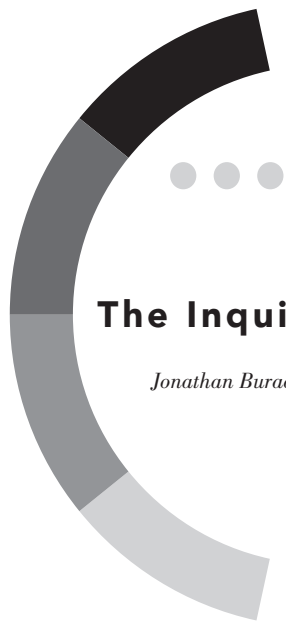


Changes in the New Nation



The Inquiry Arc in U.S. History

Jonathan Burack

Women of the Republic

MindSparks®

CULVER CITY, CALIFORNIA

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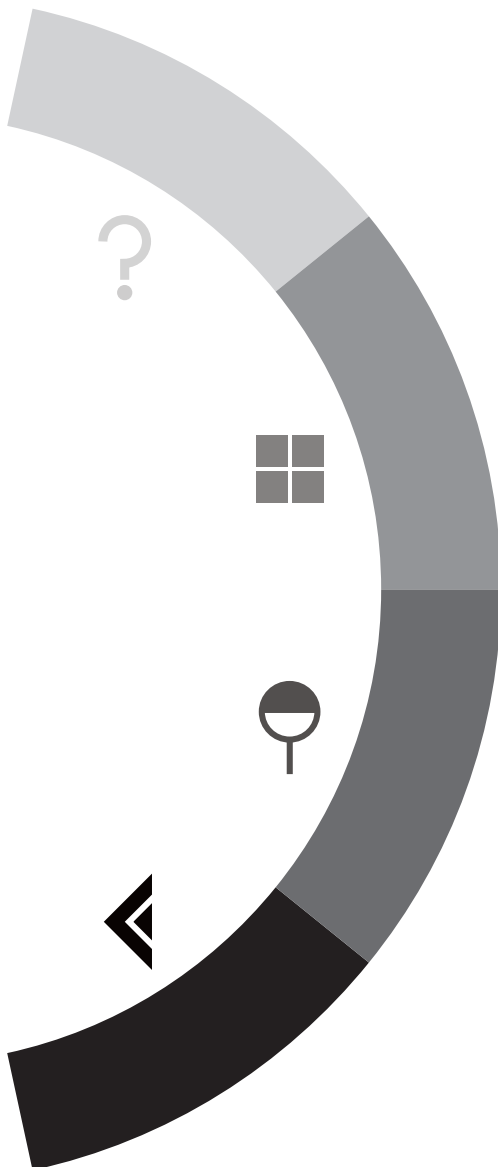
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Contents

Introduction.....	1
Overview.....	5
Teaching Instructions.....	7
Handouts	
Introductory Essay.....	10
History Group.....	13
Civics Group.....	16
Economics Group.....	19
Geography Group.....	22
How to Analyze a Primary Source.....	25
Primary Source Packet.....	26
Communicating Results and Taking Action.....	42
The Women of the Republic Rubric.....	44
Primary Source Bibliography.....	45
Sources for Further Study.....	46

C3 Framework

This unit is based primarily on the College, Career, and Civic Life (C3) Framework for Social Studies Standards. This C3 Framework is an effective tool offering guidance and support for rigorous student learning. The assignments encourage students to be active participants in learning and to explore the parts of history that they find most compelling. Central to the C3 Framework and our use of it is its Inquiry Arc—a set of four interrelated dimensions of informed inquiry in social studies. The lessons in this unit are based on all four dimensions of the C3 Inquiry Arc. While the C3 Framework analyzes each of the four dimensions separately, they are not entirely separable in practice—they each interact in dynamic ways. As a result, the lessons combine some or all of the dimensions in various ways.



Four Dimensions of the Inquiry Arc

1 Developing compelling and supporting questions and planning inquiries

Questions shape social studies inquiries, giving them broader meaning and motivating students to master content and engage actively in the learning process.

2 Applying disciplinary concepts and tools

These are the concepts and central ideas needed to address the compelling and supporting questions students pose. The C3 Framework stresses four subject fields: history, civics, economics, and geography. Each of our units addresses all of these disciplines.

3 Evaluating sources and using evidence

The purpose of using primary and secondary sources as evidence is to support claims and counterclaims. By assessing the validity and usefulness of sources, including those that conflict with one another, students are able to construct evidence-based explanations and arguments.

4 Communicating conclusions and taking informed action

While this may take the form of individual essays and other writing assignments, these units stress other kinds of individual and collaborative forms of communication, including debates, policy analyses, video productions, diary entries, and interviews. Meaningful forms of individual or collaborative civic action are also incorporated into each unit.

How to Use This Book

These units offer you the chance to implement the entire C3 Inquiry Arc in brief, carefully structured lessons on important topics in U.S. history. Each lesson is driven by a central compelling question, and disciplinary supporting questions are provided. Each unit asks students to apply understandings from all of the C3 disciplines—history, civics, economics, and geography—and they include individual and group tasks in an integrated way.

Each unit includes an introductory essay, detailed teaching instructions, a set of primary sources, and the handouts needed to complete the lesson’s assignments. Rubrics for student evaluation and sources for further study are also provided. The teaching instructions suggest a time frame for completion of each lesson, but the assessments can easily be adapted to fit into any lesson plan.

Each unit is aligned with several C3 Framework standards and Common Core standards. The College and Career Readiness Anchor Standards for Literacy emphasize the reading of informational texts, making these lessons ideal for integration into English Language Arts instruction.



C3 Disciplines



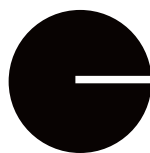
History



Civics



Economics



Geography



Women of the Republic

Did Changing Roles Bring Them Closer to Equality?

Overview

Introduction

Women's place in society began to change after the American Revolution. In the 1800s, cities and towns began to grow. More workers, including many women, took jobs in shops and factories outside the home. However, only men primarily worked outside the home. This left women at home by themselves. A so-called cult of domesticity glorified that condition, but some women resisted this worship of domesticity in order to claim a special role for women in public life.

Even women who accepted domesticity sometimes used it to assert a more important role in society as well. Both groups of women took part in many social-reform movements. For some, this included a call for women's equal rights as citizens. But did all this change move women closer to full equality? In this unit, students will work with short passages from ten primary sources in an effort to answer this question. While these sources alone won't completely answer this question, they can help. Moreover, they can form the core content for a set of tasks that will help students better understand this important trend in the nation's history.

Objectives

Students will complete a final task or prepare a final presentation to respond in a meaningful way to a compelling question about women in the early republic. They will work individually and in groups to apply discipline-specific background knowledge, use scaffolding, and engage in instructional activities to interpret primary sources before presenting their ideas to the class.

C3 Standards Addressed by This Unit

- ◆ **D1.4.6-8.** Explain how the relationship between supporting questions and compelling questions is mutually reinforcing.
- ◆ **D1.5.6-8.** Determine the kinds of sources that will be helpful in answering compelling and supporting questions, taking into consideration multiple points of views represented in the sources.
- ◆ **D2.HIS.5.6-8.** Explain how and why perspectives of people have changed over time
- ◆ **D2.HIS.11.6-8.** Use other historical sources to infer a plausible maker, date, place of origin, and intended audience for historical sources where this information is not easily identified.
- ◆ **D2.HIS.12.6-8.** Use questions generated about multiple historical sources to identify further areas of inquiry and additional sources.
- ◆ **D2.HIS.16.6-8.** Organize applicable evidence into a coherent argument about the past.
- ◆ **D2.CIV.8.6-8.** Analyze ideas and principles contained in the founding documents of the United States, and explain how they influence the social and political system.
- ◆ **D2.ECO.7.6-8.** Analyze the role of innovation and entrepreneurship in a market economy.
- ◆ **D2.GEO.5.6-8.** Analyze the combinations of cultural and environmental characteristics that make places both similar to and different from other places.
- ◆ **D2.GEO.6.6-8.** Explain how the physical and human characteristics of places and regions are connected to human identities and cultures.

- ◆ **D3.1.6-8.** Gather relevant information from multiple sources while using the origin, authority, structure, context, and corroborative value of the sources to guide the selection.
- ◆ **D3.2.6-8.** Evaluate the credibility of a source by determining its relevance and intended use.
- ◆ **D3.3.6-8.** Identify evidence that draws information from multiple sources to support claims, noting evidentiary limitations.
- ◆ **D3.4.6-8.** Develop claims and counterclaims while pointing out the strengths and limitations of both.
- ◆ **D4.1.6-8.** Construct arguments using claims and evidence from multiple sources, while acknowledging the strengths and limitations of the arguments.
- ◆ **D4.3.6-8.** Present adaptations of arguments and explanations on topics of interest to others to reach audiences and venues outside the classroom using print and oral technologies (e.g., posters, essays, letters, debates, speeches, reports, and maps) and digital technologies (e.g., Internet, social media, and digital documentary).
- ◆ **D4.6.6-8.** Draw on multiple disciplinary lenses to analyze how a specific problem can manifest itself at local, regional, and global levels over time, identifying its characteristics and causes, and the challenges and opportunities faced by those trying to address the problem.

Common Core Anchor Standards Addressed by This Unit

- ◆ **CCSS.ELA-LITERACY.CCRA.R.1.** Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.
- ◆ **CCSS.ELA-LITERACY.CCRA.R.2.** Determine central ideas or themes of a text and analyze their development; summarize the key supporting details and ideas.
- ◆ **CCSS.ELA-LITERACY.CCRA.R.6.** Assess how point of view or purpose shapes the content and style of a text.
- ◆ **CCSS.ELA-LITERACY.CCRA.R.9.** Analyze how two or more texts address similar themes or topics in order to build knowledge or to compare the approaches the authors take.
- ◆ **CCSS.ELA-LITERACY.CCRA.W.7.** Conduct short as well as more sustained research projects based on focused questions, demonstrating understanding of the subject under investigation.
- ◆ **CCSS.ELA-LITERACY.CCRA.SL.1.** Prepare for and participate effectively in a range of conversations and collaborations with diverse partners, building on others' ideas and expressing their own clearly and persuasively.

Teaching Instructions

Compelling Question

Did women's changing roles grant them equality?

Preparation

Provide all students with a copy of the Introductory Essay. Assign this reading as homework. In addition, assign all relevant parts of your course textbook or other basic reading material. Remind students to keep the compelling question for the lesson in mind as they read.



Asking Questions about Women in the Republic

This part of the lesson stresses Dimensions 1 and 2 of the C3 Framework

Day One

1. Briefly discuss the Introductory Essay with the class and address any initial questions students may have.
2. Distribute the How to Analyze a Primary Source handout. Review each suggestion with the class, and remind students to refer back to the handout as they read the primary sources in this lesson.
3. Divide the class into four small groups. Each group will focus its work on one of the four basic disciplines of Dimension 2 in the C3 Framework—history, civics, economics, or geography. As they work, the groups should keep in mind the lesson's overall compelling question. However, for Day One and Day Two, each group will work mainly with a second compelling question—one related specifically to its assigned discipline.
4. Provide each group with one copy of its discipline-specific Assignment Sheet. Provide each student with a copy of all the primary sources for this unit. Each group may share a primary source packet, if necessary.
5. Have students complete the Day One section of their Assignment Sheets. The objective for Day One is for groups to read three primary sources, and then formulate one supporting question about each of those sources. The supporting questions should be recorded in the spaces provided on the Assignment Sheet.



Applying Disciplinary Concepts and Evaluating Sources and Evidence

This part of the lesson stresses Dimensions 2 and 3 of the C3 Framework

Day Two

6. Students will return to their previously assigned groups and formulate a claim addressing their group's compelling question. After reading the remaining seven primary sources, they will select one that supports their claim.

7. Using the evidence gathered from the primary sources, each group will then prepare a brief (five- to ten-minute) presentation about the changing role of women in the republic from their group's disciplinary perspective. The presentation can be in the form of an oral report, a debate among group members, or a PowerPoint or another related type of presentation. Allow time for students to prepare by discussing and debating topics among themselves.

Day Three

8. Each group will deliver its presentation. Allow time for class discussion following each presentation, and for a final effort to answer the central compelling question for the lesson.



Communicating Results and Taking Action

This part of the lesson stresses Dimension 4 of the C3 Framework

Students will complete a final project that expresses understanding of the topic and responds clearly to the lesson's compelling question. The projects may be completed in groups, but students should be evaluated individually.

Distribute the Communicating Results and Taking Action handout, and decide whether you will assign the projects or allow students to form groups and choose tasks on their own. Set a reasonable deadline. Students should review the Women of the Republic Rubric so they can understand how their performances will be evaluated. The projects are summarized below.

Communicating Results

- ◆ In small groups, students will look at Primary Source 2.6 and read Primary Sources 2.1, 2.4, 2.5, and 2.9. Students should discuss how they think each of the women in these sources would react to the lithograph. They will then role-play an interaction between Lydia Huntley Sigourney, Sarah Grimke, Catherine Beecher, and Harriet Farley, focusing primarily on reacting to the lithograph.
- ◆ Have students research Lucretia Mott and Elizabeth Cady Stanton. What was it about the events at that convention that brought the two women together and helped motivate them in their political struggle? Students should then prepare a brief talk to the class on this meeting and its impact on history.
- ◆ Have students look through resources such as history books, online sources, and books on the history of fashion and clothing. They should look for ads and other illustrations of women's clothing in the 1800s. Also have them research more about temperance and women's rights worker Amelia Bloomer. Students should find examples of the outfits named for her and share copies of the illustrations they find with the class. Students should use them in a talk about women's clothing in the 1800s.

Taking Action

- ◆ Women's rights advocates today are concerned with a different range of issues from those that concerned women in the mid-1800s. Here is a partial list of current women's rights issues.

- Electing a woman as U.S. president
- Publicly funded daycare
- Equal pay for equal work
- Abortion rights
- Sexual-harassment laws
- Affirmative action

In a small group, hold a panel discussion on what the women in this lesson's primary sources might have thought about some or all of these issues. If there is an issue you want to discuss that is not on the above list, consult with your instructor about your chosen subject. You may want to do further research to understand better the possible views of the women in this lesson. Based on your group presentation, decide as a class what two issues should be seen as the most long-standing and important regarding women's rights. After you have decided, interview your grandmother or an older female friend of the family about the two issues. Listen to her first-hand testimony of the issues. In another class discussion, decide which points are the most relevant and striking.

- ◆ After completing the previous activity, students may use social media to share the most important interview points and ask others what they think of the class's decision as to the most long-standing and important women's rights issues. As a class, students should discuss the responses they get and evaluate the effectiveness of this way of sharing ideas about current public issues. If possible, students should try to get an ordinance passed in your city concerning one of these issues. They will write a letter to the city council detailing the class's discussion points, the first-hand testimony, and the social-media responses to make their point.

Introductory Essay

Women of the Republic



A political cartoon in 1869, showing the role-reversal feared by opponents of women's rights

In the early 1800s, most American women spent their lives rearing children and doing household labor. The American Revolution proclaimed the ideals of liberty and equality for all, but women continued to lack many rights that men had in economic and political realms outside the household. As a woman grew up, her father controlled her completely. She was expected to marry, and, once she did, her husband took control over most areas of her life. For example, most of a married woman's property belonged to her husband, even property she earned through her own labor.

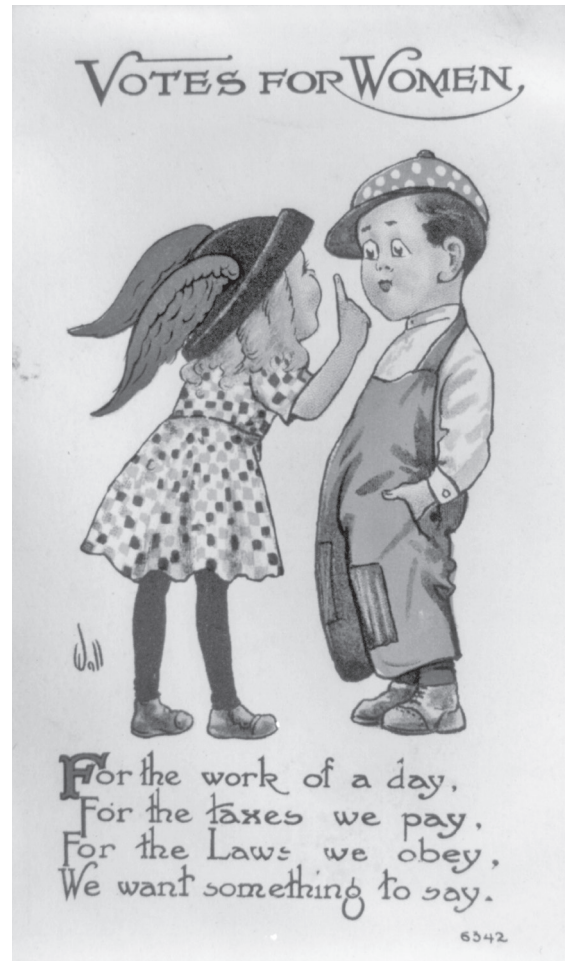
Women's place in society did begin to shift after the American Revolution. In the 1800s, cities and towns began to grow. More workers, including many women, took jobs in shops and factories outside the home.

However, it was men who worked primarily outside the home. This left women at home by themselves (or with children). Scores of pamphlets in the 1800s offered a glowing view of this condition. They described women as far better suited than men to care for children and make the home a refuge. In a harsh and competitive world, a refuge was what men needed. Historians often refer to this view of a woman's place as a "cult of domesticity."

The cult of domesticity painted a rosy picture of a woman's home life, and the cult displayed a harsh side as well. People with this cult mentality viewed a woman on her own as taking big risks. If she left her domestic sphere, people would severely criticize her. Yet several social trends in the early 1800s did lead women to become more involved in public life; one of the most important was a great religious revival called the Second Great Awakening. It featured large, open-air meetings where emotional sermons instilled in listeners a strong sense of sin and a longing for redemption. Women participated in these revivals in very large numbers. The revivals stressed the individual's ability to gain salvation through their own efforts. The movement reflected the growing democratic spirit of the United States. It was a spirit in which both personal and social perfection was seen as possible.

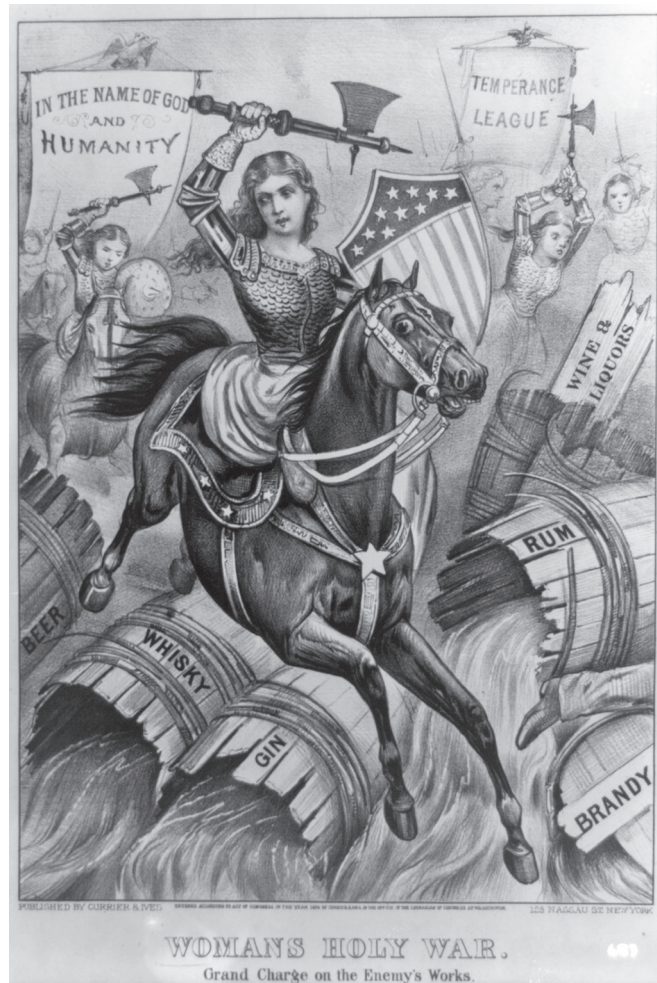
The spirit of perfectionism made itself felt in all kinds of social reform efforts. One that women took very seriously was the temperance crusade. Historians agree that alcoholism was a huge problem in the early 1800s, and it was a problem especially likely to harm women or children with alcoholic husbands or fathers.

Even more than temperance, antislavery was linked closely to the beginning of the women's rights movement. The connection was not always a harmonious one, however. In 1833, the American Anti-Slavery Society met in Philadelphia. When the meeting refused to admit women members, Lucretia Mott and several others formed the Philadelphia Female Anti-Slavery Society. Then, at the World Anti-Slavery Convention in London in 1840, women were only allowed in as spectators in the balcony. Mott was not pleased. Neither was Elizabeth Cady Stanton, who was there with her husband. The two women soon joined together to work for women's rights. In 1848, they were the key organizers of the first women's rights convention. It met at Seneca Falls, New York, where Stanton lived. That meeting issued its famous Declaration of Sentiments. It also called for women's suffrage. The meeting attracted a lot of



attention, but winning the right to vote would still be a long and painful struggle. It only finally succeeded in 1920, with passage of the Nineteenth Amendment to the U.S. Constitution.

Meanwhile, many women fought for improved education for girls and women. Several set up schools and colleges specifically for women. They insisted on an education equal to that for men. Critics often ridiculed these efforts and distorted the women's rights movement's real aims by claiming that women's rights advocates wanted to reverse male and female roles. Some feared that the movement would make women more masculine and send them into a morally dangerous world. Meanwhile, men would be kept home to tend the children and do housework. Actually, few women's rights leaders were radical thinkers about marriage, the family, or children. Moreover, many women still valued their special role in the "domestic sphere." Catherine Beecher was one woman who did—even though she was herself a forceful writer and social reformer. This duality of thought suggests that it is not easy to decide the central question for this lesson. Did the changes in women's lives during these decades make women more equal? The primary sources for the lesson will give you the means to discuss this question and decide for yourself.



Cartoon about women's roles in prohibition

Image Sources: *The Age of Brass. Or the Triumphs of Woman's Rights.* By Currier and Ives, 1869, Library of Congress, Prints and Photographs Division, Washington, DC, LC-DIG-pga-05762.

Votes for Women. By unknown artist, circa 1913, Library of Congress, Prints and Photographs Division, Washington, DC, LC-USZ62-95344

Political Cartoon. By Currier and Ives, circa 1874, Library of Congress, Prints and Photographs Division, Washington, DC, LC-USZ62-683



History Group

GROUP MEMBERS:

Women of the Republic

Your group's task is to look at the changing role of women in the early republic from a historical perspective. A compelling question is provided, and you will work from there to develop and answer supporting questions based on primary sources. Follow the steps to complete the task.

Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us to answer a compelling question.
2. As a group, briefly discuss the following compelling question:

Did the cult of domesticity help or hinder women in their quest for greater equality in American life in the 1800s? Why or why not?

3. Read and discuss Primary Sources 2.1, 2.5, and 2.6.
4. Read and discuss the following background information. Use the information to help complete the handout.

The phrase “cult of domesticity” refers to a set of beliefs about women. These beliefs were widely held in the 1800s. The cult of domesticity stressed a sharp contrast between the private and public areas of life. The ideal woman, according to these beliefs, was best left in charge of the private realm—the home. She was seen as gentle, pious, and devoted to the spiritual care of her husband and children. Men, in contrast, were expected to go out into the public realm of business and public affairs.

The division of public and private was actually becoming sharper in the early 1800s. As cities, shops, and factories grew, men (and some women) increasingly worked away from the home. The public realm seemed to many to be getting harsher and more competitive. While women were expected to offer comfort, spiritual healing, and moral guidance to their husbands and children, they were also very much in charge of the household while their husbands were away. This required a specific set of skills, such as food preservation and preparation, cleaning and other

household maintenance, and managing servants. Women also needed enhanced education, as it was their duty to raise a generation of virtuous citizens. Perhaps this is one reason that so many women became involved in social-reform movements. The cult of domesticity may have praised women for being pious and meek at home, but it placed new demands on them to do more to make the world, as well as their homes, a better place with the same amount of limited social resources.

5. Each group member should develop some supporting questions about the primary sources your group has been asked to discuss. Use the secondary source above to help you think about these questions. Develop supporting questions that will help answer your group's compelling question. As a group, choose one supporting question for each primary source and record those questions here.

Primary Source 2.1

Primary Source 2.5

Primary Source 2.6

Day Two

6. As a group, make a claim about your compelling question. The claim should be one you can back up with evidence from your assigned sources. This claim is your evidence-based answer to your group's own compelling question. Here is that question again:

Did the cult of domesticity help or hinder women in their quest for greater equality in American life in the 1800s? Why or why not?

State your group's claim here:

7. From the remaining seven primary sources for this unit, choose one additional source that your group believes can help support or clarify its claim. The source may also be one that challenges this claim in a way that seems important. In the space below, list the source your group chose and briefly state why you chose it.

Source:

Reason for choosing this source:

8. Prepare a brief, five- to ten-minute presentation. Summarize the sources you have used. Discuss the supporting questions you developed. Explain your answer to your group's discipline-based compelling question. Use the space below for notes or to create an outline of your group's presentation.



GROUP MEMBERS:

Women of the Republic

Your group's task is to explore the civics of the changing role of women in the early republic. A compelling question is provided, and you will work from there to develop and answer supporting questions based on primary sources. Follow the steps to complete the task.

Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us to answer a compelling question.
2. As a group, briefly discuss the following compelling question:

Women's rights leaders worked to win the right to vote and to change marital-property laws. Which goal was more important to those seeking equal political rights in the early 1800s? Why?
3. Read and discuss Primary Sources 2.2, 2.3, and 2.8.
4. Read and discuss the following background information. Use the information to help complete the handout.

The leaders of the American Revolution proclaimed that "all men are created equal" and "are endowed by their Creator with certain inalienable rights," but the right to vote was not listed as one of those inalienable rights. This exclusion may seem odd from a modern point of view. However, the Framers had a very different idea about it.

At the time, women could not vote, nor could slaves or many other African Americans. However, many white males also could not vote; a man often needed to own a certain amount of property before he had voting privileges. The idea behind this system was that a man's property made him independent and secure, and a person without property could easily be controlled by those he depended upon for his support. He would not be independent as a citizen or a voter.

Could this view about property have affected ideas about women's roles in political society? If a married woman could not control her property, would

she vote as an independent citizen, or would she just vote as her husband, or father, wished? In fighting for the right to her property, married women could be seen as also fighting for their voting rights as fully independent citizens.

5. Each group member should develop some supporting questions about the primary sources your group has been asked to discuss. Use the secondary source above to help you think about these questions. Develop supporting questions that will help answer your group's compelling question. As a group, choose one supporting question for each primary source and record those questions here.

Primary Source 2.2

Primary Source 2.3

Primary Source 2.8

Day Two

6. As a group, make a claim about your compelling question. The claim should be one you can back up with evidence from your assigned sources. This claim is your evidence-based answer to your group's own compelling question. Here is that question again:

Women's rights leaders worked to win the right to vote and to change marital-property laws. Which goal was more important to those seeking equal political rights in the early 1800? Why?

State your group's claim here:

7. From the remaining seven primary sources for this unit, choose one additional source that your group believes can help support or clarify its claim. The source may also be one that challenges this claim in a way that seems important. In the space below, list the source your group chose and briefly state why you chose it.

Source:

Reason for choosing this source:

8. Prepare a brief, five- to ten-minute presentation. Summarize the sources you have used. Discuss the supporting questions you developed. Explain your answer to your group's discipline-based compelling question. Use the space below for notes or to create an outline of your group's presentation.



Economics Group

GROUP MEMBERS:

Women of the Republic

Your group's task is to explore the economics of the changing role of women in the early republic. A compelling question is provided, and you will work from there to develop and answer supporting questions based on primary sources. Follow the steps to complete the task.

Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us to answer a compelling question.
2. As a group, briefly discuss the following compelling question:

In the early 1800s, a more urban and commercial society was developing. Why might that have led women to seek greater equality in American society?

3. Read and discuss Primary Sources 2.4, 2.5, and 2.9.
4. Read and discuss the following background information. Use the information to help complete the handout.

In the early 1800s, a market revolution changed American economic life in many ways. The term “market revolution” is one several historians use. With regard to farming, historians mean a shift from farming mainly for the family's own use to a more commercial form of agriculture. Most Americans still farmed, but more and more of them grew extra crops to sell at market. Industrial growth also sped up. Shops, factories, and mills multiplied. Cities grew rapidly.

Family life during this time came under some strain. Work became separated from the home. This often disrupted family life for the poor—especially when men, women, and children *all* went off to work. Some women protested the harsh labor conditions, but most could not afford to be too active in such public ways—they simply struggled to survive. Meanwhile, a new middle class was also growing, and it was better off. However, its family life was also under strain. Women were expected to

stay home and remain genteel, pious, and pure. Children were supposed to be kept innocent and protected. Despite these expectations, household work could be harsh and time consuming. Women also often bore many children, which was physically draining and often dangerous. In addition to all these duties, mothers were supposed to educate the young and impart to them high ideals. It is little wonder many women became restless and claustrophobic, and soon aspired to apply their ideals to improve the society outside their homes.

5. Each group member should develop some supporting questions about the primary sources your group has been asked to discuss. Use the secondary source above to help you think about these questions. Develop supporting questions that will help answer your group's compelling question. As a group, choose one supporting question for each primary source and record those questions here.

Primary Source 2.4

Primary Source 2.5

Primary Source 2.9

Day Two

6. As a group, make a claim about your compelling question. The claim should be one you can back up with evidence from your assigned sources. This claim is your evidence-based answer to your group's own compelling question. Here is that question again:

In the early 1800s, a more urban and commercial society was developing. Why might that have led women to seek greater equality in American society?

State your group's claim here:

7. From the remaining seven primary sources for this unit, choose one additional source that your group believes can help support or clarify its claim. The source may also be one that challenges this claim in a way that seems important. In the space below, list the source your group chose and briefly state why you chose it.

Source:

Reason for choosing this source:

8. Prepare a brief, five- to ten-minute presentation. Summarize the sources you have used. Discuss the supporting questions you developed. Explain your answer to your group's discipline-based compelling question. Use the space below for notes or to create an outline of your group's presentation.



Geography Group

GROUP MEMBERS:

Women of the Republic

Your group's task is to explore how geography affected the changing role of women in the early republic. A compelling question is provided, and you will work from there to develop and answer supporting questions based on primary sources. Follow the steps to complete the task.

Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us to answer a compelling question.

2. As a group, briefly discuss the following compelling question:

The North and South were divided in the mid-1800s. Did this split slow the movement for women's rights, or did it give the movement added strength?

3. Read and discuss Primary Sources 2.4, 2.5, and 2.7.
4. Read and discuss the following background information. Use the information to complete the handout.

The women's rights movement was one of several social-reform movements of the early 1800s. Many leaders of these movements were affected deeply by the spiritual upheaval known as the Second Great Awakening. A strong religious sense of sin led many to question flaws in themselves and in their society. One of American society's deepest flaws was slavery. Many women took part in the religious revivals, camp meetings, and missionary efforts of the day, and some of them soon became crusaders against slavery. The Grimké sisters, Sojourner Truth, and other women took on public-speaking roles. Many early advocates of women's rights got their start in antislavery societies.

The spiritual renewal of the Second Great Awakening spread through both the North and the South. Until the 1820s, its criticisms of slavery even made some headway in the slaveholding South, but soon the sectional divide widened. The Southern defense of slavery grew stronger

and angrier. Methodists and other denominations split over the issue of slavery. It became dangerous for abolitionists to speak out in the South. Other social reformers, including women's rights advocates, were often ridiculed as well. The Grimké sisters were exceptional, as they came from a slaveholding family and spoke out against slavery. Most women's rights leaders were from the North. This may have deprived the movement of some Southern supporters; however, it may also have aroused others to fight all the harder for a more equal and just society.

5. Each group member should develop some supporting questions about the primary sources your group has been asked to discuss. Use the secondary source above to help you think about these questions. Develop supporting questions that will help answer your group's compelling question. As a group, choose one supporting question for each primary source and record those questions here.

Primary Source 2.4

Primary Source 2.5

Primary Source 2.7

Day Two

6. As a group, make a claim about your compelling question. The claim should be one you can back up with evidence from your assigned sources. This claim is your evidence-based answer to your group's own compelling question. Here is that question again:

The North and South were divided in the mid-1800s. Did this split slow the movement for women's rights, or did it give it added strength?

State your group’s claim here:

7. From the remaining seven primary sources for this unit, choose one additional source that your group believes can help support or clarify its claim. The source may also be one that challenges this claim in a way that seems important. In the space below, list the source your group chose and briefly state why you chose it.

Source:

Reason for choosing this source:

8. Prepare a brief, five- to ten-minute presentation. Summarize the sources you have used. Discuss the supporting questions you developed. Explain your answer to your group’s discipline-based compelling question. Use the space below for notes or to create an outline of your group’s presentation.

How to Analyze a Primary Source

In this lesson, you will be studying several primary source documents. This handout offers suggestions for how best to read and analyze historical primary sources. Studying such sources is challenging. They were created in a different time and place. Their language and use of certain key terms often differ from ours. They assume things we might not accept. They arise out of historical circumstances and settings that differ greatly from our own times. To use such sources as evidence, you need to apply some special critical thinking skills and habits. Here are some guidelines to help you do this.

◆ *Question the source*

Since no primary source was written with you and your interests in mind, you need to be clear about what you are looking for when you examine a source. You need to stay in charge of the investigation. Act like a detective, and ask questions. Above all, keep your own most important compelling questions in mind as you read and think about a source.

◆ *Consider the source's origins*

This is often simply called “sourcing.” It means asking who created the source, when and where the source was created, and why. If you know the source’s purpose, you will be more likely to see how it is shaped by its creator’s point of view. Among other things, sourcing can also help you decide how reliable or typical a source might be.

◆ *Contextualize the source*

“Context” here means the broader historical setting for the source. Sources are always a part of a larger historical context. You need to consider how this context helps clarify the meaning of the source. You also need to decide which context is most important. Sources might be best understood in connection with a local context or a recent event. Alternatively, they might be understood better within a national or international context, or as part of a long-term trend in society at large. Your guiding questions should help you decide what context is most important.

◆ *Corroborate the source*

This means you must think about your source in relation to other sources. Does the source back up those other sources, or does it seem to be at odds with the other sources? Might there be additional sources, which have not been provided to you, that could support or conflict with the source?

◆ *Above all, read the source carefully*

Look at language closely. Pay attention to images, emotional language, metaphors, and other literary devices. Think about what is implied, not merely what is stated or claimed in so many words. Think about what is left out as well as what is included. Make inferences based on your close reading. This will help you get more out of your source than even the source’s creator might have seen in it.

The American Revolution raised many questions about what the role of women should be in the new republic. A concept of Republican Womanhood was developed in response. It gave women new respect as those who would play a key role in the new republic. Their task was to nurture active, informed, virtuous citizens, and this meant they also had to be given new opportunities to learn and grow. Was this a step toward greater equality for women, or was it just a new kind of inequality? This passage from poet Lydia Huntley Sigourney helps illustrate one aspect of the concept of Republican Womanhood.

Original Document

Woman is surely more deeply indebted to the government that protects her, than man, who bears within his own person, the elements of self-defence. But how shall her gratitude be best made an operative principle? Secluded as she wisely is, from any share in the administration of government, how shall her patriotism find legitimate exercise? . . .

It seems now to be conceded, that the vital interests of our country, may be aided by the zeal of mothers. Exposed as it is, to the influx of untutored foreigners, often unfit for its institutions, or adverse to their spirit, it seems to have been made a repository for the waste and refuse of other nations. To neutralize this mass, to rule its fermentations, to prevent it from becoming a lava-stream in the garden of liberty, and to purify it for those channels where the life-blood of the nation circulates, is a work of power and peril. The force of public opinion, or the terror of law, must hold in check these elements of danger, until Education can restore them to order and beauty. Insubordination is becoming a prominent feature in some of our principal cities. Obedience in families, respect to magistrates, and love of country, should therefore be inculcated with increased energy, by those who have earliest access to the mind. A barrier to the torrent of corruption, and a guard over the strong holds of knowledge and of virtue, may be placed by the mother, as she watches over her cradled son. Let her come forth with vigour and vigilance, at the call of her country . . . like the mother of Washington, feeling that the first lesson to every incipient ruler should be, "*how to obey*." The degree of her diligence in preparing her children to be good subjects of a just government, will be the true measure of her patriotism. While she labours to pour a pure and heavenly spirit into the hearts that open around her, she knows not but she may be appointed to rear some future statesman, for her nation's helm, or priest for the temple of Jehovah.

CONTINUED

Adapted Version

Woman needs government to protect her more than man does. Man is naturally much better able to protect himself. She should be grateful for this protection. But she is wisely kept from having any share of the administration of government. So what can she do to show her gratitude and her patriotism? . . .

The enthusiastic efforts of mothers can aid the vital interests of our country. Poorly informed or educated foreigners are flooding into our country. They are often unfit for its institutions, or opposed to their spirit. We seem to be collecting the human refuse of other nations. It will be vital to make this mass of people less harmful and keep them from destroying the garden of liberty. It will take real effort to purify them so they do not endanger the life-blood of the nation. The danger can be controlled for a time by public opinion and the power of the law. But it will take education to restore order and beauty to our republic. Insubordination is widespread in some of our major cities. Obedience in families, respect for public officials, and love of country must all be taught and instilled with increased energy. This must be done above all by those who have earliest access to the minds of our citizens. Mothers watching over their cradled sons can be a barrier against corruption and a guard over knowledge and virtue. Let mothers come forward with energy and vigilance, at the call of their country . . . like the mother of Washington did. They must see and feel that the first lesson to every future ruler should be, "*how to obey*." A mother's patriotism will be measured by how hard she works to prepare her children to be good subjects of a just government. While she works to pour a pure and heavenly spirit into the open hearts of her children, she may actually be rearing some future statesman or a priest for the temple of Jehovah.

Original Document Source: Lydia Huntley Sigourney, "Letter 1: Privileges of the Mother," in *Letters to Mothers* (Hartford, CT: Hudson and Skinner, 1838), 13–15.

Article Detailing Senator Tucker's Opposition to the Women's Property Act

Even after the American Revolution, women were still denied many legal rights that would have made them equal with men. Marriage placed strict limits on women's rights. When a woman married, she gave up the right to own anything in her name. She could not sign contracts or do many other things required to engage in trade or business. Her husband controlled her property just as he controlled her. Finally, in the early 1800s, efforts were made in many states to give married women more property rights. The first state to do this was Mississippi in 1839, but not all Mississippians favored the proposed new law as it was being debated. This passage is from a newspaper story reporting the views of one opponent in the Mississippi Senate.

Original Document

Mr. Tucker, in opposition to the bill, said it contemplates a community of property between the husband and wife, which will involve endless litigation. The delicacy of females forbids their participation in the turmoils and strife of business. This bill proposes to give to them, in their own right, a subject matter, for the management of which their habits, education, weakness, virtue, and delicacy, totally disqualify them. This bill proposes a total and radical change . . . a law which in its tendency is calculated to separate those whom God hath joined together. By this bill, the woman is to have, not only a certain property, but also the rents, issues, and profits of the same—not in any wise subject to the husband's use or control. This bill will make the husband, in fact, the overseer of his wife's plantation. It changes the whole order of things: the man must put on the petticoats, and the woman the breeches. After a long life's labor of a man dabbling in petticoats he may possibly become entitled to be endowed of his ladies' estate. If you would degrade and disgrace all that is lovely in woman, pass this bill; but if you would sustain them firmly on the high and exalted eminence which they now occupy in the eyes of the world and of man, spurn and reject this bill, as one of the most unholy and fraudulent devices ever presented.

CONTINUED

Adapted Version

Mr. Tucker opposed the bill for providing that property be held in common by husband and wife. He said this will involve endless law suits. The delicacy of females makes it harmful for them to take part in the turmoil and strife of business. This bill would allow them to manage matters that their habits, education, weakness, virtue, and delicacy leave them totally unable to handle. This bill proposes a total and radical change. . . . It is practically designed to separate those whom God has joined together. By this bill, the woman is to have certain property, as well as the rents, issues, and profits of the same, without the husband having any use or control. It makes the husband no more than the overseer of his wife's plantation. It changes the whole order of things. The man must put on the dress; the woman the pants. Only after a long life in this condition, may the man possibly become entitled to inherit his ladies' estate. If you want to degrade and disgrace all that is lovely in woman, pass this bill. But if you want to keep women on the high and exalted plateau they are now seen to occupy, then reject this bill. It is one of the most unholy and fraudulent measures ever presented.

Original Document Source: "Opposition to the First State Married Women's Property Act," Aberdeen Whig, March 9, 1839.

Indiana called together a constitutional convention from 1850 to 1851 to make changes to that state's constitution. The convention took up the issue of granting more property rights to married women. One of the delegates to the convention was Daniel Read, a professor at Indiana State University. This passage is part of a statement he made in support of giving married women these rights.

Original Document

The question is not what part of the husband's property the woman shall have, or whether, indeed, she shall have any of it. It is simply whether, under the Constitution of Indiana, she may have *her own* property—that which comes to her from her parents—that which is given her by a brother—that which is earned by her own hands? The question is, whether in declaring the great and fundamental right of acquiring and possessing property, we shall say that married women may have any rights of property? . . .

The writers on natural law tell us that the highest title of property which any human being can have, is that of *maker*. The celebrated [philosopher John] Locke says that the labor of a man's body, and the works of his hands, are properly his. But, sir, even this most sacred title will not avail the married woman. It will not stand against the husband's grog bill! The product of many a day's toil and labor, bestowed with all the earnestness of a woman's busy care, are not, under our laws, not safe to herself and her children against the debts of a profligate and spendthrift husband. . . .

. . . The day a woman is married . . . from this day she has no more rights of property than has the slave of her lord. Over his property, or her own, though it may have been millions, she has no legal power whatever. Her contracts, except as his servant, are void. For a living her claim is exactly that of the slave—for the necessities of life—and this, though she may have brought him the very fortune which he is spending in riotous living.

CONTINUED

Adapted Version

The question is not how much of the husband's property the woman shall have. It is simply whether, under the Constitution of Indiana, she may have *her own* property. It may be property that came to her from her parents or a brother, or it may be property earned by her own hands. Regarding the great and fundamental right of acquiring and possessing property, the question is whether married women may have any rights of property at all? . . .

Writers on natural law tell us that the highest title of property ownership possible is that of *maker*. The famed philosopher John Locke says that the labor of a man's own hands—what he makes—is properly his. But even this most sacred title does the married woman no good. It won't even stop the husband from using her property to pay for his liquor! The product of her many a day's toil done with diligent care is not safe against the debts of a wasteful and spendthrift husband. . . .

. . . From the day a woman is married, she has no more rights of property than has the slave of her husband. Over his property, or her own, not matter how valuable, she has no legal power whatever. Her contracts have no legal standing, except as his servant. For a living, her claim is exactly that of the slave. That is, she can claim the necessities of life—even though she may have brought him the very fortune he is spending in riotous living.

PRIMARY SOURCE ►

2.4

Sarah Grimké's Letter to Her Sister

Sarah Grimké and her sister, Angelina, were famous abolitionist sisters in the 1830s. They understood slavery well, given that they grew up in a slaveholding family in South Carolina. They both became Quakers, turned against slavery, and became forceful public speakers for abolitionism.

Original Document

In the then state of the world [in ancient Rome] . . . women enjoyed as much happiness as was consistent with that comparatively unimproved condition of our species; but now a new and vast sphere of usefulness is opened to her, and she is pressed by surrounding circumstances to come up to the help of the Lord against the giant sins which desolate our beloved country. Shall woman shrink from duty in this exigency, and retiring within her own domestic circle, delight herself in the abundance of her own selfish enjoyments. Shall she rejoice in her home, her husband, her children, and forget her brethren and sisters in bondage, who know not what it is to call a spot of earth their own, whose husbands and wives are torn from them by relentless tyrants, and whose children are snatched from their arms by their unfeeling task-masters, whenever interest, or convenience, tempts them to this sacrilegious act? Shall woman disregard the situation of thousands of her fellow creatures, who are the victims of intemperance and licentiousness . . . ? Shall she, because “her house is her *home*,” refuse her aid and her sympathy to the down trodden slave, to the poor unhappy outcasts who are deprived of those blessings which she so highly prizes? Did God give her those blessings to steel her heart to the sufferings of her fellow creatures? Did he grant her the possession of husband and children, to dry up the fountains of feeling for those who know not the consolations of tenderness and reciprocal affection? Ah no! for every such blessing, God demands a grateful heart; and woman must be recreant to her duty, if she can quietly sit down in the enjoyments of her own domestic circle, and not exert herself to procure the same happiness for others.

CONTINUED

Adapted Version

In ancient Rome, women enjoyed as much happiness as was possible, given how backward our species was then, but now new chances to be useful are open to her. And conditions cry out to her to help the Lord against the giant sins ruining our beloved country. Will woman shrink from this duty and retreat into her own domestic circle? Will she delight herself with her many selfish enjoyments? Will she just rejoice in her home, her husband, and her children? Will she forget her brothers and sisters in bondage who can call no spot of earth their own? Their husbands and wives are torn from them by relentless tyrants, and their children are snatched from their arms by unfeeling owners whenever interest, or convenience, tempts them to this sacrilegious act? Will woman ignore the thousands of victims of intemperance and immorality? Will she retreat to the privacy of her own comfortable home? Just because “her house is her *home*,” will she refuse her aid and sympathy to the downtrodden slave, to the poor, unhappy outcasts deprived of those blessings she so highly prizes? Did God give her those blessings to steel her heart to the sufferings of others? Did he give her husband and children just to dry up the fountains of feeling for those who lack those comforts of tenderness and mutual affection? Ah no! For every such blessing, God demands a grateful heart. Woman is unfaithful to her duty if she can quietly enjoy her own domestic circle and not exert herself to provide the same happiness for others.

Original Document Source: Sarah Grimké to Angelina Grimké, 22 August 1837, in *Letters on the Equality of the Sexes, and the Condition of Woman*, by Sarah M. Grimké (Boston, MA: Isaac Knapp, 1838), 40–41.

Catherine Beecher was the daughter of Lyman Beecher and sister of Harriet Beecher Stowe, the author of *Uncle Tom's Cabin*. This famous family included many forceful abolitionists. Catherine devoted herself to promoting women's education. She opposed slavery and also favored the temperance movement. However, she disagreed with the Grimké sisters as to the roles women should play in bringing about social reform. In this passage, Catherine explained her views on this subject.

Original Document

In this arrangement of the duties of life, Heaven has appointed to one sex the superior, and to the other the subordinate station, and this without any reference to the character or conduct of either. It is therefore as much for the dignity as it is for the interest of females, in all respects to conform to the duties of this relation. And it is as much a duty as it is for the child to fulfill similar relations to parents, or subjects to rulers. But while woman holds a subordinate relation in society to the other sex, it is not because it was designed that her duties or her influence should be any the less important, or all-pervading. But it was designed that the mode of gaining influence and of exercising power should be altogether different and peculiar.

It is Christianity that has given to woman her true place in society. And it is the peculiar trait of Christianity alone that can sustain her therein. "Peace on earth and good will to men" is the character of all the rights and privileges, the influence, and the power of woman. A man may act on society by the collision of intellect, in public debate; he may urge his measures by a sense of shame, by fear and by personal interest; he may coerce by the combination of public sentiment; he may drive by physical force, and he does not outstep the boundaries of his sphere. But all the power, and all the conquests that are lawful to woman, are those only which appeal to the kindly, generous peaceful and benevolent principles.

Woman is to win everything by peace and love; by making herself so much respected, esteemed and loved, that to yield to her opinions and to gratify her wishes, will be the free-will offering of the heart. But this is to be all accomplished in the domestic and social circle. There let every woman become so cultivated and refined in intellect, that her taste and judgment will be respected; so benevolent in feeling and action; that her motives will be revered;—so unassuming and unambitious, that collision and competition will be banished;—so "gentle and easy to be entreated," as that every heart will repose in her presence; then, the fathers, the husbands, and the sons, will find an influence thrown around them, to which they will yield not only willingly but proudly. A man is never ashamed to own such influences, but feels dignified and ennobled in acknowledging them. But the moment woman begins to feel the promptings of ambition, or the thirst for power, her aegis of defence is gone.

CONTINUED

Adapted Version

In arranging the duties of life, Heaven has made one sex superior and the other subordinate. This has nothing to do with the character or conduct of either. Therefore accepting this relationship aids both the interests and the dignity of all females. Just as is so for the child in relation to the parents, or subjects in relation to rulers. Yet while woman is subordinate to the other sex, this was not designed so that her duties or her influence would be any the less important, or all-pervading. It was designed so that her way of gaining influence and of exercising power would be completely different.

Christianity gave woman her true role in society. And Christianity alone can sustain her in that role. "Peace on earth and good will to men" sums up the way women can have influence and power. A man may act on society by arguing his ideas in public debate. He may use shame, fear, and his personal interest to influence others. He may force his will by enlisting public sentiment. He may even use physical force. In all these ways, he does not step out of his proper sphere. But for women, her only allowable power and conquests are those that appeal to the kindly, generous, peaceful, and benevolent principles.

Woman wins everything by peace and love. She must make herself so well respected, esteemed, and loved, that others will freely give in to her views. But this is all to be accomplished in the domestic and social circle. Every woman there must become so cultivated and refined in intellect that her taste and judgment will be respected. She must be so benevolent in feeling and action, that her motives will never be doubted. She must be so meek and unambitious, that argument and rivalry will be banished. She must be so "gentle and easy to be entreated" that every heart will be content in her presence. Then the fathers, husbands, and sons will proudly give in to the female influence thrown around them. Men accept such influence and even feel dignified and ennobled to admit to it. But the moment woman gives in to ambition or a thirst for power, her influence is gone.

Original Document Source: Catherine Beecher to A. D. Grimké, 1837, in *An Essay on Slavery and Abolitionism, in Reference to the Duty of American Females*, by Catherine Beecher (Philadelphia, PA: Henry Perkins, 1837). Available on Teach US History's website.

PRIMARY SOURCE ▶

2.6

The Fruits of Temperance—A Lithograph

This lithograph is titled *The Fruits of Temperance*. Temperance was a key issue of concern to women in particular. They worried that strong drink would make husbands unfit for work and would ruin life for the entire family. This lithograph depicts the cult of domesticity that celebrated traditional gender roles during the time it was created.



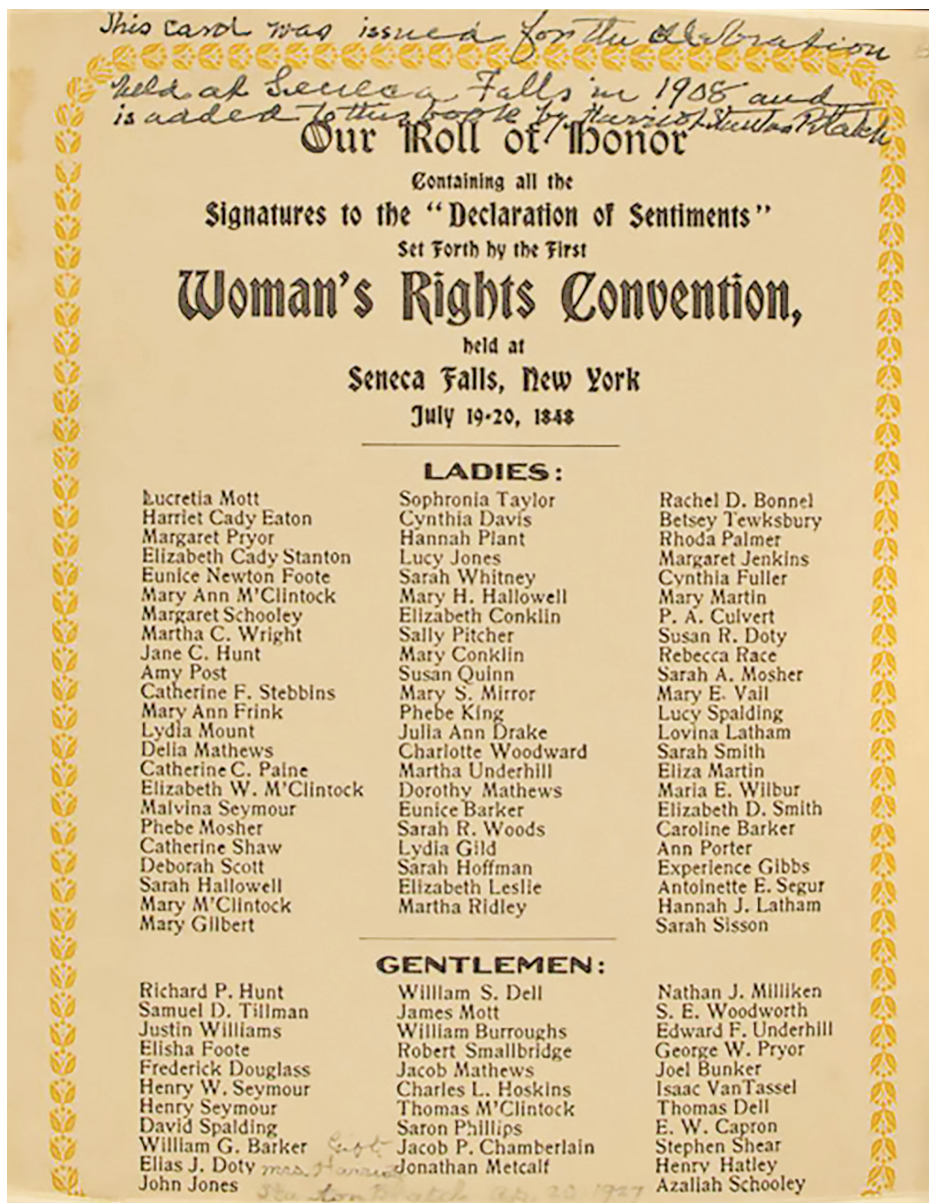
Original Image Source: *The Fruits of Temperance*. By Nathaniel Currier, circa 1848, Library of Congress, Prints and Photographs Division, Washington, DC, LC-USZC2-2380.

PRIMARY SOURCE ▶

2.7

Signers of the Declaration of Sentiments

Women were only allowed to be spectators at the World Anti-Slavery Convention in 1840. Two attendees, Lucretia Mott and Elizabeth Cady Stanton, were not happy about this. They soon began to work with other abolitionists to hold a convention dealing directly with women's rights. The result was the Women's Rights Convention at Seneca Falls, New York, in 1848. Among its other actions, the meeting produced a Declaration of Sentiments modeled on the Declaration of Independence. It began with the words "We hold these truths to be self-evident, that all men and women are created equal." It soon became the most important tool in promoting the idea of women's political rights. This poster displays the names of those who signed the Declaration of Sentiments.



Original Document Source: Seneca Falls Convention Signatures. By Elizabeth Cady Stanton, 1848, Library of Congress, Manuscript Division, Washington, DC, vc006195.

This passage is from an editorial on the 1848 Seneca Falls Convention that appeared in a nearby newspaper just after the convention concluded. The "Portia" mentioned in the editorial is a character in the Shakespeare play *The Merchant of Venice*. "Mrs. Jameson" is Anna Murphy Jameson, an author who described Shakespeare's Portia as an admirable female figure.

Original Document

Was there ever such a dreadful revolt?—They set aside the statute "wives submit yourselves unto your husbands;" they despise the example of the learned Portia, whose conduct Mrs. Jameson characterizes as "consistent with a reflecting mind and a spirit at once tender, reasonable and magnanimous," when she, who was the lord of a fair mansion, master of her servants, queen over herself, committed herself to her husband, "to be directed," and her house, her servants, and the same *herself* were given to the care and keeping of her lord. This bolt is the most shocking and unnatural incident ever recorded in the history of womanity. If our ladies will insist on voting and legislating, where, gentlemen, will be our dinners and our elbows? Where our domestic firesides, and the holes in our stockings?

Adapted Version

Was there ever such a dreadful revolt? These women have set aside the biblical rule "wives submit yourselves unto your husbands." They despise the example of Shakespeare's learned Portia. Mrs. Jameson characterizes Portia as having "a reflecting mind and a spirit at once tender, reasonable, and magnanimous." She says Portia was lord of a fair mansion, master of her servants, and queen over herself, but was also ready "to be directed" and have her house, her servants, and herself given to the care and keeping of her husband. The Seneca Falls "bolt" is the most shocking and unnatural incident in the history of womanhood. If our ladies insist on voting and legislating, where, gentlemen, will be our dinners and our elbow patches? Who will tend our domestic firesides, and mend the holes in our stockings?

Original Document Source: "Bolting among the Ladies," Oneida Whig, August 1, 1848.

In the 1820s, the industrial textile mills of Lowell, Massachusetts, were organized. The owners hoped to create humane working conditions for their female workforce. Most of the young women who worked there were from farm families in the region. They lived in boarding houses provided for them, and they even had their own literary magazine, the *Lowell Offering*. Some of these workers liked their working lives in these mills. Others were more discontent, especially later in the 1840s. By then, the owners were starting to replace the women with lower-paid Irish immigrants. Harriet Farley described life at Lowell in 1844 in a series of fictitious letters from a new mill girl to a friend at home. This passage is from that series.

Original Document

You ask if the girls are contented here: I ask you, if you know of *any one* who is perfectly *contented*. Do you remember the old story of the philosopher, who offered a field to the person who was contented with his lot; and, when one claimed it, he asked him why, if he was so perfectly satisfied, he wanted his field. The girls here are not contented; and there is no disadvantage in their situation which they do not perceive as quickly, and lament as loudly, as the sternest opponents of the factory system do. They would scorn to say they were contented, if asked the question; for it would compromise their Yankee spirit—their pride, penetration, independence, and love of “freedom and equality” to say that they were contented with such a life as this. Yet, withal, they are cheerful. I never saw a happier set of beings. They appear blithe in the mill, and out of it. If you see one of them, with a very long face, you may be sure that it is because she has heard bad news from home, or because her beau has vexed her. But, if it is a Lowell trouble, it is because she has failed in getting off as many “sets” or “pieces” as she intended to have done; or because she had a sad “break-out,” or “break-down,” in her work, or something of that sort.

You ask if the work is not disagreeable. Not when one is accustomed to it. It tried my patience sadly at first, and does now when it does not run well; but, in general, I like it very much. It is easy to do, and does not require very violent exertion, as much of our farm work does.

Original Document Source: Harriet Farley, “Letters from Susan,” *Lowell Offering* 4 (1844).

PRIMARY SOURCE ►

2.IO

Sophia Ripley on Women's Rights

In the mid-1800s, a movement known as Transcendentalism arose among a small group of writers and other artists, mainly in New England. The movement stressed the mind's ability to transcend, or go beyond, ordinary life and grasp basic spiritual truths directly. To do this, the mind needed to be freed from socially learned prejudices and false ideas. Several Transcendentalist females openly called for equal rights for women. One of them was Margaret Fuller. Another was her friend Sophia Ripley. This passage is from an essay Ripley published in 1841 in a key Transcendentalist magazine at the time, *The Dial*.

Original Document

The minor cares of life thronging the path of woman, demand as much reflection and clear-sightedness, and involve as much responsibility, as those of man. Why is she not encouraged to think and penetrate through externals to principles? She should be seen, after the first dreamlike years of unconscious childhood are passed, meekly and reverently questioning and encouraged to question the opinions of others, calmly contemplating beauty in all its forms, studying the harmony of life, as well as of outward nature, deciding nothing, learning all things, gradually forming her own ideal. . . . Society would attract her, and then gracefully mingling in it, she should still be herself, and there find her relaxation, not her home. She should feel that our highest hours are always our lonely ones, and that nothing is good that does not prepare us for these. . . . No charm of outward grace should tempt her to recede one hair's breadth from her uncompromising demand for the noblest nature in her chosen companion, guided in her demands by what she finds within herself, seeking an answering note to her own inner melody, but not sweetly lulling herself into the belief that she has found in him the full-toned harmony of the celestial choirs. If her demand is satisfied, let her not lean, but attend on him as a watchful friend. Her own individuality should be as precious to her as his love. Let her see that the best our most sympathizing friend can do for us is, to throw a genial atmosphere around us, and strew our path with golden opportunities; but our path can never be another's, and we must always walk alone.

CONTINUED

Adapted Version

The minor cares of life facing woman demand as much reflection, clear-sightedness, and responsibility, as those of man. Why is she not encouraged to think and try to understand difficult truths and principles? After her first dreamlike years of unconscious childhood pass, she should be meekly and reverently questioning things, and she should be encouraged to question the opinions of others. She should calmly contemplate beauty in all its forms and study the harmony of life and nature. She should be deciding nothing, learning all things, gradually forming her own ideal. . . . Social interactions may attract her, but after gracefully mingling in it, she should still be herself. In society, she should find relaxation, not her home. She should feel that our highest hours are always our lonely ones. Nothing is good that does not prepare us for these. . . . No outward charms should tempt her to her to give up her uncompromising demand for the noblest nature in her chosen companion. In this, she should be guided in her demands by what she finds within herself. She should seek an answering note to her own inner melody. She should not sweetly lull herself into the belief that she has found in him perfect harmony. If her demand is satisfied, let her not lean on him, but attend on him as a watchful friend. Her own individuality should be as precious to her as his love. Let her see that the best any sympathetic partner can do for us is to provide a friendly atmosphere and present us with golden opportunities; but our path can never be another's. We must always walk alone.

Original Document Source: Sophia Ripley, "Woman," *The Dial* 1 (January 1841): 362–366.

Communicating Results and Taking Action

Communicating Results

- ◆ The temperance movement and the women's rights movement were closely connected from the start of both in the 1800s. In small groups, review primary Source 2.6, which is a lithograph titled *The Fruits of Temperance*. Read Primary Sources 2.1, 2.4, 2.5, and 2.9. Discuss how you think each of the women in these sources would react to the lithograph. Choose four group members to role-play Lydia Huntley Sigourney, Sarah Grimké, Catherine Beecher, and Harriet Farley. Prepare and act out a brief play in which these four women discuss the lithograph.
- ◆ Lucretia Mott found a lifetime friend and political ally in Elizabeth Cady Stanton at the World Anti-Slavery Convention held in London in 1840. What was it about the events at that convention that brought the two women together and helped motivate them in their political struggle? Learn more about each woman and their first meeting. Prepare a brief talk to the class on this meeting and its effect on history.
- ◆ Look through resources such as history books, books on the history of fashion and clothing, and online sources. Find ads and other illustrations of women's clothing in the 1800s. Also, learn more about temperance and women's rights worker Amelia Bloomer. Find examples of the outfits named for her. Share copies of the illustrations you find with the class. Use them in a talk about women's clothing in the 1800s. In the talk, try to explain why debates about clothing became a part of the women's rights movement.

Taking Action

- ◆ Women's rights advocates today are concerned with a different range of issues from those that concerned women in the mid-1800s. Here is a partial list of current women's rights issues.
 - Electing a woman as U.S. president
 - Publicly funded daycare
 - Equal pay for equal work
 - Abortion rights
 - Sexual-harassment laws
 - Affirmative action

In a small group, hold a panel discussion on what the women in this lesson's primary sources might have thought about some or all of these issues. If there is an issue you want to discuss that is not on the above list, consult with your instructor about your chosen subject. You may want to do further research to understand better the possible views of the women in this lesson. Based on your group presentation, decide as a class what two issues should be seen as the most long-standing and important regarding women's rights. After you have decided, interview your grandmother or an older female friend of the family

about the two issues. Listen to her first-hand testimony of the issues. In another class discussion, decide which points are the most relevant and striking.

- ◆ After completing the previous activity, use social media sites to share the most important interview points. Ask others what they think of the class's decision about the most long-standing and important women's rights issues. As a class, discuss the responses you get and evaluate the effectiveness of this way of sharing ideas about current public issues. If possible, try to get an ordinance passed in your city concerning one of these issues. Send a letter to your city council detailing your class's discussion points, the first-hand testimony, and the social-media responses to make your point.

The Women of the Republic Rubric

Criteria	Unacceptable	Developing	Proficient	Excellent
Focus	Tries to respond to task instructions but lacks clear focus on a central idea or thesis	Addresses the task instructions adequately but focus on a central idea or thesis is uneven	Responds to the task instructions appropriately and convincingly; has a consistent focus on a central idea or thesis	Responds to all task instructions convincingly; has a clear and strong focus on a well-developed central idea or thesis
Research	Refers to some sources but fails to connect these in a relevant way to the task instructions	Refers to relevant sources well but does not always connect these clearly to the task instructions	Refers to relevant sources accurately and usually connects these to the task instructions and a central idea	Refers to relevant sources accurately and in great detail and connects these clearly to the task instructions and a central idea
Development and Use of Evidence	Uses some details and evidence from sources but does not make clear the relevance to the task purpose or instructions	Uses details and evidence from sources generally but not always in support of a clear focus relevant to the task purpose or instructions	Uses details and evidence from sources in a way that effectively supports a focus relevant to the task purpose or instructions	Uses details and evidence from sources along with clear explanations demonstrating deep understanding of the task purpose or instructions
Content	Refers to disciplinary content without clearly understanding it or while using it in an irrelevant or inaccurate manner	Refers to disciplinary content with some understanding but not always with a clear idea of its relation to the overall task	Accurately uses disciplinary content and demonstrates a clear idea of its relation to the overall task	Uses disciplinary content effectively and explains thoroughly and in-depth its relation to the overall task
Conventions	Demonstrates only limited control of standard English conventions with many errors in spelling, punctuation, grammar, and other conventions	Demonstrates some command of standard English conventions with limited errors in spelling, punctuation, grammar, and other conventions	Demonstrates adequate command of standard English conventions with few errors in spelling, punctuation, grammar, and other conventions	Demonstrates a well-developed command of standard English conventions with few errors and a use of language appropriate to the audience and the purpose of the task

Primary Source Bibliography

- 2.1 Sigourney, Lydia Huntley. *Letters to Mothers*. Hartford, CT: Hudson and Skinner, 1838.
- 2.2 “Opposition to the First State Married Women’s Property Act.” *Aberdeen Whig*, March 9, 1839.
- 2.3 Fowler, H., ed. *Report of the Debates and Proceedings of the Convention for the Revision of the Constitution of the State of Indiana*. Indianapolis, IN: A. H. Brown, 1850.
- 2.4 Grimké, Sarah M. *Letters on the Equality of the Sexes, and the Condition of Woman*. Boston, MA: Isaac Knapp, 1838.
- 2.5 Beecher, Catharine E. *Essay on Slavery and Abolitionism, in Reference to the Duty of American Females*. Philadelphia, PA: Henry Perkins, 1837.
- 2.8 “Bolting Among the Ladies.” *Oneida Whig*, August 1, 1848.
- 2.9 Farley, Harriet. “Letters from Susan.” *Lowell Offering* 4 (1844).
- 2.10 Ripley, Sophia. “Woman.” *The Dial* 1 (January 1841): 362–366.

Sources for Further Study

Colman, Penny. *Elizabeth Cady Stanton and Susan B. Anthony: A Friendship That Changed the World*. New York: Square Fish, 2016.

Deitch, Joanne Weisman, ed. *The Lowell Mill Girls: Life in the Factory*. Perspectives on History. Lowell, MA: Discovery Enterprises, 1998.

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Todras, Ellen H. *Angelina Grimké: Voice of Abolition*. North Haven, CT: Linnet Books, 1999.

Yates, Elizabeth. *Prudence Crandall: Woman of Courage*. Honesdale, PA: Boyds Mills, 1993.