do we know when a constitutional amendment is necessary to correct or revise our constitutional order?

C. Use Appendix G: A Pathway for Change to determine what stage in organizing for change the women’s suffrage movement had reached by 1860.

D. Encourage students to use Appendix B: Timeline and Quotes to keep track of the events described in Lesson 3. Ask what events, if any, they think should be inserted into the timeline, and why.

E. Students will post the Lesson 3 strips from Appendix C: Timeline Cards on the class timeline showing the struggle for women’s equality and suffrage.

Extensions

A. Have students imagine and write what Elizabeth Cady Stanton’s social media feed would have looked like, had she posted her experience at the 1840 World Anti-Slavery Convention.

B. Draw a comic-strip panel showing what happened when Mott and Stanton tried to participate in the World Anti-Slavery Convention in 1840.

FOR FURTHER READING

- Douglass, Frederick. *Narrative of the Life of Frederick Douglass, an American Slave.* (Boston, 1845) Bedford/St. Martin’s (2002)


A Movement Arises (1800-1860)

**Discussion Questions**

- The Declaration of Independence is based on principles of equality and natural rights. To what extent did the women engaged in the various reforms of this era draw upon similar themes? To what extent are new ideas introduced? To what extent do those ideas draw from principles of the Declaration of Independence?
- How did wisdom and experience gained in the various social reform movements of the early 1800s help pave the way for the struggle for women’s equality and suffrage?
- What debates on current issues also center on the themes of equality and natural rights? How do those involved in these debates draw on similar arguments made by the suffragists?
- What are challenges and benefits of a prolonged movement for change?

**Introduction**

A generation had passed since the British colonies had declared themselves independent and won a war against the mighty British Empire to prove it. With the turn of the century, “these united states” would necessarily have to define themselves. Among the questions that “We the People” would need to answer were these: What did it mean to be an American? What was the real meaning and impact of our Founding documents and ideals in practice? And, what was the appropriate role for women in the family, American society, and the Republic?

Women Seek a Public Voice

In 1791 the French writer, Olympe De Gouges, argued fiercely for the rights of women:

> “Male and female citizens, being equal in the eyes of the law, must be equally admitted to all honors, positions, and public employment according to their capacity and without other distinctions besides those of their virtues and talents.”

The French National Convention charged her with treason and had her executed by guillotine in 1793. British writer Mary Wollstonecraft condemned the social constraints placed on girls and women. “Taught from infancy that beauty is woman’s scepter, the mind shapes itself to the body, and roaming round its gilt cage, only seeks to adorn its prison,” she wrote in her best known work, *A Vindication of the Rights of Woman* (1792). Wollstonecraft posited that if women seemed inferior to men, it was because they had been deprived of environmental advantages like
education. Many women’s rights advocates in the mid-nineteenth century agreed with the views of Olympe De Gouges and Mary Wollstonecraft. It was time to take seriously the enlightenment claims of equality and liberty. It was time to reform their world and gain a true public voice for women, providing them with greater opportunity to define their own roles.

**Women and Education**

For most girls in America before the Civil War, there was little opportunity for education beyond learning to read. In most cases, even people who disagreed about the proper public role of women agreed that their education was important. Educator and political activist Catharine Beecher (the sister of author Harriet Beecher Stowe) championed the allegedly superior ability of women to teach and nurture children. She founded Hartford Female Seminary in 1823, and called for increased teacher training. She wrote:

“It is to mothers and to teachers that the world is to look for the character which is to be enstamped on each succeeding generation, for it is to them that the great business of education is almost exclusively committed.”

Beecher was also politically engaged, leading letter-writing protests of Indian Removal under President Andrew Jackson. Despite her political activities, Beecher opposed women’s suffrage, explaining it would cause “the humble labors of the family and school to be still more undervalued and shunned.”

In addition to schools like Hartford Seminary, other educational opportunities for women began to arise. The first women’s college, Wesleyan Female College in Georgia, opened in 1839. In 1849, when Elizabeth Blackwell received her medical degree from New York’s Geneva Medical College, she became the first woman in America to earn a medical degree. Six years later, the University of Iowa became the first public university to admit women alongside men. Several states passed laws reflecting the belief that women should be involved in decisions regarding education. In 1838, Kentucky allowed widows with school-aged children to vote in school elections. Kansas adopted a similar policy in 1861.

**Women Advocate for Abolition**

Many women found political voices through their work in the abolitionist movement. Notable among these were Sarah and Angelina Grimké, sisters from a wealthy, slave-holding South Carolina family. After moving away from South
Carolina and becoming Quakers in the 1820s, the Grimké sisters wrote and spoke out boldly against the injustice and immorality of slavery. In her booklet, “Appeal to the Christian Women of the South” (1836), Angelina refuted the idea that the Bible sanctioned slavery, which was among the most common claims posited by pro-slavery advocates at that time.

The Grimké sisters’ work was a direct challenge to the prevailing custom of the time regarding the proper place of women in society. That cultural expectation, which historians call the Cult of Domesticity maintained that women were naturally more pious, pure, and submissive than men. This line of reasoning claimed that men were equipped by nature for the conflict inherent in public life and politics, and women were not. Therefore, it was considered unnatural and unladylike for women to participate in public life. It was fine for women to meet with and teach other women or children. But speaking to “mixed audiences” (men and women) was indecorous and unrefined. It was a woman’s role to keep an orderly and peaceful home and care well for the children so that her husband had a pleasant haven to return to at the end of a hard day at work.

In 1837 the General Association of Congregational Ministers of Massachusetts released a pastoral letter condemning the Grimké sisters’ bold indictment of the whole nation – not just the South – for the sin of slavery. Summing up the rules of domesticity, the pastors wrote,

“The power of woman is her dependence, flowing from that weakness God has given her for her protection. When she assumes the place and tone of a man as a public reformer, her character becomes unnatural, and the way opened for degeneracy and ruin.”

Opposing even the opportunity for women to speak in public, the pastors advised churches not to allow “strangers to preach on subjects that ministers do not agree with” and stated that they should beware of “the dangers which at present seem to threaten the female character.”

Sarah Grimké responded to the Pastoral Letter:

“I rejoice that they have called the attention of my sex to this subject, because I believe if woman investigates it, she will soon discover that [the impending danger is] from those who, having long held the reins of usurped

Portrait of Sarah Grimké, wood engraving, unknown date, Library of Congress.
authority, are unwilling to permit us to fill that sphere which God created us to move in, and who have entered into league to crush the immortal mind of woman.”

Among the first female social reformers in America, Sarah and Angelina Grimké applied biblical arguments in their tireless work for equality, both for enslaved people and for women. The Grimkés and many other women engaged in reform efforts that they hoped would improve life both within and outside of the home. In movements to abolish slavery, battle alcoholism, reform prisons, and improve education they developed the skills and organizational networks that they would use to advance the struggle for women’s equality and suffrage.

A Turning Point: The World Anti-Slavery Convention

Abolitionism was a worldwide movement. Inspired by the Religious Society of Friends (Quakers) in the 1600s, it had taken deep root in western Europe. The British Parliament abolished the slave trade throughout their empire in 1807, the same year that Congress abolished the foreign slave trade in the United States. However, the institution of slavery persisted even as abolition efforts in various countries condemned its violation of the principle of human equality. In 1834 Parliament abolished slavery in the British Empire. More than 300 people, most of them from Britain and the United States, attended the 1840 World Anti-Slavery Convention in London. Among the American attendees were two women, Elizabeth Cady Stanton (who was already in England on her honeymoon) and Lucretia Mott. But when they arrived, they were stopped at the door. A mixed-sex meeting would be improper, they were told.

Some male delegates, including American abolitionist Wendell Phillips, said the convention should admit the women. But nearly all the other men present were opposed. Eventually, the women were escorted to a separate gallery. From there, they would be allowed to observe and listen, but not to vote, serve on committees, or even speak.

This treatment affected Mott and Stanton deeply. Stanton wrote:

“My experience at the World’s Anti-Slavery Convention, all I had read of the legal status of women, and the oppression I saw everywhere, together swept across my soul, intensified now by many personal experiences.”

The very night of their exclusion from the World Anti-Slavery Convention, Stanton and Mott resolved that they would one day organize a women’s rights convention in the United States.
The Seneca Falls Convention

That convention occurred eight years later in Seneca Falls, New York. Three hundred women and men gathered in Wesleyan Chapel and witnessed a revolutionary act: a woman opened a public meeting. Stanton said:

“We are assembled to protest against a form of government, existing without the consent of the governed—to declare our right to be free as man is free, to be represented in the government which we are taxed to support, to [erase] such disgraceful laws as give man the power to chastise and imprison his wife, to take the wages which she earns, the property which she inherits, and, in case of separation, the children of her love.”

Over two days, Stanton presented the Declaration of Sentiments and Resolutions, a document which she modeled on the format of the U.S. Declaration of Independence.

The delegates adopted the Declaration of Sentiments. Then they constructed the list of resolutions, with all but one resolution passing unanimously. The controversial one that even Mott had been nervous to include read, “it is the duty of the women of this country to secure to themselves their sacred right to the elective franchise.” This resolution won approval (and only barely) after Frederick Douglass and Stanton spoke in support of it.

The Aftermath of the Convention

Reaction to the 1848 Seneca Falls Convention was mixed. Under pressure from critics, many of the signers later removed their names. But Horace Greeley, an influential journalist who believed at that time that most women did not want the vote and preferred to leave politics to the men, admitted that there was no way to deny women the vote if one believed in our Founding principles of equality and natural rights:

“When a sincere republican is asked to say in sober earnest what adequate reason he can give, for refusing the demand of women to an equal participation with men in political rights, he must answer, none at all. However unwise and mistaken the demand, it is but the assertion of a natural right, and such must be conceded.”

A Beautiful Friendship

Three years after Seneca Falls, Stanton met Quaker and former teacher Susan B. Anthony at an anti-slavery convention. With this fateful meeting began a partnership like few others in American history: Stanton’s writing ability combined with Anthony’s speaking and presentation skills. Stanton could write speeches from home while she raised her seven children,
while Anthony, who was single, could more easily travel. As a team, they took on causes from abolition to temperance to women’s legal equality. In 1850 they worked successfully to amend New York law, allowing women to own property, bring suits in court, obtain shared child custody in divorces, and keep their own earnings and inheritances. Two years later they founded the New York State Women’s Temperance Society. In 1856, Anthony traveled all over the state speaking out against slavery, with Stanton drafting speeches and providing encouragement.

The Civil War
Leaders of the women’s suffrage movement agreed to suspend women’s rights conventions as the Civil War raged. But even without these assemblies, their cause gained strength. Women’s role in the labor force increased as large numbers of men left for military service. Women worked as nurses and in charitable services during the war, and continued to press for various social reforms afterward. Many of those same women continued their work for abolition and supported a constitutional amendment to prohibit slavery. The Thirteenth Amendment (1865) eventually banned slavery throughout the U.S.

The Seneca Falls Convention did not result in immediate changes for many women’s lives, but it was an important part of a movement that would continue to gain strength through collaboration. Reform within a constitutional system is often slow and frustrating. The injustice remains while the reform movement plods along. However, the slow process of constitutional change has benefits. It allows for reformers to win people over through the process of reasoned deliberation. The general public can adjust and digest change that may otherwise be destabilizing. Stanton and the other participants knew they were working for a cause that was greater than themselves. Toward the end of her life, Stanton wrote: “We are sowing winter wheat, which other hands than ours will reap and enjoy.” And she was right: only one signer at the convention was alive in 1920 when women across the United States finally won the right to vote.

REFLECTION AND ANALYSIS QUESTIONS

1. What were some of Catharine Beecher’s accomplishments? Why did she oppose women’s suffrage?
2. The Grimké sisters focused much of their effort on the abolition of slavery. What do their achievements have to do with the journey toward women’s suffrage?
3. What was the Declaration of Sentiments and Resolutions?
4. How would you characterize Susan B. Anthony and Elizabeth Cady Stanton’s partnership? Have you ever been a part of such a team? Explain.
5. Angelina Grimké wrote in the Appeal to Christian Women of the South in 1836:

   “Let the Christian women … embody themselves in societies, and send petitions up to their different legislatures, entreating their husbands, fathers, brothers and sons, to abolish the institution of slavery; no longer to subject woman to the scourge and the chain, to mental
darkness and moral degradation; no longer to tear husbands from their wives, and children from their parents; no longer to make men, women, and children, work without wages; no longer to make their lives bitter in hard bondage; no longer to reduce American citizens to the abject condition of slaves, of chattels personal; no longer to barter the image of God in human shambles for corruptible things such as silver and gold.”

What connections can you make between this quote and the five freedoms protected by the First Amendment? With other Founding principles?

6. Elizabeth Cady Stanton knew she might not live to see the fruits of her labors toward women’s suffrage, but she fought on. What virtues are needed to fight for a cause despite knowing you may not live to see it realized? Are you involved in any projects today that are long-term? Give some examples.

7. In 1881, Elizabeth Cady Stanton wrote, “The movement for woman’s suffrage, both in England and America, may be dated from the World’s Anti-Slavery Convention.” Why was the 1840 World Anti-Slavery Convention such an important event in the U.S. women’s suffrage movement?

8. The women’s suffrage resolution at the Seneca Falls Convention in 1848 asserted “it is the duty of the women of this country to secure to themselves their sacred right to the elective franchise.” According to this statement, whose responsibility was it to gain women’s right to vote? How is this idea different from the idea that rights are a gift from the government?

9. Using the Principles and Virtues Glossary as needed, give examples of ways the Declaration of Sentiments and Resolutions and other actions of reformers reflect any three of the constitutional principles below. Further, give examples of how reform efforts pursuing equality require of citizens any three of the civic virtues listed below. Complete the charts on the next page.

- **Principles:** equality, republican/representative government, popular sovereignty, federalism, inalienable rights
- **Virtues:** perseverance, contribution, moderation, resourcefulness, courage, respect, justice.
A Pathway for Change

1  2  3  4  5  6  7  8  9
HANDOUT A

Declaration of Sentiments and Resolutions: The Seneca Falls Convention

Directions: Use the text of the Declaration of Sentiments and Resolutions to complete Handout B: Two Declarations. While you read, make marginal notes regarding the main ideas, constitutional principles or civic virtues that are reflected in the document. Also, circle any terms that are unfamiliar for you. Do not worry about every detail; just skim to get a sense of the structure and themes of the document.

Lucretia Mott posted a newspaper ad announcing the convention:

A Convention to discuss the social, civil, and religious condition and rights of women will be held in the Wesleyan Chapel, at Seneca Falls, N.Y., on Wednesday and Thursday, the 19th and 20th of July current; commencing [beginning] at 10 o'clock A.M. During the first day the meeting will be exclusively for women, who are earnestly invited to attend. The public generally are invited to be present on the second day, when I, Lucretia Mott, of Philadelphia, and other ladies and gentlemen, will address the Convention.

Elizabeth Cady Stanton drafted the list of sentiments, which she read aloud after opening the convention with these words:

We are assembled to protest against a form of government, existing without the consent of the governed—to declare our right to be free as man is free, to be represented in the government which we are taxed to support, to [erase] such disgraceful laws as give man the power to chastise [punish] and imprison his wife, to take the wages which she earns, the property which she inherits, and, in case of separation, the children of her love.

Sentiments

When, in the course of human events, it becomes necessary for one portion of the family of man to assume among the people of the earth a position different from that which they have hitherto occupied, but one to which the laws of nature and of nature’s God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes that impel them to such a course.

We hold these truths to be self-evident: that all men and women are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted, deriving their just powers from the consent of the governed. Whenever any form of government becomes destructive of these ends, it is the right of those who suffer from it to refuse allegiance to it, and to insist upon the institution of a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience hath
shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they were accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their duty to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of the women under this government, and such is now the necessity which constrains them to demand the equal station to which they are entitled.

The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her. To prove this, let facts be submitted to a candid world.

He has never permitted her to exercise her inalienable right to the elective franchise.
He has compelled her to submit to laws, in the formation of which she had no voice.
He has withheld from her rights which are given to the most ignorant and degraded men—both natives and foreigners.
Having deprived her of this first right of a citizen, the elective franchise, thereby leaving her without representation in the halls of legislation, he has oppressed her on all sides.
He has made her, if married, in the eye of the law, civilly dead.
He has taken from her all right in property, even to the wages she earns.
He has made her, morally, an irresponsible being, as she can commit many crimes with impunity, provided they be done in the presence of her husband. In the covenant of marriage, she is compelled to promise obedience to her husband, he becoming, to all intents and purposes, her master—the law giving him power to deprive her of her liberty, and to administer chastisement.

He has so framed the laws of divorce, as to what shall be the proper causes, and in case of separation, to whom the guardianship of the children shall be given, as to be wholly regardless of the happiness of women—the law, in all cases, going upon a false supposition of the supremacy of man, and giving all power into his hands.

After depriving her of all rights as a married woman, if single, and the owner of property, he has taxed her to support a government which recognizes her only when her property can be made profitable to it.

He has monopolized nearly all the profitable employments, and from those she is permitted to follow, she receives but a scanty remuneration. He closes against her all the avenues to wealth and distinction which he considers most honorable to himself. As a teacher of theology, medicine, or law, she is not known.

He has denied her the facilities for obtaining a thorough education, all colleges being closed against her.

He allows her in Church, as well as State, but a subordinate position, claiming Apostolic authority for her exclusion from the ministry, and, with some exceptions, from any public participation in the affairs of the Church.

He has created a false public sentiment by giving to the world a different code of morals for men and women, by which moral delinquencies which exclude women from society, are not only tolerated, but deemed of little account in man.

He has usurped the prerogative of Jehovah himself, claiming it as his right to assign for her a sphere of action, when that belongs to her conscience and to her God.
He has endeavored, in every way that he could, to destroy her confidence in her own powers, to lessen her self-respect, and to make her willing to lead a dependent and abject life.

Now, in view of this entire disfranchisement of one-half the people of this country, their social and religious degradation—in view of the unjust laws above mentioned, and because women do feel themselves aggrieved, oppressed, and fraudulently deprived of their most sacred rights, we insist that they have immediate admission to all the rights and privileges which belong to them as citizens of the United States.

In entering upon the great work before us, we anticipate no small amount of misconception, misrepresentation, and ridicule; but we shall use every instrumentality within our power to effect our object. We shall employ agents, circulate tracts, petition the State and National legislatures, and endeavor to enlist the pulpit and the press in our behalf. We hope this Convention will be followed by a series of Conventions embracing every part of the country.

The following resolutions were discussed by Lucretia Mott, Thomas and Mary Ann McClintock, Amy Post, Catherine A. F. Stebbins, and others, and were adopted:

**Resolved**, That such laws as conflict, in any way, with the true and substantial happiness of woman, are contrary to the great precept of Nature and of no validity, for this is “superior in obligation to any other.”

**Resolved**, That all laws which prevent woman from occupying such a station in society as her conscience shall dictate, or which place her in a position inferior to that of man, are contrary to the great precept of Nature, and therefore of no force or authority.

**Resolved**, That woman is man’s equal—was intended to be so by the Creator, and the highest good of the race demands that she should be recognized as such.

**Resolved**, That the women of this country ought to be enlightened in regard to the laws under which they live, that they may no longer publish their degradation by declaring themselves satisfied with their present position, nor their ignorance, by asserting that they have all the rights they want.

**Resolved**, That inasmuch as man, while claiming for himself intellectual superiority, does accord to woman moral superiority, it is pre-eminently his duty to encourage her to speak and teach as she has opportunity, in all religious assemblies.

**Resolved**, That the same amount of virtue, delicacy, and refinement of behavior that is required of woman in the social state, should also be required of man, and the same transgressions should be visited with equal severity on both man and woman.

**Resolved**, That the objection of indelicacy and impropriety, which is so often brought against any validity if contrary to this, and such of them as are valid, derive all their force, and all their validity, and all their authority, mediately and immediately, from this original; therefore,
woman when she addresses a public audience, comes with a very ill-grace from those who encourage, by their attendance, her appearance on the stage, in the concert, or in feats of the circus.

Resolved, That woman has too long rested satisfied in the circumscribed limits which corrupt customs and a perverted application of the Scriptures have marked out for her, and that it is time she should move in the enlarged sphere which her great Creator has assigned her.

Resolved, That it is the duty of the women of this country to secure to themselves their sacred right to the elective franchise.

Resolved, That the equality of human rights results necessarily from the fact of the identity of the race in capabilities and responsibilities.

Resolved, therefore, That, being invested by the Creator with the same capabilities, and the same consciousness of responsibility for their exercise, it is demonstrably the right and duty of woman, equally with man, to promote every righteous cause by every righteous means; and especially in regard to the great subjects of morals and religion, it is self-evidently her right to participate with her brother in teaching them, both in private and in public, by writing and by speaking, by any instrumentality proper to be used, and in any assemblies proper to be held; and this being a self-evident truth growing out of the divinely implanted principles of human nature, any custom or authority adverse to it, whether modern or wearing the hoary sanction of antiquity, is to be regarded as a self-evident falsehood, and at war with mankind.

Frederick Douglass offered this observation when it appeared that the convention might not support the right to vote for women:

Seeing that the male governments of the world have failed, it can do no harm to try the experiment of a government by man and woman united…I have never yet been able to find one consideration, one argument, or suggestion in favor of man’s right to participate in civil government which did not equally apply to the right of woman…Nations have been and still are but armed camps, expending their wealth and strength and ingenuity in forging weapons of destruction against each other; and while it may not be contended that the introduction of the feminine element in government would entirely cure this tendency to exalt might over right, many reasons can be given to show that woman’s influence would greatly tend to check and modify this barbarous and destructive tendency.

At the last session Lucretia Mott offered the following resolution:

Resolved, That the speedy success of our cause depends upon the zealous and untiring efforts of both men and women, for the overthrow of the monopoly of the pulpit, and for the securing to woman an equal participation with men in the various trades, professions, and commerce.
Two Declarations

Directions: Read Handout A: Declaration of Sentiments and Resolutions: The Seneca Falls Convention and Appendix E: The Declaration of Independence. Then analyze the passages shown below from the two declarations side-by-side. In the last column, identify similarities and/or differences for each section:

- For the Introduction and Preamble, items 1–5, use highlighting to identify differences in each section, and explain the reason or effect of the differences in the third column.
- For the Grievances section, items 6–11, identify similar themes between the passages compared.

Before you dive into the document, define the following:

- Sentiments:

- Resolutions:

- Independence:

Make a prediction:
What do the titles of each of these documents indicate about possible similarities and differences between the two?
<table>
<thead>
<tr>
<th>Declaration of Independence, 1776</th>
<th>Declaration of Sentiments and Resolutions, 1848</th>
<th>Reason or effect of the differences</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>INTRODUCTION</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature’s God entitle them ... they should declare the causes...</td>
<td>When, in the course of human events, it becomes necessary for one portion of the family of man to assume among the people of the earth a position different from that which they have hitherto occupied, but one to which the laws of nature and of nature’s God entitle them ... they should declare the causes...</td>
<td></td>
</tr>
<tr>
<td><strong>PREAMBLE</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.—That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed,</td>
<td>We hold these truths to be self-evident: that all men and women are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted, deriving their just powers from the consent of the governed.</td>
<td></td>
</tr>
<tr>
<td>Declaration of Independence, 1776</td>
<td>Declaration of Sentiments and Resolutions, 1848</td>
<td>Reason or effect of the differences</td>
</tr>
<tr>
<td>---------------------------------</td>
<td>-----------------------------------------------</td>
<td>-----------------------------------</td>
</tr>
<tr>
<td>3 that whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute a new Government... to effect their Safety and Happiness.</td>
<td>Whenever any form of government becomes destructive of these ends, it is the right of those who suffer from it to refuse allegiance to it, and to insist upon the institution of a new government,...to effect their safety and happiness.</td>
<td></td>
</tr>
<tr>
<td>4 Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes...But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security.— Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government.</td>
<td>Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes...But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their duty to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of the women under this government, and such is now the necessity which constrains them to demand the equal station to which they are entitled.</td>
<td></td>
</tr>
<tr>
<td>Declaration of Independence, 1776</td>
<td>Declaration of Sentiments and Resolutions, 1848</td>
<td>Reason or effect of the differences</td>
</tr>
<tr>
<td>----------------------------------</td>
<td>-------------------------------------------------</td>
<td>-----------------------------------</td>
</tr>
<tr>
<td><strong>5</strong> The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world.</td>
<td>The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her. To prove this, let facts be submitted to a candid world.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Declaration of Independence, 1776</th>
<th>Declaration of Sentiments and Resolutions, 1848</th>
<th>Identify similar themes between the excerpts</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>6</strong> He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only… He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the people.</td>
<td>He has never permitted her to exercise her inalienable right to the elective franchise. He has compelled her to submit to laws, in the formation of which she had no voice…</td>
<td></td>
</tr>
</tbody>
</table>

GRIEVANCES
<table>
<thead>
<tr>
<th>Declaration of Independence, 1776</th>
<th>Declaration of Sentiments and Resolutions, 1848</th>
<th>Identify similar themes between the excerpts</th>
</tr>
</thead>
<tbody>
<tr>
<td>For cutting off our Trade with all parts of the world: For imposing Taxes on us without our Consent:</td>
<td>He has made her, if married, in the eye of the law, civilly dead. He has taken from her all right in property, even to the wages she earns.</td>
<td></td>
</tr>
<tr>
<td>7 For depriving us in many cases, of the benefits of Trial by Jury: For transporting us beyond Seas to be tried for pretended offences:</td>
<td>He has made her, morally, an irresponsible being, as she can commit many crimes with impunity, provided they be done in the presence of her husband. In the covenant of marriage, she is compelled to promise obedience to her husband, he becoming, to all intents and purposes, her master—the law giving him power to deprive her of her liberty, and to administer chastisement. He has so framed the laws of divorce, as to what shall be the proper causes... the law, in all cases, going upon a false supposition of the supremacy of man, and giving all power into his hands.</td>
<td></td>
</tr>
<tr>
<td>Declaration of Independence, 1776</td>
<td>Declaration of Sentiments and Resolutions, 1848</td>
<td>Identify similar themes between the excerpts</td>
</tr>
<tr>
<td>----------------------------------</td>
<td>-------------------------------------------------</td>
<td>------------------------------------------------</td>
</tr>
<tr>
<td>9 He has plundered our seas, ravaged our Coasts, burnt our towns, and destroyed the lives of our people.</td>
<td>After depriving her of all rights as a married woman, if single, and the owner of property, he has taxed her to support a government which recognizes her only when her property can be made profitable to it.</td>
<td></td>
</tr>
<tr>
<td>10 Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do.</td>
<td>Now, in view of this entire disfranchisement of one-half the people of this country, their social and religious degradation—in view of the unjust laws above mentioned… we insist that they have immediate admission to all the rights and privileges which belong to them as citizens of the United States.</td>
<td></td>
</tr>
<tr>
<td>11 And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.</td>
<td>In entering upon the great work before us, we anticipate no small amount of misconception, misrepresentation, and ridicule; but we shall use every instrumentality within our power to effect our object.</td>
<td></td>
</tr>
<tr>
<td>Document</td>
<td>One-sentence summary of author's argument</td>
<td></td>
</tr>
<tr>
<td>--------------------------------------------</td>
<td>-------------------------------------------------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>Angelina Grimké, <em>Appeal to the Christian Women of the South</em> (Excerpt), 1837</td>
<td>1836: Condition of Woman of the South (Excerpt)</td>
<td></td>
</tr>
<tr>
<td>Sarah M. Grimké, <em>Letter on the Equality of the Sexes and the Condition of Woman</em> (Excerpts), 1837</td>
<td>1837: Condition of Woman of the South (Excerpt)</td>
<td></td>
</tr>
</tbody>
</table>

**Directions:**
- Fill in the remaining rows in the chart as you listen to your groupmates.
- Prepare to teach the other members of your group about your document's main ideas, and be ready to answer questions about your group's chart.

**One-sentence summary of author’s argument**: 1836: Condition of Woman of the South (Excerpt)
<table>
<thead>
<tr>
<th>Document</th>
<th>One-sentence summary of author's argument</th>
<th>Author's top three pieces of supporting evidence</th>
<th>Connections to Declaration of Sentiments (1848)</th>
<th>Rate how persuasive it is (scale from 1–10), explain your rating</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lucretia Mott, <em>Discourse on Woman</em> (Excerpts), 1849</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sojourner Truth, <em>Ain’t I a Woman?</em> (Excerpts) and <em>Women’s Convention, Akron, Ohio, 1851</em></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**SUMMARY QUESTIONS**

1. To what extent do these authors make any arguments that might be controversial today? Be specific.
2. Which author did you find most persuasive? Justify your response.
3. Choose two of the authors and compare their main ideas.
4. Choose one author and create a twitter handle and tweet that creatively summarizes the main idea(s) in their document.
Voices in the Women’s Movement

Directions: Using the document assigned to you, complete your section on Handout C: Document Analysis Jigsaw.

Angelina Grimké, *Appeal to the Christian Women of the South (Excerpt)*, 1836

*Pamphlet urging American women to oppose slavery on moral grounds*

I have thus, I think, clearly proved to you seven propositions, viz.:

First, that slavery is contrary to the declaration of our independence.

Second, that it is contrary to the first charter of human rights given to Adam, and renewed to Noah.

Third, that the fact of slavery having been the subject of prophecy, furnishes no excuse whatever to slavedealers.

Fourth, that no such system existed under the patriarchal dispensation.

Fifth, that slavery never existed under the Jewish dispensation; but so far otherwise, that every servant was placed under the protection of law, and care taken not only to prevent all involuntary servitude, but all voluntary perpetual bondage.

Sixth, that slavery in America reduces a man to a thing, a “chattel personal,” robs him of all his rights as a human being, fetters both his mind and body, and protects the master in the most unnatural and unreasonable power, whilst it throws him out of the protection of law.

Seventh, that slavery is contrary to the example and precepts of our holy and merciful Redeemer, and of his apostles.

But perhaps you will be ready to query, why appeal to women on this subject? We do not make the laws which perpetuate slavery. No legislative power is vested in us; we can do nothing to overthrow the system, even if we wished to do so.

To this I reply, I know you do not make the laws, but I also know that you are the wives and mothers, the sisters and daughters of those who do and if you really suppose you can do nothing to overthrow slavery, you are greatly mistaken.

You can do much in every way: four things I will name.

1st. You can read on this subject.
2d. You can pray over this subject.
3d. You can speak on this subject.
4th. You can act on this subject.

I have not placed reading before praying because I regard it more important, but because, in order to pray aright, we must understand what we are praying for; it is only then we can “pray with the understanding, and the spirit also.”
Sarah M. Grimké, *Letter on the Equality of the Sexes and the Condition of Woman* (Excerpts), 1837

The letter was addressed to Mary S. Parker, President of the Boston Female Anti-Slavery Society. Note: Grimké's internal quotations in italics are from Blackstone's Commentaries.

My Dear Sister,

There are few things which present greater obstacles to the improvement and elevation of woman to her appropriate sphere of usefulness and duty, than the laws which have been enacted to destroy her independence, and crush her individuality; laws which, although they are framed for her government, she has had no voice in establishing, and which rob her of some of her essential rights. Woman has no political existence. With the single exception of presenting a petition to the legislative body, she is a cipher in the nation; or, if not actually so in representative governments, she is only counted, like the slaves of the South, to swell the number of law-makers who form decrees for her government, with little reference to her benefit, except so far as her good may promote their own...

"By marriage, the husband and wife are one person in law; that is, the very being, or legal existence of the woman is suspended during the marriage, or at least is incorporated and consolidated into that of the husband under whose wing, protection and cover she performs everything..."

Here now, the very being of woman, like that of a slave, is absorbed in her master. All contracts made with her, like those made with slaves by their owners, are a mere nullity. Our kind defenders have legislated away almost all of our legal rights, and in the true spirit of such injustice and oppression, have kept us in ignorance of those very laws by which we are governed. They have persuaded us, that we have no right to investigate the laws, and that, if we did, we could not comprehend them...

“The husband, by the old law, might give his wife moderate correction, as he is to answer for her misbehavior. The law thought it reasonable to entrust him with this power of restraining her by domestic chastisement. The courts of law will still permit a husband to restrain a wife of her liberty, in case of any gross misbehavior.”

What a mortifying proof this law affords, of the estimation in which woman is held! She is placed completely in the hands of a being subject like herself to the outbursts of passion, and therefore unworthy to be trusted with power. …

“A woman’s personal property by marriage becomes absolutely her husband’s, which, at his death, he may leave entirely away from her.”

And farther, all the avail of her labor are absolutely in the power of her husband. All that she acquires by her industry is his; so that she cannot, with her own honest earnings, become the legal purchaser of any property...

“All that a slave possesses belongs to his master; he possesses nothing of his own, except what his master chooses he should possess...”

The various laws which I have transcribed, leave women very little more liberty, or power, in some respects, than the slave. “A slave,” says the civil code of Louisiana, “is one who is in the power of a master, to whom he belongs. He can possess nothing, nor acquire anything, but what must belong to his master.”

I do not wish by any means to intimate that the condition of free women can be compared to that of slaves in suffering, or in degradation; still,
I believe the laws which deprive married women of their rights and privileges, have a tendency to lessen them in their own estimation as moral and responsible beings, and that their being made by civil law inferior to their husbands, had a debasing and mischievous effect upon them, teaching them practically the fatal lesson to look unto man for protection and indulgence...

Thine in the bonds of womanhood,
Sarah M. Grimké

Lucretia Mott, *Discourse on Woman* (Excerpts), 1849

*Mrs. Mott first delivered this speech criticizing the restrictions on married women, and later published it.*

The question is often asked, “What does woman want, more than she enjoys? What is she seeking to obtain? Of what rights is she deprived? What privileges are withheld from her?” I answer, she asks nothing as favor, but as right, she wants to be acknowledged a moral, responsible being. She is seeking not to be governed by laws, in the making of which she has no voice. She is deprived of almost every right in civil society, and is a cypher in the nation, except in the right of presenting a petition. In religious society her disabilities, as already pointed out, have greatly retarded her progress. Her exclusion from the pulpit or ministry—her duties marked out for her by her equal brother man, subject to creeds, rules, and disciplines made for her by him—this is unworthy her true dignity. In marriage, there is assumed superiority, on the part of the husband, and admitted inferiority, with a promise of obedience, on the part of the wife. This subject calls loudly for examination, in order that the wrong may be redressed. …

It is with reluctance that I make the demand for the political rights of woman, because this claim is so distasteful to the age. Woman shrinks, in the present state of society, from taking any interest in politics. The events of the French Revolution, and the claim for woman’s rights are held up to her as a warning. But … remember that the age was marked with extravagances and wickedness in men as well as women. Indeed, political life abounds with these excesses, and with shameful outrage. Who knows, but that if woman acted her part in governmental affairs, there might be an entire change in the turmoil of political life. It becomes man to speak modestly of his ability to act without her. If woman’s judgment were exercised, why might she not aid in making the laws by which she is governed? …

Far be it from me to encourage woman to vote, or to take an active part in politics, in the present state of our government. Her right to the elective franchise however, is the same, and should be yielded to her, whether she exercise that right or not. Would that man too, would have no participation in a government based upon the life-taking principle—upon retaliation and the sword. It is unworthy of a Christian nation. But when, in the diffusion of light and intelligence, a convention shall be called to make regulations for self-government on Christian, non-resistant principles, I can see no good reason, why woman should not participate in such an assemblage, taking part equally with man.
Sojourner Truth, *Ain’t I a Woman?* (Excerpts), 1851
*Speech delivered to the Women’s Convention, Akron, Ohio, 1851*

Well, children, where there is so much racket there must be something out of kilter. I think that ‘twixt the negroes of the South and the women at the North, all talking about rights, the white men will be in a fix pretty soon. But what’s all this here talking about?

That man over there says that women need to be helped into carriages, and lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages, or over mud-puddles, or gives me any best place! And ain’t I a woman? Look at me! Look at my arm! I have ploughed and planted, and gathered into barns, and no man could head me! And ain’t I a woman? I have borne thirteen children, and seen most all sold off to slavery, and when I cried out with my mother’s grief, none but Jesus heard me! And ain’t I a woman?

Then they talk about this thing in the head; what’s this they call it? [member of audience whispers, “intellect”] That’s it, honey. What’s that got to do with women’s rights or negroes’ rights? If my cup won’t hold but a pint, and yours holds a quart, wouldn’t you be mean not to let me have my little half measure full?

Then that little man in black there, he says women can’t have as much rights as men, ‘cause Christ wasn’t a woman! Where did your Christ come from? Where did your Christ come from? From God and a woman! Man had nothing to do with Him.

If the first woman God ever made was strong enough to turn the world upside down all alone, these women together ought to be able to turn it back, and get it right side up again! And now they is asking to do it, the men better let them.
Answer Key

Background Essay: A Movement Arises (1800–1860)

1. Catharine Beecher’s accomplishments included founding Hartford Female Seminary in 1823, calling for increased teacher training, and leading letter-writing protests of Indian Removal. She opposed women’s suffrage because she believed that winning the vote would bring with it responsibilities that, if exercised seriously, would take women away from their duties of raising morally upright children and future citizens. Therefore, she worried it would cause motherhood and education to be further devalued.

2. The Grimké sisters took on an increasingly public role, forcing society to reconsider the idea that women’s place was in the home.

3. The Declaration of Sentiments and Resolutions was a document which Stanton wrote and presented at the Seneca Falls Convention. It was modeled on the U.S. Declaration of Independence.

4. In Anthony and Stanton’s partnership, they each lent their particular talents to the cause, and contributed what they could, given their current life situation. Accept reasoned answers.

   “…embody themselves in societies”: Freedom of assembly.
   “…and send petitions up to their different legislatures…”: Freedom of petition.
   “entreating their husbands, fathers, brothers and sons, to abolish the institution of slavery…” Freedom of speech.
   “…no longer to subject woman to the scourge and the chain…such as silver and gold.” Liberty, equality.
   The fact that this document was written and disseminated: Freedom of the press.

6. Virtues necessary for Stanton and other suffragists included self-sacrifice, perseverance, future-mindedness, courage, and others. Accept additional reasoned answers.

7. The treatment experienced by Stanton and Mott drove them to hold a women’s rights convention in the U.S. Evaluate comic strip panels on whatever criteria you choose which could include creativity and humor as well as historical accuracy.

8. The assertion that “it is the duty of the women of this country to secure to themselves their sacred right to the elective franchise” makes it clear that it is the responsibility of women themselves to gain their right to vote. This idea is different from the idea that rights are a gift from the government because it is based on the premise of popular sovereignty and the principle of equality. Government does not grant the condition of equality. Humans are born equally free and independent and they are responsible for bringing institutions into alignment with constitutional principles of legitimate government.

Handout B: Two Declarations

1. The Declaration of Independence refers to “one people” separating themselves from their former political bands to another nation. The Declaration of Sentiments and Resolutions refers to “one portion of the family of man” within one country.

2. All men becomes “all men and women.”

3. “Right of the People to alter or abolish a government” becomes “right of those who suffer from it to refuse allegiance to” the government.

4. Declaration of Independence refers to a right and a duty to throw off a despotic government. Declaration of Sentiments and Resolutions omits the word “right” and just mentions duty. Also, “patient sufferance of these Colonies” becomes “patient sufferance of the women under this government…to demand the equal station to which they are entitled.”

5. “The history of the present King of Great Britain…over these States” becomes “The history of mankind…on the part of man toward woman”.

6. Creation of unjust laws without representation or consent

7. Property rights

8. Unjust application of unjust laws

9. Property rights

10. Action statement

11. Acknowledgement that seeking justice will be costly and difficult.

Handout C: Document Analysis Jigsaw

Accept reasoned responses for all.
Amending the Constitution

ARTICLE V CRITICAL THINKING QUESTIONS

Directions: Read the text of Article V of the Constitution below, then answer the questions that follow.

Article V
The Congress, whenever two thirds of both Houses shall deem it necessary, shall propose Amendments to this Constitution, or, on the Application of the Legislatures of two thirds of the several States, shall call a Convention for proposing Amendments, which, in either Case, shall be valid to all Intents and Purposes, as Part of this Constitution, when ratified by the Legislatures of three fourths of the several States, or by Conventions in three fourths thereof…

CRITICAL THINKING QUESTIONS

1. To “propose” amendments to the Constitution means to suggest them. List one way Congress by itself can propose amendments to the Constitution.

2. List one way the states can force Congress to consider amendments to the Constitution.

3. Which are more valid—amendments proposed by Congress, or amendments proposed in a convention of the states?

4. What fraction of the states must ratify (or approve) amendments before they become part of the Constitution?

5. Draw a diagram that illustrates the amendment process.
Amending the Constitution
LESSON 1 REFLECTION QUESTIONS

Directions: Read the text of Article V of the Constitution below, then consider what you have learned in Lesson 1 and answer the questions that follow.

Article V
The Congress, whenever two thirds of both Houses shall deem it necessary, shall propose Amendments to this Constitution, or, on the Application of the Legislatures of two thirds of the several States, shall call a Convention for proposing Amendments, which, in either Case, shall be valid to all Intents and Purposes, as Part of this Constitution, when ratified by the Legislatures of three fourths of the several States, or by Conventions in three fourths thereof…

REFLECTION QUESTIONS

1. How democratic is the amendment process in Article V of the U.S. Constitution?

2. List some pros and cons for democratic participation in the amendment process. Why do you think the Framers made the amendment process somewhat difficult?

3. How would you evaluate the importance of the right of suffrage for those living under this Constitution?
Amending the Constitution

LESSON 2 REFLECTION QUESTIONS

Directions: Read the text of Article V of the Constitution below, then consider what you have learned in Lesson 2 and answer the questions that follow.

Article V

The Congress, whenever two thirds of both Houses shall deem it necessary, shall propose Amendments to this Constitution, or, on the Application of the Legislatures of two thirds of the several States, shall call a Convention for proposing Amendments, which, in either Case, shall be valid to all Intents and Purposes, as Part of this Constitution, when ratified by the Legislatures of three fourths of the several States, or by Conventions in three fourths thereof…

REFLECTION QUESTIONS

1. Consider the types of activities carried out by women like Abigail Adams, Hannah Griffitts, Mercy Otis Warren, and Phillis Wheatley.

2. Without the vote, to what extent and in what ways were these women able to influence the U.S. Congress?

3. Without the vote, to what extent and in what ways were women able to influence their state legislatures?
Amending the Constitution

LESSON 3 REFLECTION QUESTIONS

Directions: Read the text of Article V of the Constitution below, then consider what you have learned in Lesson 3 and answer the questions that follow.

Article V

The Congress, whenever two thirds of both Houses shall deem it necessary, shall propose Amendments to this Constitution, or, on the Application of the Legislatures of two thirds of the several States, shall call a Convention for proposing Amendments, which, in either Case, shall be valid to all Intents and Purposes, as Part of this Constitution, when ratified by the Legislatures of three fourths of the several States, or by Conventions in three fourths thereof...

REFLECTION QUESTIONS

1. George Washington, who presided over the Constitutional Convention, made clear his understanding that the only way to change the Constitution was to use the amendment method the Constitution itself provided:

“If in the opinion of the People, the distribution or modification of the Constitutional powers be in any particular wrong, let it be corrected by an amendment in the way which the Constitution designates. But let there be no change by usurpation; for though this, in one instance, may be the instrument of good, it is the customary weapon by which free governments are destroyed.” (Farewell Address, 1796)

It seems clear in the 21st century that the way to change the Constitution is by the amendment process, and that proposal of amendments by Congress is more expedient than by a convention of the states. But remember that by 1860 the Constitution was only a couple of generations old. What is more, to that time it had only been amended twice (not counting the Bill of Rights, added in 1791). In what ways does this context help you understand whether reformers in the 1800s would have seen amending the U.S. Constitution as the best way for women to gain political rights?

2. How do we know when a constitutional amendment is necessary to correct or revise our constitutional order?
Amending the Constitution

LESSON 4 REFLECTION QUESTIONS

Directions: Read the text of Article V of the Constitution below, then consider what you have learned in Lesson 4 and answer the questions that follow.

Article V

The Congress, whenever two thirds of both Houses shall deem it necessary, shall propose Amendments to this Constitution, or, on the Application of the Legislatures of two thirds of the several States, shall call a Convention for proposing Amendments, which, in either Case, shall be valid to all Intents and Purposes, as Part of this Constitution, when ratified by the Legislatures of three fourths of the several States, or by Conventions in three fourths thereof...

REFLECTION QUESTIONS

1. The United States constitutional system is designed to respect the authority of the people in individual states to make laws that are different from state to state. How does the Constitution’s amendment process illustrate the principle of federalism?
Amending the Constitution

LESSON 5 REFLECTION QUESTIONS

Directions: Read the text of Article V of the Constitution below, then consider what you have learned in Lesson 5 and answer the questions that follow.

Article V
The Congress, whenever two thirds of both Houses shall deem it necessary, shall propose Amendments to this Constitution, or, on the Application of the Legislatures of two thirds of the several States, shall call a Convention for proposing Amendments, which, in either Case, shall be valid to all Intents and Purposes, as Part of this Constitution, when ratified by the Legislatures of three fourths of the several States, or by Conventions in three fourths thereof…

REFLECTION QUESTIONS

Write a brief reflection in response to this scenario: It is 1900 and you and others have worked for decades to secure the right of women to vote. In recent years, movements toward greater equality and democracy have been stirring. Now, more than ever, you think the vote is within your grasp. The only decision now is how to achieve the vote and to have it last.

1. Would the U.S. Constitution’s Article V amendment process seem like the best way forward?

2. What pros and cons would you identify for using the amendment process? For example, to what extent would the amendment process create stability for your movement?

3. Assuming you thought it was wise to seek a constitutional amendment securing votes for women, which of the amendment processes outlined in Article V would you prefer, and why?
Amending the Constitution

LESSON 6 REFLECTION QUESTIONS

**Directions:** Read the text of Article V of the Constitution below, then consider what you have learned in Lesson 6 and answer the questions that follow.

**Article V**

The Congress, whenever two thirds of both Houses shall deem it necessary, shall propose Amendments to this Constitution, or, on the Application of the Legislatures of two thirds of the several States, shall call a Convention for proposing Amendments, which, in either Case, shall be valid to all Intents and Purposes, as Part of this Constitution, when ratified by the Legislatures of three fourths of the several States, or by Conventions in three fourths thereof…

**REFLECTION QUESTIONS**

The Constitution has 25 amendments that are in force today (the 18\textsuperscript{th} enshrined Prohibition, and the 21\textsuperscript{st} repealed it).

1. Which amendment do you think did the most to fundamentally change the Constitution? Explain your reasoning.
2. Was the change for the better, or for the worse?
Amending the Constitution

QUESTIONS FOR ALL LESSONS

Directions: Read the text of Article V of the Constitution below, then consider what you have learned in all lessons and answer the questions that follow.

Article V

The Congress, whenever two thirds of both Houses shall deem it necessary, shall propose Amendments to this Constitution, or, on the Application of the Legislatures of two thirds of the several States, shall call a Convention for proposing Amendments, which, in either Case, shall be valid to all Intents and Purposes, as Part of this Constitution, when ratified by the Legislatures of three fourths of the several States, or by Conventions in three fourths thereof...

Article V Critical Thinking Questions

1. To “propose” amendments to the Constitution means to suggest them. List one way Congress by itself can propose amendments to the Constitution.

2. List one way the states can force Congress to consider amendments to the Constitution.

3. Which are more valid—amendments proposed by Congress, or amendments proposed in a convention of the states?

4. What fraction of the states must ratify (or approve) amendments before they become part of the Constitution?

5. Draw a diagram that illustrates the amendment process.

Lesson 1 Critical Thinking Questions

1. How democratic is the amendment process in Article V of the U.S. Constitution?

2. List some pros and cons for democratic participation in the amendment process. Why do you think the Framers made the amendment process somewhat difficult?

3. How would you evaluate the importance of the right of suffrage for those living under this Constitution?
Lesson 2 Critical Thinking Questions

1. Consider the types of activities carried out by women like Abigail Adams, Hannah Griffitts, Mercy Otis Warren, and Phillis Wheatley.

2. Without the vote, to what extent and in what ways were these women able to influence the U.S. Congress?

3. Without the vote, to what extent and in what ways were women able to influence their state legislatures?

Lesson 3 Critical Thinking Questions

1. George Washington, who presided over the Constitutional Convention, made clear his understanding that the only way to change the Constitution was to use the amendment method the Constitution itself provided:

   “If in the opinion of the People, the distribution or modification of the Constitutional powers be in any particular wrong, let it be corrected by an amendment in the way which the Constitution designates. But let there be no change by usurpation; for though this, in one instance, may be the instrument of good, it is the customary weapon by which free governments are destroyed.” (Farewell Address, 1796)

   It seems clear in the 21st century that the way to change the Constitution is by the amendment process, and that proposal of amendments by Congress is more expedient than by a convention of the states. But remember that by 1860 the Constitution was only a couple of generations old. What is more, to that time it had only been amended twice (not counting the Bill of Rights, added in 1791). In what ways does this context help you understand whether reformers in the 1800s would have seen amending the U.S. Constitution as the best way for women to gain political rights?

2. How do we know when a constitutional amendment is necessary to correct or revise our constitutional order?

Lesson 4 Critical Thinking Questions

1. The United States constitutional system is designed to respect the authority of the people in individual states to make laws that are different from state to state. How does the Constitution’s amendment process illustrate the principle of federalism?
Lesson 5 Critical Thinking Questions

Write a brief reflection in response to this scenario: It is 1900 and you and others have worked for decades to secure the right of women to vote. In recent years, movements toward greater equality and democracy have been stirring. Now, more than ever, you think the vote is within your grasp. The only decision now is how to achieve the vote and to have it last.

1. Would the U.S. Constitution’s Article V amendment process seem like the best way forward?
2. What pros and cons would you identify for using the amendment process? For example, to what extent would the amendment process create stability for your movement?
3. Assuming you thought it was wise to seek a constitutional amendment securing votes for women, which of the amendment processes outlined in Article V would you prefer, and why?

Lesson 6 Critical Thinking Questions

The Constitution has 25 amendments that are in force today (the 18th enshrined Prohibition, and the 21st repealed it).

1. Which amendment do you think did the most to fundamentally change the Constitution? Explain your reasoning.
2. Was the change for the better, or for the worse?

Answer Key

Article V Critical Thinking Questions
1. Congress can propose amendments to the Constitution if two-thirds of both houses agree.
2. Congress can be forced to call a convention to propose amendments to the Constitution if two-thirds of the states officially ask them to.
3. They are equally valid.
4. Three-quarters of the states.

Lessons 1-6 Reflection Questions
Accept reasoned answers for all.
Timeline and Quotes

Directions: Use Appendix B: Timeline and Quotes and Appendix A: Amending the Constitution as you study the struggle for women’s suffrage. Beginning with Lesson 2, write a question or two for each lesson that asks the reader to connect one or more events that are described in different lessons. (For example, you might connect Lessons 3, 4, and 5 in this way: The Seneca Falls Convention is often considered the event that kicked off an organized program for the women’s equality and suffrage movement in the United States. How many years elapsed from this beginning until the achievement of the nation-wide right for women to vote? Identify the person whom you believe was the most important leader in the movement and explain your choice.)

LESSONS 1 & 2

<table>
<thead>
<tr>
<th>Lessons 1 &amp; 2 Events</th>
<th>Quotes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1648 – Margaret Brent appealed to Maryland’s colonial assembly, unsuccessfully demanding a voice and two votes in the assembly’s proceedings.</td>
<td>“Are not women born as free as men? Would it not be infamous to assert that the ladies are all slaves by nature?” –JAMES OTIS, 1764</td>
</tr>
<tr>
<td>1690 – John Locke published Two Treatises on Civil Government.</td>
<td>“I long to hear that you have declared an independency. And, by the way, in the new code of laws which I suppose it will be necessary for you to make, I desire you would remember the ladies and be more generous and favorable to them than your ancestors. Do not put such unlimited power into the hands of the husbands. Remember, all men would be tyrants if they could. If particular care and attention is not paid to the ladies, we are determined to foment a rebellion, and will not hold ourselves bound by any laws in which we have no voice or representation.” –ABIGAIL ADAMS, 1776</td>
</tr>
<tr>
<td>1768 – Hannah Griffitts published “The Female Patriots.”</td>
<td></td>
</tr>
<tr>
<td>1772 – Samuel Adams published “The Rights of the Colonists,” which was part of the Boston Pamphlet, also called The Report of the Committee of Correspondence in Boston.</td>
<td></td>
</tr>
<tr>
<td>1773 – Mercy Otis Warren began publishing dramas advocating American independence.</td>
<td></td>
</tr>
<tr>
<td>1773 – Phyllis Wheatley was the first enslaved person to publish a book, Poems on Various Subjects, Religious and Moral.</td>
<td></td>
</tr>
<tr>
<td>Lessons 1 &amp; 2 Events</td>
<td>Quotes</td>
</tr>
<tr>
<td>----------------------</td>
<td>--------</td>
</tr>
</tbody>
</table>
| **1776** – Abigail Adams wrote to her husband on the hypocrisy of slavery, and asked him to “remember the ladies” in the new government. | “Whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.”
–DECLARATION OF INDEPENDENCE, 1776 |
| **1776** – Continental Congress adopted the Declaration of Independence. | |
| **1776** – New Jersey constitution provided for “all inhabitants” to vote if they were at least 21 years of age, property owners, and county residents for at least one year. Therefore, single women with property could vote. In 1807 the state’s legislature clarified that only free white men who met the property requirement were eligible to vote. | “The one is taught to aspire, and the other is early confined and limited. As their years increase, the sister must be wholly domesticated, while the brother is led by the hand through all the flowery paths of science.”
–JUDITH SARGENT MURRAY: WRITTEN 1779, PUBLISHED 1790 |
| **1777** – Vermont constitution became the first to provide for universal male suffrage. | “We the people…ordain and establish this Constitution for the United States of America...”
–PREAMBLE TO THE U.S. CONSTITUTION, 1789 |
<p>| <strong>1779</strong> – Judith Sargent Murray published <em>On the Equality of the Sexes.</em> | |
| <strong>1781</strong> – The Articles of Confederation was adopted. | |
| <strong>1789</strong> – The United States Constitution was adopted, leaving the power to set voting qualifications to the states. | |</p>
<table>
<thead>
<tr>
<th>Lessons 1 &amp; 2 Events</th>
<th>Quotes</th>
</tr>
</thead>
</table>
| **1791** – U.S. Bill of Rights was ratified. | “Are [women] deficient in reason? We can only reason from what we know, and if opportunity of acquiring knowledge hath been denied us, the inferiority of our sex cannot fairly be deduced from thence ... I would calmly ask, is it reasonable, that a candidate for immortality, for the joys of heaven, an intelligent being, who is to spend an eternity in contemplating the works of Deity, should at present be so degraded, as to be allowed no other ideas, than those suggested by the mechanism of a pudding, or the sewing [of] the seams of a garment?”  
–JUDITH SARGENT MURRAY, 1790 |
| **1792** – Mary Wollstonecraft published *A Vindication of the Rights of Woman.* | “I do not wish [women] to have power over men; but over themselves.”  
–MARY WOLLSTONECRAFT, 1792 |
| **1807** – New Jersey revoked the right of women to vote. | “To me it is perfectly clear that whatsoever it is morally right for a man to do, it is morally right for a woman to do.”  
–SARAH GRIMKÉ 1838 |
| **1807** – United States Congress banned the international slave trade. | |

```
Appendix B: Timeline and Quotes
```
### LESSON 3

<table>
<thead>
<tr>
<th>Lesson 3 Events</th>
<th>Quotes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1836</strong> – Angelina Grimké wrote “An Appeal to the Christian Women of the South.”</td>
<td>“I do not wish by any means to intimate that the condition of free women can be compared to that of slaves in suffering, or in degradation; still, I believe the laws which deprive married women of their rights and privileges, have a tendency to lessen them in their own estimation as moral and responsible beings, and that their being made by civil law inferior to their husbands, had a debasing and mischievous effect upon them, teaching them practically the fatal lesson to look unto man for protection and indulgence.” —SARAH GRIMKÉ, 1838</td>
</tr>
<tr>
<td><strong>1840</strong>—Elizabeth Cady Stanton and Lucretia Mott were refused admittance at World Anti-Slavery Convention in London.</td>
<td>“We are assembled to protest against a form of government, existing without the consent of the governed—to declare our right to be free as man is free.” —ELIZABETH CADY STANTON, 1848</td>
</tr>
<tr>
<td><strong>1848</strong> – Seneca Falls Convention was held in New York.</td>
<td>“When a sincere republican is asked to say in sober earnest what adequate reason he can give, for refusing the demand of women to an equal participation with men in political rights, he must answer, None at all. However unwise and mistaken the demand, it is but the assertion of a natural right, and such must be conceded.” —HORACE GREELEY, 1848</td>
</tr>
<tr>
<td><strong>1849</strong> – Amelia Bloomer published the first female-run newspaper, <em>The Lily</em>.</td>
<td>“If women want any rights more than they’s got, why don’t they just take them, and not be talking about it?” —SOJOURNER TRUTH, 1850</td>
</tr>
<tr>
<td><strong>1851</strong> – Anthony met Stanton at a Syracuse, New York anti-slavery convention.</td>
<td>“Cautious, careful people always casting about to preserve their reputation or social standards never can bring about reform. Those who are really in earnest are willing to be anything or nothing in the world’s estimation, and publicly and privately, in season and out, avow their sympathies with despised ideas and their advocates, and bear the consequences,” —SUSAN B. ANTHONY, 1860</td>
</tr>
<tr>
<td><strong>1851</strong> – Harriet Beecher Stowe published <em>Uncle Tom’s Cabin</em>.</td>
<td></td>
</tr>
<tr>
<td><strong>1852</strong> – Susan B. Anthony and Elizabeth Cady Stanton founded the New York State Women’s Temperance Society.</td>
<td></td>
</tr>
<tr>
<td><strong>1860</strong> – Stanton and Anthony worked successfully to amend Married Woman’s Property Law in New York, allowing women to own property, bring suits in court, share child custody, and keep their own earnings and inheritance.</td>
<td></td>
</tr>
<tr>
<td><strong>1861</strong> – U.S. Civil War began.</td>
<td></td>
</tr>
</tbody>
</table>
**LESSON 4**

<table>
<thead>
<tr>
<th>Lesson 4 Events</th>
<th>Quotes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1863 – Anthony and Stanton founded the Women’s Loyal National League, and collected nearly 400,000 signatures in a petition to abolish slavery.</td>
<td>“We represent fifteen million people—one-half the entire population of the country—the Constitution classes us as “free people,” yet we are governed without our consent, compelled to pay taxes without appeal, and punished for violations of law without choice of judge or juror. You are now amending the Constitution, and … placing new safeguards around the individual rights of four million emancipated slaves. We ask that you extend the right of suffrage to women—the only remaining class of disfranchised citizens—and thus fulfill your constitutional obligation.”</td>
</tr>
<tr>
<td>1865 – U.S. Civil War ended.</td>
<td>–SUSAN B. ANTHONY TO CONGRESS, 1865</td>
</tr>
<tr>
<td>1865 – Thirteenth Amendment prohibited slavery.</td>
<td></td>
</tr>
<tr>
<td>1868 – Fourteenth Amendment defined citizenship and prohibited states from denying due process and equal protection of the law to any person.</td>
<td></td>
</tr>
<tr>
<td>1869 - Territory of Wyoming granted suffrage to women.</td>
<td></td>
</tr>
<tr>
<td>1869 – First transcontinental railroad opened.</td>
<td></td>
</tr>
<tr>
<td>1870 – Fifteenth Amendment was ratified, barring states from denying the right to vote “on account of race, color, or previous condition of servitude.”</td>
<td></td>
</tr>
<tr>
<td>1870 – Utah territory granted suffrage to women.</td>
<td></td>
</tr>
<tr>
<td>1872 – Susan B. Anthony was arrested for voting.</td>
<td></td>
</tr>
<tr>
<td>1874 – The U.S. Supreme Court ruled that the Fourteenth Amendment’s Privileges or Immunities Clause does not protect a right to vote in <em>Minor v. Happersett</em>.</td>
<td></td>
</tr>
<tr>
<td>1874: Annie Wittenmyer founded the Woman’s Christian Temperance Union (WCTU) to work for the prohibition of alcohol.</td>
<td></td>
</tr>
<tr>
<td>1879 -- Frances Willard became President of the Women’s Christian Temperance Union.</td>
<td></td>
</tr>
<tr>
<td>1883 – Washington territory granted suffrage to women.</td>
<td></td>
</tr>
</tbody>
</table>
## LESSON 5

<table>
<thead>
<tr>
<th>Lesson 5 Events</th>
<th>Quotes</th>
</tr>
</thead>
</table>
| **1887** – U.S. Senate voted to reject proposed women’s suffrage amendment. | “We will remain out of the Union a hundred years rather than come in without our women!”
|  | – Wyoming Legislature Telegram to Congress, 1890 |
| **1890** – Wyoming was admitted to the Union. | “There never will be complete equality until women themselves help to make laws and elect lawmakers.”
<p>|  | – Susan B. Anthony, 1897 |
| <strong>1890</strong> – National Woman Suffrage Association and American Woman Suffrage Association merged to form the National American Woman Suffrage Association (NAWSA). | |
| <strong>1900</strong> – Carrie Chapman Catt was elected president of NAWSA. | |
| <strong>1902</strong> – Elizabeth Cady Stanton died. | |
| <strong>1906</strong> – Susan B. Anthony died. | |
| <strong>1912</strong> – Arizona, Kansas, and Alaska Territory granted suffrage to women. | |
| <strong>1912</strong> – Theodore Roosevelt ran for President as nominee of the Progressive Party, whose platform included equal suffrage for men and women. Jane Addams seconded his nomination at the party’s convention. | |
| <strong>1913</strong> – Sixteenth Amendment was ratified, giving national government the power to tax incomes. | |
| <strong>1913</strong> – Seventeenth Amendment was ratified, providing for direct election of U.S. senators. | |
| <strong>1913</strong> – Alice Paul organized a suffrage procession in Washington, DC, the day before Wilson’s Inauguration. | |
| <strong>1914</strong> – Nevada and Montana granted suffrage to women. | |
| <strong>1914</strong> – U.S. Senate voted to reject the proposed amendment that would later become the Nineteenth Amendment. | |</p>
<table>
<thead>
<tr>
<th>Year</th>
<th>Event Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1916</td>
<td>Alice Paul broke away from NAWSA to form the National Woman’s Party.</td>
</tr>
<tr>
<td>1916</td>
<td>Alice Paul and other suffrage demonstrators were arrested for obstructing traffic, and began a hunger strike.</td>
</tr>
<tr>
<td>1916</td>
<td>Jeannette Rankin of Montana became the first woman elected to Congress.</td>
</tr>
<tr>
<td>1917</td>
<td>New York granted suffrage to women.</td>
</tr>
<tr>
<td>1917</td>
<td>The U.S. entered World War I. Women’s vital contribution to the war effort boosted support for a suffrage amendment.</td>
</tr>
<tr>
<td>1919</td>
<td>Eighteenth Amendment to the Constitution was ratified, banning the manufacture, sale, and transport of alcohol in the U.S.</td>
</tr>
<tr>
<td>1919</td>
<td>Oklahoma and South Dakota granted suffrage to women.</td>
</tr>
<tr>
<td>1919</td>
<td>U.S. Congress approved Nineteenth Amendment, sending it to states for ratification.</td>
</tr>
<tr>
<td>1920</td>
<td>Carrie Chapman Catt founded League of Women Voters to provide education for political participation.</td>
</tr>
<tr>
<td>1920</td>
<td>Nineteenth Amendment was ratified.</td>
</tr>
</tbody>
</table>

“"It is better, as far as getting the vote is concerned I believe, to have a small, united group than an immense debating society.”

– ALICE PAUL, 1914
### Lesson 6

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
<th>Quote</th>
</tr>
</thead>
<tbody>
<tr>
<td>1923</td>
<td>Alice Paul proposed an equal rights amendment.</td>
<td>“[To recommend] services which will enable women to continue their role as wives and mothers while making a maximum contribution to the world around them.” — TASK OF THE PRESIDENT’S COMMISSION ON THE STATUS OF WOMEN, 1961</td>
</tr>
<tr>
<td>1942</td>
<td>Large numbers of women entered the workforce during World War II; Representative Winifred C. Stanley proposed a bill banning wage discrimination based on sex.</td>
<td>“Why should anyone raise an eyebrow because a latter-day Einstein’s wife expects her husband to put aside that lifeless theory of relativity and help her with the work that is supposed to be the essence of life itself: diaper the baby and don’t forget to rinse the soiled diaper in the toilet before putting it in the diaper pail, and then wax the kitchen floor.” — BETTY FRIEDAN, 1963</td>
</tr>
<tr>
<td>1944</td>
<td>Republican Party platform included support for an equal rights amendment.</td>
<td></td>
</tr>
<tr>
<td>1960s–1970s</td>
<td>Second Wave Feminism</td>
<td></td>
</tr>
<tr>
<td>1961</td>
<td>President John F. Kennedy issued Executive Order 10925 directing federal contractors to “take affirmative action to ensure that applicants are employed and that employees are treated during employment without regard to their race, creed, color, or national origin.”</td>
<td></td>
</tr>
<tr>
<td>1961</td>
<td>Twenty-third Amendment provided for the appointment of presidential electors for citizens of Washington, D.C.</td>
<td></td>
</tr>
<tr>
<td>1963</td>
<td>Kennedy convened the Commission on the Status of Women; their report called for a number of reforms.</td>
<td></td>
</tr>
<tr>
<td>1963</td>
<td>Congress passed the Equal Pay Act.</td>
<td></td>
</tr>
<tr>
<td>1963</td>
<td>Betty Friedan published <em>The Feminine Mystique</em>.</td>
<td></td>
</tr>
<tr>
<td>1964</td>
<td>Congress passed a Civil Rights Act.</td>
<td></td>
</tr>
<tr>
<td>1964</td>
<td>Twenty-fourth Amendment prohibited the poll tax as a requirement for voting for federal office-holders.</td>
<td></td>
</tr>
<tr>
<td>1965</td>
<td>Congress passed a Voting Rights Act.</td>
<td></td>
</tr>
<tr>
<td>1967</td>
<td>President Lyndon Johnson expanded on Kennedy’s 1961 affirmative action order to include women.</td>
<td></td>
</tr>
<tr>
<td>Lesson 6 Events</td>
<td>Quotes</td>
<td></td>
</tr>
<tr>
<td>--------------------------------------------------------------------------------</td>
<td>------------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td><strong>1968</strong> – Shirley Chisholm won her bid to represent her district of New York in the United States Congress, becoming the first African American Congresswoman. She served in that position for seven terms, leaving Washington, D.C. in 1983 to teach at the all-women Mount Holyoke College.</td>
<td>“‘We, the people.’ It’s a very eloquent beginning. But when [the Constitution] was completed on the seventeenth of September in 1787, I was not included in that ‘We, the people.’ I felt somehow for many years that George Washington and Alexander Hamilton just left me out by mistake. But through the process of amendment, interpretation, and court decision, I have finally been included in ‘We, the people.’” —BARBARA JORDAN, 1974</td>
<td></td>
</tr>
<tr>
<td><strong>1971</strong> – Women accounted for three percent of people elected to U.S. Congress, seven percent of statewide elective offices, and 0 in state legislatures.</td>
<td>“I’d like them to say that Shirley Chisholm had guts. That’s how I’d like to be remembered.” —SHIRLEY CHISHOLM, 1983</td>
<td></td>
</tr>
<tr>
<td><strong>1971</strong> – Twenty-sixth Amendment protected the right of people ages 18 and older to vote.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>1972</strong> – Congress approved Equal Rights Amendment, which was ratified by only 35 states, rather than the required 38 states.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>1972</strong> – Congress passed Title IX of the Education Amendments, banning sex discrimination in higher education.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>1973</strong> – Supreme Court ruled in <em>Roe v. Wade</em> that states must not restrict access to abortion during the first trimester of pregnancy.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>1974</strong> – In <em>Taylor v. Louisiana</em> the Supreme Court ruled that defendants had a Sixth Amendment right to a trial by jury made up of a cross-section of the community, which necessarily included women.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>1980</strong> – For the first time, women turned out to vote in a presidential election at a higher rate than that of men.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>1981</strong> – Women began earning more bachelor’s degrees than men.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>1990s</strong> – Third Wave Feminism</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Lesson 6 Events

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>2016</strong></td>
<td>Hillary Clinton, a Democrat, became the first female presidential nominee of a major party.</td>
</tr>
<tr>
<td><strong>2018</strong></td>
<td>In November 2018, women comprised 20% in U.S. Congress, 23.4% in statewide elective offices, and 25.5% in state legislatures. In the November 6 midterm elections, voter turnout across the nation was the highest in any midterm election in 100 years, with 50.1% of the voting-eligible population casting their ballots.</td>
</tr>
<tr>
<td><strong>2019</strong></td>
<td>As of January 2019, a record 121 women served in the 116th United States Congress, 102 years after Jeannette Rankin, the first female member of Congress, was elected in 1916. Following the midterm election, women comprised 23.6% in U.S. Congress, 27.6% in statewide elective offices, 28.6% in state legislatures.</td>
</tr>
</tbody>
</table>
Timeline Cards

**Directions to teacher:** Prepare these Timeline Cards for display on classroom or corridor wall. Recommendations: consider using heavy paper or cardstock, making each lesson’s events in a different color, and laminating the strips before use.

---

**LESSONS 1 & 2**

**1648** – Margaret Brent appealed to Maryland’s colonial assembly, unsuccessfully demanding a voice and two votes in the assembly’s proceedings.

**1690** – John Locke published *Two Treatises on Civil Government*.

**1768** – Hannah Griffitts published “The Female Patriots.”
1772 – Samuel Adams published “The Rights of the Colonists,” which was part of the *Boston Pamphlet*, also called *The Report of the Committee of Correspondence in Boston*.

1773 – Mercy Otis Warren began publishing dramas advocating American independence.

1773 – Phyllis Wheatley was the first enslaved person to publish a book, *Poems on Various Subjects, Religious and Moral*.

1776 – Abigail Adams wrote to her husband on the hypocrisy of slavery, and asked him to “remember the ladies” in the new government.
**1776** – Continental Congress adopted the Declaration of Independence.

**1776-1807** – New Jersey Constitution provided for “all inhabitants” to vote if they were at least 21 years of age, property owners, and county residents for at least one year, allowing single women with property to vote. New Jersey’s 1807 constitution limited suffrage to white male citizens who paid taxes.

**1777** – Vermont Constitution became the first to provide for universal male suffrage.

**1779** – Judith Sargent Murray published *On the Equality of the Sexes.*
LESSONS 1 & 2 (CONTINUED)

1781 – The Articles of Confederation was adopted.

1789 – The United States Constitution was adopted, leaving the power to set voting qualifications to the states.

1791 – U.S. Bill of Rights was ratified.

1792 – Mary Wollstonecraft published *A Vindication of the Rights of Woman*.

1807 – New Jersey revoked the right of women to vote.

1807 – United States Congress banned the international slave trade.
**LESSON 3**

**1836** – Angelina Grimké wrote “An Appeal to the Christian Women of the South.”

**1840** – Elizabeth Cady Stanton and Lucretia Mott were refused admittance at World Anti-Slavery Convention in London.

**1848** – Seneca Falls Convention was held in New York.

**1849** – Amelia Bloomer published the first female-run newspaper, *The Lily*.

**1851** – Anthony met Stanton at a Syracuse, New York anti-slavery convention.
LESSON 3 (CONTINUED)

1851 – Harriet Beecher Stowe published *Uncle Tom’s Cabin*.

1852 – Susan B. Anthony and Elizabeth Cady Stanton founded the New York State Women’s Temperance Society.

1860 – Stanton and Anthony worked successfully to amend Married Woman’s Property Law in New York, allowing women to own property, bring suits in court, share child custody, and the keep their own earnings and inheritance.

1861 – U.S. Civil War began.
LESSON 4

1863 – Anthony and Stanton founded the Women’s Loyal National League, and collected nearly 400,000 signatures in a petition to abolish slavery.

1865 – U.S. Civil War ended.

1865 – Thirteenth Amendment prohibited slavery.

1868 – Fourteenth Amendment defined citizenship and prohibited states from denying due process and equal protection of the law to any person.

1869 – Territory of Wyoming granted suffrage to women.
1869 – First transcontinental railroad opened.

1870 – Fifteenth Amendment was ratified, barring states from denying the right to vote “on account of race, color, or previous condition of servitude.”

1870 – Utah territory granted suffrage to women.

1872 – Susan B. Anthony was arrested for voting in New York.
1874 – The U.S. Supreme Court ruled that the Fourteenth Amendment’s Privileges or Immunities Clause does not protect a right to vote in *Minor v. Happersett*.

1874 – Annie Wittenmyer founded the Woman’s Christian Temperance Union (WCTU) to work for the prohibition of alcohol.

1879 – Frances Willard became President of the Women’s Christian Temperance Union.

1883 – Washington territory granted suffrage to women.
LESSON 5

1887 – U.S. Senate voted to reject proposed women’s suffrage amendment.

1890 – Wyoming was admitted to the Union.

1890 – National Woman Suffrage Association and American Woman Suffrage Association merged to form the National American Woman Suffrage Association (NAWSA).

1900 – Carrie Chapman Catt was elected president of NAWSA.

1902 – Elizabeth Cady Stanton died.

1906 – Susan B. Anthony died.
1912 – Arizona, Kansas, and Alaska Territory granted suffrage to women.

1912 – Theodore Roosevelt ran for United States President as nominee of the Progressive Party, whose platform included equal suffrage for men and women. Jane Addams seconded his nomination at the party’s convention.

1913 – Sixteenth Amendment was ratified, giving national government the power to tax incomes.

1913 – Alice Paul organized a suffrage procession in Washington, DC, the day before Wilson’s Inauguration.
1914 – Nevada and Montana granted suffrage to women.

1914 – U.S. Senate voted to reject the proposed amendment that would later become the Nineteenth Amendment.

1916 – Alice Paul broke away from NAWSA to form the National Woman’s Party.

1916 – Alice Paul and other suffrage demonstrators were arrested for obstructing traffic, and began a hunger strike to protest their treatment in jail.
1916 – Jeannette Rankin of Montana became the first woman elected to Congress.

1917 – New York granted suffrage to women.

1917 – The U.S. entered World War I. Women’s vital contribution to the war effort boosted support for a suffrage amendment.

1919 – Eighteenth Amendment to the Constitution was ratified, banning the manufacture, sale, and transport of alcohol in the U.S.
1919 – Oklahoma and South Dakota granted suffrage to women.

1919 – U.S. Congress approved Nineteenth Amendment, sending it to states for ratification.

1920 – Carrie Chapman Catt founded League of Women Voters to provide education for political participation.

1920 – Nineteenth Amendment was ratified.
LESSON 6

1923 – Alice Paul proposed an equal rights amendment.

1942 – Large numbers of women entered the workforce during World War II; U.S. Representative Winifred C. Stanley proposed a bill banning wage discrimination based on sex.

1944 – Republican Party platform included support for an equal rights amendment.

1960s-1970s – Second Wave Feminism
1961 – President John F. Kennedy issued Executive Order 10925 directing federal contractors to “take affirmative action to ensure that applicants are employed and that employees are treated during employment without regard to their race, creed, color, or national origin.”

1961 – Twenty-third Amendment provided for the appointment of presidential electors for citizens of Washington, D.C.

1963 – Kennedy convened the Commission on the Status of Women; their report called for a number of reforms.

1963 – Congress passed the Equal Pay Act.

1963 – Betty Friedan published *The Feminine Mystique*. 
1964 – Congress passed a Civil Rights Act.

1964 – Twenty-fourth Amendment prohibited the poll tax as a requirement for voting for federal office-holders.

1965 – Congress passed a Voting Rights Act.

1967 – President Lyndon Johnson expanded on Kennedy’s 1961 affirmative action order to include women.

1968 – Shirley Chisholm won her bid to represent her district of New York in the United States Congress, becoming the first African American Congresswoman.
LESSON 6 (CONTINUED)

1971 – Women accounted for three percent of people elected to U.S. Congress, seven percent of statewide elective offices, and 0 in state legislatures.

1971 – Twenty-sixth Amendment protected the right of people ages 18 and older to vote.

1972 – Congress approved Equal Rights Amendment, which was ratified by only 35 states, rather than the required 38 states.

1972 – Congress passed Title IX of the Education Amendments, banning sex discrimination in higher education.

1973 – Supreme Court ruled in Roe v. Wade that states must not restrict access to abortion during the first trimester of pregnancy.
1974 – In *Taylor v. Louisiana* the Supreme Court ruled that defendants had a Sixth Amendment right to a trial by jury made up of a cross-section of the community, which necessarily included women.

1980 – For the first time, women turned out to vote in a presidential election at a higher rate than that of men.

1981 – Women began earning more bachelor’s degrees than men.

1990s – Third Wave Feminism

2016 – Hillary Clinton, a Democrat, became the first female presidential nominee of a major party.
2018 – In November 2018, women comprised 20% in U.S. Congress, 23.4% in statewide elective offices, and 25.5% in state legislatures. In the November 6 midterm elections, voter turnout across the nation was the highest in any midterm election in 100 years, with 50.1% of the voting-eligible population casting their ballots.

2019 – As of January 2019, a record 121 women serve in the 116th United States Congress, 102 years after Jeannette Rankin, the first female member of Congress, was elected in 1916. Following the midterm election, women comprised 23.6% in U.S. Congress, 27.6% in statewide elective offices, 28.6% in state legislatures.
Declaration of Independence

IN CONGRESS, July 4, 1776.

The unanimous Declaration of the thirteen united States of America,

When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature’s God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.--That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, --That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security.--Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all

Introduction

Explains why they wrote the Declarations of Independence. They justify the separation to the world.

Preamble

Explains that all people have equal inalienable rights. The purpose of government is to “secure” or protect these rights. Governments must protect the rights of the people. When governments do not do this, the people have the right and duty to change the government.
having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world.

He has refused his Assent to Laws, the most wholesome and necessary for the public good.

He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them.

He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only.

He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public Records, for the sole purpose of fatiguing them into compliance with his measures.

He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the people.

He has refused for a long time, after such dissolutions, to cause others to be elected; whereby the Legislative powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the mean time exposed to all the dangers of invasion from without, and convulsions within.

He has endeavoured to prevent the population of these States; for that purpose obstructing the Laws for Naturalization of Foreigners; refusing to pass others to encourage their migrations hither, and raising the conditions of new Appropriations of Lands.

He has obstructed the Administration of Justice, by refusing his Assent to Laws for establishing Judiciary powers.

He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries.
He has erected a multitude of New Offices, and sent hither swarms of Officers to harrass our people, and eat out their substance.

He has kept among us, in times of peace, Standing Armies without the Consent of our legislatures.

He has affected to render the Military independent of and superior to the Civil power.

He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his Assent to their Acts of pretended Legislation:

For Quartering large bodies of armed troops among us:

For protecting them, by a mock Trial, from punishment for any Murders which they should commit on the Inhabitants of these States:

For cutting off our Trade with all parts of the world:

For imposing Taxes on us without our Consent:

For depriving us in many cases, of the benefits of Trial by Jury:

For transporting us beyond Seas to be tried for pretended offences

For abolishing the free System of English Laws in a neighbouring Province, establishing therein an Arbitrary government, and enlarging its Boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies:

For taking away our Charters, abolishing our most valuable Laws, and altering fundamentally the Forms of our Governments:

For suspending our own Legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.

He has abdicated Government here, by declaring us out of his Protection and waging War against us.

He has plundered our seas, ravaged our Coasts, burnt our towns, and destroyed the lives of our people.
He is at this time transporting large Armies of foreign Mercenaries to compleat the works of death, desolation and tyranny, already begun with circumstances of Cruelty & perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the Head of a civilized nation.

He has constrained our fellow Citizens taken Captive on the high Seas to bear Arms against their Country, to become the executioners of their friends and Brethren, or to fall themselves by their Hands.

He has excited domestic insurrections amongst us, and has endeavoured to bring on the inhabitants of our frontiers, the merciless Indian Savages, whose known rule of warfare, is an undistinguished destruction of all ages, sexes and conditions.

In every stage of these Oppressions We have Petitioned for Redress in the most humble terms: Our repeated Petitions have been answered only by repeated injury. A Prince whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people.

Nor have We been wanting in attentions to our Brittish brethren. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which, would inevitably interrupt our connections and correspondence. They too have been deaf to the voice of justice and of consanguinity. We must, therefore, acquiesce in the necessity, which denounces our Separation, and hold them, as we hold the rest of mankind, Enemies in War, in Peace Friends.

We, therefore, the Representatives of the united States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be Free and Independent States; that they are Absolved from all Allegiance to the British Crown, and that all political

---

**Denunciation**

*Explains that the colonists have complained many times to Great Britain. The people in Great Britain have not listened to them.*

---

**Conclusion**

*This is the official declaration of independence from Great Britain. The united colonies have the power to do all the things independent countries can do.*
connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.

Georgia: Button Gwinnett, Lyman Hall, George Walton
North Carolina: William Hooper, Joseph Hewes, John Penn
South Carolina: Edward Rutledge, Thomas Heyward, Jr., Thomas Lynch, Jr., Arthur Middleton
Massachusetts: John Hancock
Maryland: Samuel Chase, William Paca, Thomas Stone, Charles Carroll of Carrollton
Pennsylvania: Robert Morris, Benjamin Rush, Benjamin Franklin, John Morton, George Clymer, James Smith, George Taylor, James Wilson, George Ross
Delaware: Caesar Rodney, George Read, Thomas McKean
New York: William Floyd, Philip Livingston, Francis Lewis, Lewis Morris
New Jersey: Richard Stockton, John Witherspoon, Francis Hopkinson, John Hart, Abraham Clark
New Hampshire: Josiah Bartlett, William Whipple
Massachusetts: Samuel Adams, John Adams, Robert Treat Paine, Elbridge Gerry
Rhode Island: Stephen Hopkins, William Ellery
Connecticut: Roger Sherman, Samuel Huntington, William Williams, Oliver Wolcott
New Hampshire: Matthew Thornton

Signatures

The 56 signatures on the Declaration appear in the positions indicated.
A Pathway for Change

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 story of the Nineteenth Amendment is a story of struggle, perseverance, and courage. In 1765 the British jurist William Blackstone described the legal position of married women when he wrote, “The very being or legal existence of the woman is suspended during the marriage or at least incorporated or consolidated into that of the husband, under whose wing, protection, and cover she performs everything.” For most women in most parts of the world there were few opportunities to pursue education, occupation, or social standing. In general, they were regarded as inferior, subservient, and incapable of reasoning.

The Age of Enlightenment prompted a new focus on the abilities of human beings, the ideals of liberty, and the obligation of constitutional government to preserve both. The British writer Mary Wollstonecraft in *A Vindication of the Rights of Woman* in 1792 raised her voice to insist that women, as human beings, were entitled to equal treatment under the law, an idea perhaps even more revolutionary than the contemporary political upheavals in Britain’s former North American colonies and in France.

The United States was established on the self-evident truth that all humans are created equal and endowed with inalienable rights to “life, liberty, and the pursuit of happiness.” The fight for women’s equality and the right to vote illustrates the struggle, sacrifice, and hardship involved in making America live up to that truth. The struggle was long, costly, and frustrating but deliberate in its path thanks to the determined individuals who remained committed to the goal. This fight provides an answer to the **Driving Question** above. The pathway to win that fight involved several stages which may be conceived as shown at the left. It should be noted that the various steps are not necessarily discrete and sequential. Participants in the movement may not always know which step they are in because efforts overlap, progress is hard to see, and the struggle may be long. Constitutional change which rejects the use of violence requires long-term commitment, courage, and perseverance, but its success is deeply rooted and can be permanent.
Directions: Trace the steps in women’s battle to win legal equality and the right to vote by filling in dates, people, and methods by which reformers carried out each of the steps below as described in *Votes for Women: the Story of the Nineteenth Amendment*.

<table>
<thead>
<tr>
<th>Steps Toward Change</th>
<th>Women's Suffrage Movement</th>
<th>Women's Suffrage Effectiveness (+ or -) Justify your evaluation.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Define the problem.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. State a goal.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Pursue education.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| 4. Work with others to organize and set interim goals. | | }
5. Build on prior knowledge of similar or related efforts.

6. Join forces with other like-minded people or groups—seek allies and public support.

7. Participate in ongoing constructive challenge within your work group.

8. Reevaluate progress toward goal and correct course as necessary.

9. Think “outside the box” and evaluate the best ways to respond to others pursuing the same goals by different methods.
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

<table>
<thead>
<tr>
<th>Principle</th>
<th>Present</th>
<th>Absent</th>
<th>Examples/Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Checks and balances</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Consent</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Due process</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Equality</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Federalism</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Freedom of contract</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Freedom of religion</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Freedom of speech, press, and assembly</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Inalienable rights</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Liberty</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Limited government</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Majority Rule/Minority Rights</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Private property</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Representative/Republican Government</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rule of law</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Separation of powers</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Virtue</td>
<td>Present</td>
<td>Absent</td>
<td>Examples/Explanation</td>
</tr>
<tr>
<td>-----------------</td>
<td>---------</td>
<td>--------</td>
<td>----------------------</td>
</tr>
<tr>
<td>Civil discourse</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contribution</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Courage</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Honor</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Humility</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Integrity</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Initiative</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Justice</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Moderation</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Perseverance</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Respect</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Responsibility</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Resourcefulness</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Self-governance</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vigilance</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Others?</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>