

Women's Suffrage

Backwards Planning Curriculum Units

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How To Use This Unit

Backwards planning offers an innovative yet simple approach to meeting curriculum goals; it also provides a way to keep students engaged and focused throughout the learning process. Many teachers approach history instruction in the following manner: they identify a topic required by state and/or national standards, they find materials on that topic, they use those materials with their students, and then they administer some sort of standard test at the end of the unit. Backwards planning, rather than just starting with a required instructional topic, goes a step further by identifying exactly what students need to know by the end of the unit—the so-called “enduring understandings.” The next step involves assessment: devising ways to determine whether students have learned what they need to know. The final step involves planning the teaching/learning process so that students can acquire the knowledge needed.

This product uses backwards planning to combine a PowerPoint presentation, activities that involve authentic assessment, and traditional tests (multiple-choice and essay) into a complete curriculum unit. Although the materials have enough built-in flexibility that you can use them in a number of ways, we suggest the following procedure:

1. Start with the “essential questions” listed on slide 2 of the PowerPoint presentation (these also appear in the teacher support materials). Briefly go over them with students before getting into the topic material. These questions will help students focus their learning and note taking during the course of the unit. You can also choose to use the essential questions as essay questions at the end of the unit; one way to do this is to let students know at the outset that one of the essential questions will be on the test—they just won’t know which one.
2. Next, discuss the activities students will complete during the unit. This will also help focus their learning and note taking, and it will lead them to view the PowerPoint presentation in a different light, considering it a source of ideas for authentic-assessment projects.
3. Present the PowerPoint to the class. Most slides have an image and bullet points summarizing the slide’s topic. The Notes page for each slide contains a paragraph or two of information that you can use as a presentation script, or just as background information for your own reference. You don’t need to present the entire PowerPoint at once: it’s broken up into several sections, each of which concludes with some discussion questions that echo parts of the essential questions and also help students to get closer to the “enduring understandings.” Spend some time with the class going over and debating these questions—this will not only help students think critically about the material, but it will also allow you to incorporate different modes of instruction during a single class period, offering a better chance to engage students.
4. Have students complete one or more of the authentic-assessment activities. These activities are flexible: most can be completed either individually or in groups, and either as homework or as in-class assignments. Each activity includes a rubric; many also have graphic organizers. You can choose to have students complete the activities after you have shown them the entire PowerPoint presentation, or you can show them one section of the PowerPoint, go over the discussion questions, and then have students complete an activity.

5. End the unit with traditional assessment. The support materials include a 20-question multiple-choice quiz; you can combine this with an essay question (you can use one of the essential questions or come up with one of your own) to create a full-period test.

6. If desired, debrief with students by going over the essential questions with them again and remind them what the enduring understandings are.

We are dedicated to continually improving our products and working with teachers to develop exciting and effective tools for the classroom. We can offer advice on how to maximize the use of the product and share others' experiences. We would also be happy to work with you on ideas for customizing the presentation.

We value your feedback, so please let us know more about the ways in which you use this product to supplement your lessons; we're also eager to hear any recommendations you might have for ways in which we can expand the functionality of this product in future editions. You can e-mail us at access@socialstudies.com. We look forward to hearing from you.

Dr. Aaron Willis
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Women's Suffrage



To understand and appreciate the history of women's suffrage in the United States, it's helpful to consider American women's history beginning in the colonial era and continuing after women gained the right to vote. The slides that follow will cover these topics, with a focus on the extended process by which women appealed for and achieved suffrage.

Essential Questions

- How did ideas about women's roles evolve throughout United States history, and what impact did these ideas have on women's involvement in society?
- What were some different points of view regarding women's political involvement in the 19th and early 20th centuries?
- How significant were the actions of individual women in the women's suffrage movement? Why did these women become involved?
- What was the relationship between the women's rights movement and other social movements of the 19th and 20th centuries?
- What lessons might we learn from the women's suffrage movement to help solve societal problems today and in the future?

Women in Colonial Times: Indentured Servitude

- Most early colonial women came as indentured servants
- Required to work for several years
- Difficult labor
- Frequently mistreated



A certificate of indenture

Most women in the early colonial years arrived in America as indentured servants. In exchange for their passage to America, these women were obligated to work for several years before being allowed to live on their own or find husbands. Indentured servants generally performed grueling farm labor in addition to household chores. Their “employers” often treated them extremely poorly, and the women faced the constant threat of diseases such as malaria. Once they finished their period of servitude, women were free to marry. With the odds in their favor because of the scarcity of women in the colonies, it was not difficult for most to find husbands.

Women in Colonial Times: The Early Years



- Performed traditional household roles
- Partnered with their husbands in farm work
- Risked early death
- Typically remarried if widowed
- Legally inferior to men

Like their European counterparts, women in colonial America performed many essential household chores, including cooking, washing clothes, gardening, and caring for children. Because of labor shortages, American women also frequently helped their husbands in the fields and with other labor-intensive farm duties. In this respect, women often became partners with their husbands in their effort to successfully cultivate their land. This partnership differed from traditional husband-wife relations in Europe, where women were not needed as often to help on the farm.

Both women and men risked early death from disease and injury. Women also risked death during childbirth. If a woman became widowed, she typically inherited the farm and then remarried in order to have a man to help her with the required labor.

Women remained legally inferior to men. They could not vote, and men were only required to leave them one-third of their property when they died (although most men left more than this to their widows). For as long as their husbands lived, married women could not legally own property; all property belonged to their husbands.

Women in Colonial Times: The Second Generation and Beyond

- Sons did more of the farm work
- New trades for men
- Growth of towns and cities
- A return to more traditional roles and less equality for women



As the colonies became more settled, farm women tended to have larger families and could rely on their sons to do much of the farm work. They, therefore, began to concentrate more on the domestic realm. This development diminished some of the equality that earlier colonial women had realized within their families.

Within the increasing complexity of colonial society, men developed specialized trades and roles such as carpenter, store owner, or gunsmith. These changing roles, coupled with the growth of towns and cities, resulted in less of a need for women's labor. Town women stayed home with their children and did not generally participate in their husbands' economic lives. Women's roles therefore became more traditional and less equal to those of men.

Women in Colonial Times: Religious Attitudes

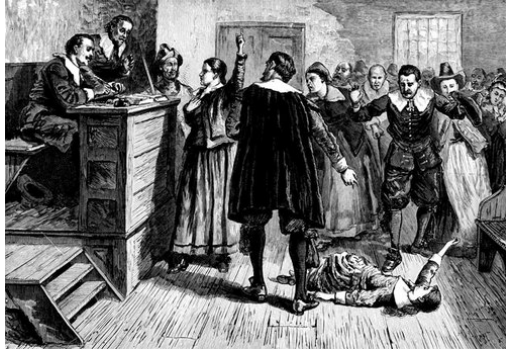


Illustration depicting the Salem Witch Trials

- Puritanism was dominant in New England
- women's propensity toward "unacceptable" behavior
- The Salem Witch Trials

In New England, Calvinist Protestantism (Puritanism) became the dominant religious force. Calvinist beliefs penetrated all aspects of society, including family and community life. In this religious context, women were considered inferior to men, with supposed lustful tendencies and a propensity to take the side of the devil. Many Puritans believed in witchcraft, sometimes accusing people (mainly women) who behaved outside of the accepted cultural norms of being devil worshipers who cast spells on other members of the community.

Probably the most famous manifestation of these beliefs occurred in the witchcraft hysteria commonly known as the Salem Witch Trials. In 1692 in Salem, Massachusetts, 14 women and five men were accused of performing witchcraft (supposedly the work of the devil) on other members of the community. The accused were subsequently hanged. While the Salem Witch Trial phenomenon was the culmination of various political and social strains in Salem, the fact that women were targeted as witches much more frequently than men reflects the impact of puritanical religious views on attitudes toward women in New England colonial society (and particularly in Massachusetts).

Women in the American Revolution

- Active support roles
- A few assumed military roles:
 - Deborah Sampson
 - Molly Corbin
 - “Molly Pitcher”
- Mercy Otis Warren



“Molly Pitcher” in action

Because women were not official members of the colonial military, relatively few records remain of their precise roles during the Revolutionary War. It is clear, however, that many women provided active support to male soldiers and spent much of their time at military camps along with men.

Some women did play military roles. Deborah Sampson impersonated a man in order to serve in the military rather than work on her family’s farm. Molly Corbin stayed with her husband at an Army camp, where she learned to load and fire cannons. She joined her husband at the front line in the Battle of Fort Mifflin. When her husband was killed, she took on his role in the battle and became injured herself. Mary Ludwig Hays also accompanied her husband to the battlegrounds, shuttling pitchers of water to thirsty troops and earning the nickname “Molly Pitcher.” She assisted the men in fighting when her husband was wounded.

While few women of the colonial and Revolutionary War eras contributed publicly to the political literature of the time, one notable exception was Mercy Otis Warren, a playwright and poet who wrote anti-Loyalist works. Warren acquired the nickname “The Conscience of the American Revolution” and was friends with many prominent Patriots, including Abigail and John Adams. Her friendship with Abigail Adams, Martha Washington, and other prominent revolutionary wives helped raise consciousness about women’s concerns, at least within their own social circle.

Mary Wollstonecraft



- Argued in favor of equal education for women and men
- *A Vindication of the Rights of Woman*
- Felt women and men should be subject to the same moral expectations
- Often considered one of the earliest feminist writings

In 1792, British writer Mary Wollstonecraft responded to critics of women's education by publishing an essay titled *A Vindication of the Rights of Woman: With Strictures on Political and Moral Subjects*. Wollstonecraft argued that, as guardians and educators of children and companions to their husbands, women should receive an equal education to men. She felt strongly that women should be regarded as much more than mere ornamentation and that, if allowed the proper education, women could become doctors, businesspeople, and politicians. Wollstonecraft did not argue that men and women were completely equal. Rather, she acknowledged differences between the sexes, but she believed that both women and men should be subject to the same moral expectations.

Wollstonecraft's essay is often considered one of the earliest feminist writings. It received positive reviews and became popular in America. After her death in 1797, however, word spread that Wollstonecraft had love affairs and had mothered an illegitimate child. This revelation changed society's views of Wollstonecraft, and she became a reviled figure.

“Republican Motherhood”

- Women’s new role to spread republican values to their children
- Sons expected to grow up to be strong and virtuous leaders
- Daughters would grow up to raise similarly civic-minded children
- Early precursor to increased women’s education and women’s rights



Mary Wollstonecraft’s ideas about women’s education and status resembled the ideal of “Republican Motherhood” that became increasingly popular in late 18th-century America. After the Revolution, the leaders of the new nation focused on developing a solid republic in which citizens could be counted on to spread American ideals and virtues. Women had a new role to play in raising their children—particularly their sons—to adopt and act upon these values in the form of civic engagement and strong moral leadership. These sons would presumably grow up to strengthen the nation through their work. Daughters who received similar messages from their mothers would carry on the tradition by raising their own children.

This ideology has become known as “Republican Motherhood.” Although women remained unable to vote or otherwise participate in much of civic life, they had the enormous responsibility of raising children with appropriate civic values. As a result, women gained some respect as educators in society and were given increasing opportunities to become better educated themselves. The ideology of “Republican Motherhood” paved the way for women to become better-educated, serving as a precursor to the establishment of women’s colleges and the women’s rights movement of the mid-19th century.

Abigail Adams: “Remember the Ladies”



- Letter to her husband, John Adams
- Asked him to “Remember the Ladies” in the new laws of the land
- Consistent with “Republican Motherhood”

Abigail Adams, the wife of President John Adams, wrote many insightful letters to her husband. Probably the most famous letter includes a passage revealing Abigail’s views on how she believed women should be regarded and represented in the new nation. In this passage, Abigail writes to John, who is in Philadelphia serving as the Massachusetts representative to the Continental Congress:

“...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 favourable 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.

...Men of Sense in all Ages abhor those customs which treat us only as the vassals of your Sex. Regard us then as Beings placed by providence under your protection and in imitation of the Supream Being make use of that power only for our happiness.”

In this passage, Abigail Adams demonstrated her interest in increasing women’s rights in the name of benefiting the new country. This claim is consistent with the concept of Republican Motherhood because it implies that women, when given education and respect, can have a rational and calming effect on the otherwise tyrannical men who rule the country (and, presumably, on the boys who will grow up to become those men).

Benjamin Rush and Women's Education

- “Thoughts Upon Female Education”
- Women should learn about civics, government, and history, among other subjects
- Rapid development of educational academies for girls and young women
- Empowered women, although that had not been the intention



One of the main proponents of reforming women's and girls' education was Benjamin Rush, a prominent Philadelphia doctor and a signer of the Declaration of Independence. Promoting the idea of “Republican Motherhood” (although not using that term), Rush gave a speech in 1787 titled “Thoughts Upon Female Education,” in which he proposed that all women be given opportunities to learn about civics, government, and history as well as reading, writing, and bookkeeping.

This speech coincided with the rapid development of educational academies for girls and young women. The aim was not to increase equality between women and men but rather to enable women to more successfully educate their sons and to better appreciate their own supposedly inferior status. Contrary to these goals, however, many women did become empowered by their new educational achievements. As they formed groups and developed connections through their schools, women began to gain a broader perspective on their place in society and to see themselves as intellectual equals to men.

Judith Sargent Murray: “On the Equality of the Sexes”



- 1790 essay
- Women equally intelligent to men
- Traditional roles degraded women
- Universalist religious influence

Most 18th-century men and women accepted the notion that men possessed superior intellectual capabilities. By the end of the century, however, many began to publicly question this idea. Writer Judith Sargent Murray published an essay in 1790 titled “On the Equality of the Sexes.” In this essay, Murray challenged the idea of men’s intellectual superiority and suggested that traditional domestic roles degraded women and belied their innate intelligence. She wrote:

“Should it still be vociferated, ‘Your domestick employments are sufficient’—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 which are suggested by the mechanism of a pudding, or the sewing [of] the seams of a garment?”

Murray’s husband was a Universalist minister. The influence of the Universalist religious tradition, which was much more progressive and optimistic than the Calvinist tradition of colonial times, contributed to her advocacy on behalf of women.

Questions for Discussion

1. What particular difficulties did women in the early colonies face?
2. Why did women's roles change as the colonies became more developed? How might these changes have affected the overall view of women in society?
3. What impact did the concept of "Republican Motherhood" have on women's lives?

Question #1: Women who worked as indentured servants faced grueling labor and often abusive bosses. Like men, women faced the threat of disease, but women also encountered the risk of death during childbirth. Women could not vote and did not have equal property rights to men.

Question #2: As the colonies developed, society became increasingly complex, and many people moved into towns and cities. In these settings, men held specialized jobs while women maintained their homes and raised children. Farm families grew larger, and rural women had more sons to work on the farm. In both rural and town settings, therefore, women's societal roles became more constricted. These changing roles contributed to the perception of women as ill-suited for hard work outside the home and as the primary guardians of purity and morality.

Question #3: "Republican Motherhood" in some ways allowed women greater opportunities. This was particularly true with regard to increasing educational opportunities and the growth of girls' and women's schools. At the same time, the ideal of "Republican Motherhood" kept women in the home and raised the expectations that women would be highly virtuous and "well behaved," since they were the primary educators of their children.

Women's Suffrage in New Jersey, 1776–1807

- New Jersey Constitution of 1776 allowed women with property to vote
- Widows and unmarried women could vote
- Ended by a legislative act in 1807



New Jersey and northeastern states, 1799

The United States Constitution, ratified in 1787, did not specifically prohibit women from voting. Nevertheless, most of the new state constitutions included clear injunctions against women's suffrage. The lone exception was New Jersey, which did not have a clause prohibiting women from voting. The New Jersey Constitution of 1776 stated:

"All inhabitants of this colony of full age, who are worth fifty pound proclamation money clear estate in the same, and have resided within the county in which they claim to vote twelve months immediately preceding the election, shall be entitled to vote for representation in the Council and Assembly and also for all other public officers that shall be elected by the people of the country at large."

Since this clause did not exclude women (or African Americans), those who met the property requirements were generally able to vote in New Jersey. The clause still restricted women considerably, as the property of married women legally belonged to their husbands. Widows, however, and some unmarried women, were often able to vote.

In 1807, the New Jersey legislature voted to restrict suffrage to white, tax-paying men, thus ending women's suffrage in New Jersey for the next 112 years.

The “Cult of True Womanhood”



Illustration depicting many of the ideals of the “cult of true womanhood”

- “True” women regarded as religious, pious, chaste, domestic, submissive
- Domestic work seen as a divine calling
- Married women lacked legal standing
- Women’s suffrage did not have widespread appeal

Societal perceptions of women and their roles continued to evolve during the early 19th century. Popular notions during this time period described women as religiously pious, chaste, domestic, and submissive. A woman was expected to serve as a counterforce of purity to a man’s rough and aggressive nature, passively and cheerfully submitting to and enduring whatever situations she encountered.

This ideal of the “Cult of True Womanhood” (sometimes called the “Cult of Domesticity”) elevated the domestic realm as the woman’s true place of belonging. It revered housework as morally righteous and considered a woman’s devotion to her husband and children a divinely ordained calling. Popular women’s literature of the time reinforced and popularized these ideals.

Married women continued to lack legal standing independent of their husbands. Husbands could legally beat their wives, and wives had little ability to own property.

Women’s suffrage did not gain much widespread appeal in the early part of the 19th century. The prevailing attitude held that women should attend to household affairs and leave politics to men.

Women's Education

- Most schools emphasized practical, domestic subjects
- Some called for reform
- Catherine Beecher
- *A Treatise on Domestic Economy*



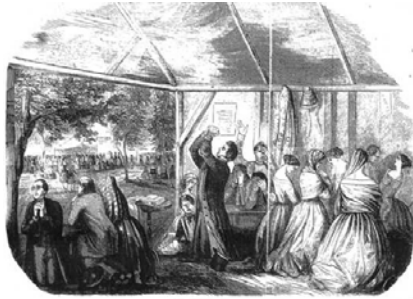
Catherine Beecher

The concept of “Republican Motherhood” continued into the early to mid-19th century, primarily in the proliferation of schools for girls and young women. While women could learn academic subjects, schools most strongly emphasized practical domestic subjects that women could put to use in their marriages. Nevertheless, some proponents of women’s education called for more progressive changes to women’s educational opportunities.

Catherine Beecher, the daughter of a prominent religious leader, received a good education for the time but had to teach herself many of the subjects her school did not offer. She became an outspoken proponent of expanded educational opportunities for women, founding a girls’ school (the Hartford Female Seminary) in 1831 and the American Women’s Educational Association in 1852. Although a reformer in some sense, Beecher continued the tradition of “Republican Motherhood,” arguing that a woman’s place was in the domestic realm but that this realm was of the utmost importance to the workings and success of society. She expounded upon this viewpoint in her essay *A Treatise on Domestic Economy* (1841), saying:

“The woman, who is rearing a family of children; the woman, woman who labors in the schoolroom; the woman, who, in her retired chamber, earns, with her needle, the mite, which contributes to the intellectual and moral elevation of her Country; even the humble domestic, whose example and influence may she moulding did forming young minds, while her faithful services sustain a prosperous domestic state;—each and all may be animated by the consciousness that they are agents in accomplishing the greatest work that ever was committed to human responsibility.”

The Second Great Awakening and the Temperance Movement



Men and women praying at a camp meeting during the Second Great Awakening

- Religious revival of the early 19th century
- Sparked conversations about reform and social activism
- Temperance movement advocated curtailment or abolition of alcohol consumption
- Women interested in part as protectors of the home

Although many early to mid-19th century Americans considered women's inferiority to be ordained by God, the religious movement, known as the Second Great Awakening, initiated a widespread conversation about reform in a variety of areas, including women's rights. This religious revival, which lasted through the 1840s, espoused the idea that people could work toward perfection in themselves and in society. The renewed social activity that resulted from this religious movement focused on the abolition of slavery, temperance (the abolition of alcohol), and care for society's less fortunate.

During the 1830s and 1840s, many women became active in the temperance movement. Advocates of temperance argued that alcohol consumption needed to be curtailed or, many argued, banned altogether in order to ensure the sanctity of the family and civil society. Women maintained a particular interest in this subject since they were the traditional guardians of family virtues. The American Temperance Society, formed in 1826, established numerous chapters (particularly in the North, probably because of the association of temperance and antislavery movements). While men founded and led the temperance organizations, women played increasingly active roles as the century continued.

Women organized and participated in groups aimed at reform in other areas. The New York Female Moral Reform Society, for example, was established to help prevent women from seeking employment as prostitutes. Women involved in this type of "reform society" created communities of their own and began to develop a sense of confidence in their ability to effect change. These organizations, and the conversations they promoted between women, contributed to the growing trend toward an organized women's rights movement.

Women in the Antislavery Movement

- Women became increasingly involved in the 1830s
- African American and middle- and upper-class white women in the North
- Publicized in newspapers, broadsides, and handicrafts



Notable women in the antislavery movement, many of whom went on to become early women's suffrage activists

The antislavery movement proved an attractive political cause to many Northern middle- and upper-class white women, as well as African American women. Many became active in the movement for religious reasons, viewing the eradication of slavery as part of the larger effort to reform society. Starting in the 1830s, both white and African American women became active in organizing abolitionist meetings, distributing written materials, and lecturing against slavery. Appeals to unity between black and white women appeared in newspapers, broadsides, and handicrafts sold at fundraisers. One broadside, titled *The Negro Woman's Appeal to Her White Sisters*, contained the lines:

Ye wives and ye mothers, your influence extend—
Ye sisters, ye daughters, the helpless defend—
The strong ties are severed for one crime alone,
Possessing a colour less fair than your own.

Quaker women in particular participated in antislavery activities, as the Quaker denomination was one of the most vocally opposed to slavery. The Quakers were active participants in the Underground Railroad, the series of connections that assisted many slaves in escaping to freedom in the North.

Questions for Discussion

1. What impact did the “Cult of True Womanhood” have on women’s daily lives?
2. Why do you think the temperance movement energized so many women to become politically engaged?
3. Why do you think many Northern middle- and upper-class white women became involved in the antislavery movement?

Question #1: Women were expected to stay at home and do housework, activities considered a woman’s morally virtuous “calling.” Women were expected to cheerfully endure whatever circumstances arose, including being denied property rights and enduring beatings at the hands of their husbands.

Question #2: Temperance appealed to many women because they viewed alcohol and saloons as the antithesis of moral and stable households. Since it was considered a woman’s job to uphold the moral sanctity of her home, many women considered it virtuous to become active against the use of alcohol.

Question #3: White women in the upper social classes generally had the luxury of free time to pursue personal and social interests. Many of these women were driven by their religious beliefs, including Quaker, Universalist, and other progressive traditions that argued against slavery. Women who disagreed with slavery probably saw their antislavery activism as part of their role in protecting morality in their families and in society.

The Seneca Falls Convention

- Women's rights movement separated from antislavery movement
- 300 women and men attended the convention in Seneca Falls, New York
- Declaration of Sentiments

THE FIRST CONVENTION

EVER CALLED TO DISCUSS THE

Civil and Political Rights of Women,

SENECA FALLS, N. Y., JULY 19, 20, 1848.

WOMAN'S RIGHTS CONVENTION.

A Convention to discuss the social, civil, and religious condition and rights of woman will be held in the Wesleyan Chapel, at Seneca Falls, N. Y., on Wednesday and Thursday, the 19th and 20th of July current; commencing 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 Lucretia Mott, of Philadelphia, and other ladies and gentlemen, will address the Convention.*

Newspaper ad for the Seneca Falls Convention

As the 19th century progressed, many female antislavery activists began to view women's rights as a separate issue from abolition, arguing that women would realize greater gains if they created their own movement apart from the fight against slavery. This shift created a split within the antislavery movement. The women's rights advocates became known as "radicals," while the antislavery activists who preferred traditional gender roles were considered "conservatives."

In 1840, at the World Anti-Slavery Convention in London, England, conservative abolitionists forced female delegates to sit in a separate section of the balcony. Two of these female delegates, Elizabeth Cady Stanton and Lucretia Mott (both Americans), became friends and began a dialogue about women's rights. In 1848, Stanton and Mott, along with Jane Hunt, Martha Wright, and Elizabeth M'Clintock, decided to hold a convention "to discuss the social, civil, and religious condition and rights of women."

The Seneca Falls Convention, held in a chapel in Seneca Falls, New York, attracted approximately 300 people. Most attendees were women, but some men came as well. The leaders of the Seneca Falls Convention presented a Declaration of Sentiments outlining the specific rights they sought.

The Declaration of 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.

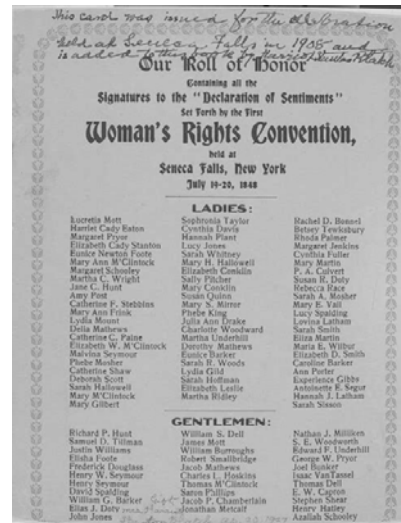
Note to teacher: Take a few minutes to go over this excerpt with the class, and pose the following questions:

Does this remind you of any other document in United States history? Why do you think the Declaration of Sentiments would have been modeled after this other document? In what ways do the two documents differ?

The Declaration of Sentiments was modeled after the Declaration of Independence. This was an intentional attempt to emphasize the serious nature of the Declaration of Sentiments and to equate women's rights with the inalienable rights described in the Declaration of Independence.

The *Declaration of Sentiments*

- In favor of women's suffrage
- Controversial even for women's rights supporters
- Generally considered the beginning of the women's rights movement



A card commemorating the women and men who signed the Declaration of Sentiments

The Declaration of Sentiments delineated a number of grievances against men and male society, including the statement “He has never permitted her to exercise her inalienable right to the elective franchise.” The document ends by stating:

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.

The Declaration of Sentiments therefore called directly for universal women's suffrage within the United States.

This document sparked heated controversy even among people who generally supported women's rights. Many feared that the Declaration's support of women's suffrage was too radical and would hinder the women's rights movement in other areas (such as the push for women's property rights). Of the 300 people present at the convention, 100 signed the Declaration (68 women and 32 men).

The Seneca Falls Convention is generally considered the beginning of the women's rights movement in the United States.

Subsequent Women's Rights Conventions

“My friends, do we realize for what purpose we are convened?...Our aim is nothing less than...that every American citizen, whether man or woman, may have a voice in the laws by which we are governed.”

—Elizabeth Oakes Smith to the Third National Woman's Rights Convention

- First National Women's Rights Convention, 1850
- Natural rights
- Specific legal changes demanded

The Seneca Falls Convention prompted a number of additional meetings that aimed to further the women's rights message. More than 1000 people attended the first National Women's Rights Convention in Worcester, Massachusetts in 1850. Participants discussed and debated the Declaration of Sentiments, planned strategies, and presented new resolutions. This convention became an annual event through 1863. These yearly meetings carried out the Seneca Falls Convention's plan to “employ agents, circulate tracts, petition the State and national Legislatures, and endeavor to enlist the pulpit and the press in our behalf.”

Among the themes discussed at the conventions was the idea that women deserved equal treatment due to their inherent natural rights (rights that are universal and cannot be taken away, as opposed to rights that are subject to laws or beliefs). This idea paralleled and expanded upon the rights delineated in the Declaration of Independence (e.g. the rights to life, liberty, and the pursuit of happiness). Women's rights advocates argued that the government did not have the power to permit some groups of people (e.g. white men) to subject other groups (e.g. women) to lower status, since the right to equal and fair treatment transcended the powers of government and the law.

Convention attendees also advocated for specific changes to the law, including allowing women to vote, to own property, to share equal custody of their children, to keep their wages if they worked, and to divorce.

Sojourner Truth: “Ain’t I a Woman?”

- Ohio Woman’s Rights Convention, 1851
- “Ain’t I A Woman?” speech
- Argued for black women to be treated at least as well as white women and for all women to be given equal rights to men



Although the leaders and attendees of the Seneca Falls Convention and subsequent meetings were primarily white and middle- or upper-class, some African Americans participated in the early stages of the women’s rights movement.

Beginning in the 1840s, Sojourner Truth, a former slave from New York, spoke out against slavery and in favor of women’s rights. In 1851, she attended the Ohio Woman’s Rights Convention and delivered an impromptu speech known as “Ain’t I a Woman,” in which she pointed out that white women received better treatment and more privileges than black women, even though they were all of the same gender. According to one account, she began the speech by proclaiming, “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?”

She continued with a call for women in general to be given equal rights: “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.”

Sojourner Truth’s speech was very well-received at the convention and in newspaper accounts, and she continued to speak out in front of audiences.

Another statewide women’s rights convention met in Ohio the following year, establishing the Ohio Woman’s Rights Association and drafting a petition to the Ohio state legislature asking for women’s rights legislation. Despite some additional dramatic speeches and clear position statements, the movement’s activists did not succeed at this time in convincing legislators to act on their behalf.

Changes to Women's Property Rights Laws

- Married women had very limited property rights until the mid-19th century
- Married Women's Property Act of 1848 (New York)
- Other states passed similar laws
- Modified throughout the 19th century
- In every state by 1900

An act for the more effectual protection of the property of married women:

The real property of any female who may hereafter marry, and which she shall own at the time of marriage...shall not be subject to the sole disposal of her husband, nor be liable for his debts, and shall continue her sole and separate property, as if she were a single female.
—from the Married Women's Property Act of 1848

Until the mid-19th century, married women had few rights to own or control property. This began to change with the lobbying of influential activists, such as Elizabeth Cady Stanton, and the subsequent passage of state laws protecting women's property rights. The Married Women's Property Act of 1848 in New York, for example, stated that a woman who married could retain control over any property she owned before marriage. It also allowed married women to collect rent and other money related to property they owned rather than having to turn that money over to their husbands. After the passage of this law, married women could accept and own property (including land, items, and money).

Other states passed similar laws. These laws were gradually expanded and modified over the remainder of the 19th century. By 1900, women in every state had the right to control their own property.

The Civil War Era



Clara Barton

- Women's rights advocates focused on war effort and abolition during the Civil War
- Women's roles in the war
- Clara Barton

During the Civil War, women's rights advocates temporarily changed their focus to the war effort and abolition. Women participated in the war in a variety of ways, including direct participation as soldiers, combat nurses, and spies and indirect involvement as behind-the-scenes motivators for male soldiers.

Clara Barton served as a Union nurse and established an agency to deliver supplies to wounded soldiers on both sides. After the war, she established the American Red Cross and became involved in the women's rights movement, developing relationships with many of the movement's leaders and advocating for legislative changes favoring women's equality. In the 1880s, she called for veterans to support women's rights, appealing to them to support this mission as she had supported them during the war.

The American Equal Rights Association

- Formed in 1866, the year after the Civil War ended
- Merged the women's movement with the movement toward racial equality
- Disagreements led to the group's dissolution in 1869



Lucy Stone

In 1866, the year after the Civil War ended, women's rights and African American rights activists joined together to form the American Equal Rights Association. The founders included women's rights advocates Lucy Stone, Elizabeth Cady Stanton and Susan B. Anthony and abolitionist Frederick Douglass. These activists believed that by merging the women's rights movement with the movement toward racial equality, they could be more effective than either group would be on its own. They saw universal suffrage as their ultimate goal.

The organization struggled with political disagreements and differences in opinion over where the group's energies should be focused. It disbanded in 1869, marking a significant split between the women's and the African American rights movements. These groups had helped each other in the abolition movement before the Civil War, but they now found themselves unable to successfully join forces.

Questions for Discussion

1. Why was the Declaration of Sentiments so controversial, even among the participants at the Seneca Falls Convention?
2. How might changes to women's property rights laws have affected women in their daily lives?
3. Do you think there should have been a natural alliance between the women's rights movement and the antislavery movement? Why or why not?

Question #1: It was controversial mainly because it called for women's suffrage throughout the United States. Some convention participants worried that this push toward women's suffrage would undermine their efforts in favor of women's property rights and on other issues. The larger society viewed the people who attended the Seneca Falls Convention, and particularly those who endorsed the Declaration, as radicals.

Question #2: These new laws would have given women much more freedom to make decisions about money, land, and other personal property. If a woman found herself married to a controlling or abusive husband, for example, she could maintain property to which her husband could hold no claim, thus providing her with some security in the event she needed to leave her husband.

Question #3: Students might mention that both movements were struggling for the recognition and rights of marginalized groups. They may feel that these efforts could have been successfully combined, or they may believe that women's rights activists would have been more successful focusing only on women's issues.

The 14th and 15th Amendments

- 14th Amendment: “equal protection” for all citizens, but mainly for “male citizens”
- 15th Amendment: allowed all male citizens to vote, regardless of race or former servitude; excluded women
- Created a rift in the women's rights movement



In this 1866 cartoon, the woman, “Columbia,” represents America; the baby represents the newly passed 14th Amendment

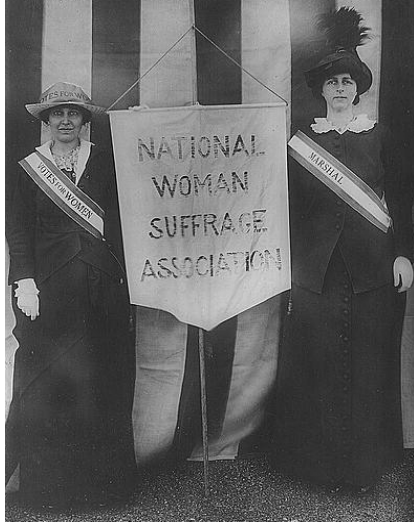
The Union victory in the Civil War led to freedom for slaves and the establishment of national voting rights for African Americans. The 14th Amendment to the United States Constitution (1866) stated in its first paragraph that “all persons born or naturalized in the United States” were citizens and were entitled to “equal protection of the laws.” The second paragraph, however, specified “male citizens” as the ones with the right to equal representation. Since this amendment came on the heels of the Civil War, the phrase “male citizens” was intended to include both African American and white men. Many women and women’s rights supporters objected to the use of the word “male,” arguing that civil rights should have been granted to everyone. Because of the “all persons” clause in the first paragraph, many women’s rights supporters argued that this amendment did, in fact, grant rights to women. The amendment was thus somewhat ambiguous, although the “male citizens” phrase is the one that was followed literally.

The 15th Amendment (1870) stated that “the right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude.” This amendment permitted African American men (including former slaves) to vote, but explicitly excluded women. Many women’s rights advocates refused to support this amendment on the grounds that it should have included women.

A sense of betrayal permeated the women’s rights movement after the passage of the 15th Amendment, although some women’s rights proponents, including abolitionists Frederick Douglass and Sojourner Truth, spoke out in favor of the amendment. These supporters felt that the amendment was a step in the right direction toward inclusive voting rights for all American citizens.

This difference in opinion over the 15th Amendment created a deep divide in the women’s rights movement that would last several decades.

The NWSA and the AWSA



- NWSA opposed the 15th Amendment and wanted a constitutional amendment for universal suffrage; also divorce and other rights for women
- AWSA favored the 15th Amendment and called for a state-by-state campaign toward universal suffrage, focusing only on women's suffrage
- Rivals for 20 years

Immediately after the dissolution of the American Equal Rights Association and the passage of the 15th Amendment, Elizabeth Cady Stanton, Susan B. Anthony, and other women's rights advocates formed the National Woman Suffrage Association (NWSA). This organization opposed the 15th Amendment and considered women's rights a separate issue from racial justice. It stated as its main goal the establishment of national women's suffrage by way of a constitutional amendment. The NWSA allowed only women to join.

At the around the same time in 1869, Lucy Stone, Henry Blackwell, Julia Ward Howe, and other women's rights advocates who supported the 15th Amendment founded the American Woman Suffrage Association (AWSA). Unlike the NWSA, the AWSA worked only toward women's suffrage and did not tackle other issues such as the right to divorce or an end to discrimination. AWSA members believed universal suffrage would be best attained in state-by-state campaigns rather than through a constitutional amendment.

Neither the NWSA nor the AWSA gained widespread popularity. Many women (as well as men) deemed them too radical. Even women who supported the idea of women's suffrage did not necessarily want to be publicly associated with these groups. The AWSA had a more conservative reputation than the NWSA but was still regarded with skepticism. These two groups remained rivals for 20 years.

The Women's Christian Temperance Union (WCTU)

- Formed in 1874
- Encouraged saloon owners to stop selling alcohol
- Social reform issues, including women's suffrage
- Many women joined as their first political involvement
- More socially acceptable and "patriotic" than other groups



Temperance women singing hymns in front of a saloon

At around the same time as the formation of the NWSA and the AWSA and the increasing activism regarding women's suffrage, the movement in favor of temperance gained prominence. In 1874, a group of women established the Women's Christian Temperance Union (WCTU) to work toward outlawing liquor in the United States. Members frequently entered saloons, where they prayed, sang hymns, and asked the owners to stop selling alcohol.

The WCTU became involved in a variety of social reform issues, including women's suffrage. The group promoted the view that women were morally superior to men and should therefore be able to vote to protect society and families. Many women who had never been politically involved found it convenient and socially acceptable to join WCTU groups. The organization therefore swelled the ranks of women's suffrage advocates by making the issue more palatable and less radical to many women. The WCTU encouraged women to interpret the 14th Amendment as guaranteeing them the right to vote. Many women regarded this argument as one of patriotism and pride in the Constitution rather than as a radical threat to the established customs of the time.

Constitutional Amendment and State Referendums



- NWSA proposed a constitutional amendment every year beginning in 1869
- Unsuccessful attempt in Congress
- Turned to state-by-state campaign
- State referendums largely unsuccessful

Every year beginning in 1869, a delegation from the NWSA appeared before congressional committees to propose a constitutional amendment allowing women to vote. In 1878, suffrage supporters persuaded a senator to introduce a suffrage amendment into Congress. The amendment became buried in a congressional committee for the next nine years, as other congressmen were less supportive. The full Senate considered the proposal in 1887, overwhelmingly defeating it.

As a result of these difficulties in making headway with a constitutional amendment, women's suffrage activists became more focused on gaining suffrage on a state-by-state basis. They appealed for state referendums in 29 states and territories. Most of these battles were unsuccessful. In the last decade of the 19th century, only Colorado and Idaho passed referendums allowing women to vote. New Hampshire and Oregon placed the issue on the ballot in the early 20th century, but it did not pass.

Susan B. Anthony and Elizabeth Cady Stanton

- Antislavery and temperance activists before the Civil War
- Lifelong friends
- Opposed the 15th Amendment
- Co-founded NWSA
- Anthony organized merger between NWSA and AWSA and tried to reach out to moderates and conservatives in the movement
- Stanton was more radical



Stanton (seated) and Anthony

Susan B. Anthony and Elizabeth Cady Stanton had been involved in social activism since before the Civil War, playing a significant role in the antislavery and temperance movements. The two women worked together to organize the first state temperance society (in New York) in 1851 and maintained a lifelong friendship and working relationship. Stanton served as a mentor to Anthony, and Anthony in turn became an energetic motivator for Stanton, who was simultaneously raising seven children.

Anthony became a prominent women's rights activist after her participation in the third National Women's Rights Convention in Syracuse, New York in 1852. She initially favored uniting the women's rights movement with the African American rights movement, but she opposed the 15th Amendment on the grounds that it excluded women, as did Stanton. Anthony protested women's disenfranchisement by voting in the 1872 election; she was arrested and received a fine, which she refused to pay.

After co-founding the NWSA with Elizabeth Cady Stanton, Susan B. Anthony helped merge that organization with the AWSA. Some of the more radical women's rights advocates criticized her for trying to reach out to more conservative elements of the movement. Anthony countered that taking a more moderate approach and uniting various factions would be more realistic and have a greater chance of achieving women's suffrage.

Over time, Anthony became known for her more moderate views, while Stanton remained a more radical proponent of the right to divorce and other controversial issues, in addition to women's suffrage. Despite these ideological differences, the two women remained close until their deaths in the early 20th century.

The Establishment of NAWSA

- NWSA and AWSA merged to form NAWSA
- Felt they were more likely to succeed at suffrage if they merged
- Susan B. Anthony was first president; took a more realistic and moderate path
- Stanton alienated because she remained more radical



NAWSA officers, 1892

In 1890, the NWSA and the AWSA merged to form the National American Woman Suffrage Association (NAWSA). The two groups had come to realize that they would be more likely to succeed in their goal if they joined forces, despite their differences. NAWSA became the largest and most significant women's suffrage organization in the country, spawning numerous state and local chapters.

Susan B. Anthony led this merger. Contrary to some of her more radical counterparts from the NWSA, including Elizabeth Cady Stanton, Anthony felt that the women's rights movement needed to take a more realistic and moderate path in order to maximize the chances of gaining the right for women to vote throughout the country. This moderate stance involved letting go of the NWSA push toward divorce and other rights in order to focus solely on women's suffrage. Stanton and other more radical activists became alienated after the creation of NAWSA.

Susan B. Anthony remained president of NAWSA from 1890 until 1900.

Questions for Discussion

1. Why was the 15th Amendment so divisive for the women's movement?
2. Why did Susan B. Anthony face criticism from some other women's rights advocates?
3. If you had been a women's rights advocate in the 19th century, do you think you would have thought it was more promising to work toward a constitutional amendment or on a state-by-state passage of women's suffrage laws? Why?

Question #1: Participants in the women's movement could not agree on whether to support the 15th Amendment. Many women felt betrayed by the amendment's exclusion of women. Others felt that the amendment was a step in the right direction and that they should openly support African American voting rights. The fact that these two groups could not see eye to eye on this issue split the women's movement apart.

Question #2: Some other women's rights advocates criticized her for not being radical enough, particularly because she reached out to more conservative women's rights advocates in merging the NWSA with the AWSA.

Question #3: Students' answers will vary, but they should provide examples to support their answers. Some examples might include the universality and consistency of a constitutional amendment (on the pro-amendment side) and the perception that state-by-state engagement would be an easier task (on the pro-state-by-state side).

Women's Suffrage in Wyoming

- Women's suffrage granted to Wyoming Territory residents over 21 in 1869
- Unclear why women's suffrage succeeded first in Wyoming
- Eastern women's rights advocate and journalists visited the territory
- Retained women's suffrage into statehood despite controversy



Women voters in Wyoming

In 1869, the Wyoming Territorial Legislature passed a measure explicitly allowing women to vote, provided they lived in Wyoming Territory and were at least 21 years old. The bill had been sponsored by legislator William Bright, who shared with his wife, Julia, the opinion that the vote was a basic right that all citizens should be granted. Governor John A. Campbell signed the bill into law. Wyoming, therefore, became the first territory to grant women's suffrage.

It's not clear why women's suffrage achieved its first lasting success in Wyoming. Eastern reformers had not campaigned in Wyoming, nor had there been a major women's rights push within the territory. Some historians speculate that allowing women of this sparsely populated territory to vote might have been a draw to encourage more settlers or that, since so few women lived in Wyoming to begin with, their voices either were more highly valued or wouldn't count as much.

Women's rights advocates in the eastern states were understandably excited about this turn of events in Wyoming. Susan B. Anthony and Elizabeth Cady Stanton visited Wyoming in 1871, and journalists hoped to report on the unique (and perhaps scandalous) disposition and behaviors of Wyoming women. These eastern visions of Wyoming proved to be exaggerated; Wyoming's women continued their lives as before, but knowing that they could affect political change at the voting booth.

When Wyoming lobbied to become a state in 1890, its voters approved a measure allowing women's suffrage to remain legal. This decision proved highly controversial within the United States Congress, which threatened to withhold Wyoming's statehood. When Wyoming threatened to remain a territory rather than become a state, President Benjamin Harrison decided to sign the bill approving Wyoming's statehood. Wyoming became known as the "Equality State."

Populism



Mary Lease, a Populist leader

- Economic problems in the West and South
- Populist Party
- Supported women's suffrage
- Coalitions between agricultural reformers and urban supporters of women's suffrage

In the early 1890s, as drought and economic problems made life difficult for farmers in the West and the South, the Populist movement became an important force in American politics. The Populist Party grew out of farmers' alliances that had developed during the 1870s and 1880s. This new political party gained popularity in these regions, rallying against the northeastern capitalists whom they perceived as stealing from the agricultural areas to enrich themselves.

The Populist Party supported women's suffrage, claiming that women would be more likely to vote in the interests of Populism and that women had superior values to men. In some areas, the party established coalitions between agricultural reformers and urban supporters of women's suffrage and labor rights. These coalitions helped strengthen the base of support for women's suffrage.

Women in the Progressive Era

- Female leaders of progressive causes
- Jane Addams
- Increasingly active women's clubs and organizations
- Spread enthusiasm for women's suffrage



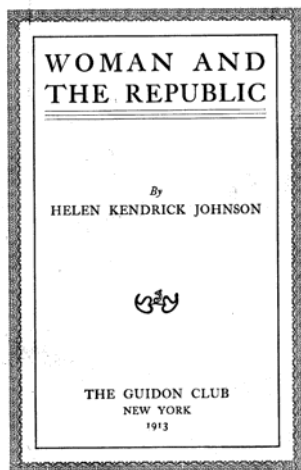
Jane Addams

During the Progressive Era of the late 19th and early 20th centuries, women took active leadership roles in a variety of social causes. This era of reform included successful efforts against such problems as corruption in politics, overcrowding, and poor working conditions. Progressives called for increased governmental regulation of businesses and tax reforms that would benefit poor people.

Jane Addams, one of the most famous female reformers of this era, founded the Hull House on Chicago's West Side, a poor neighborhood heavily populated by recent immigrants. Addams, who vocally supported women's suffrage, oversaw this active social and educational center, hosting 2000 children and adults each week.

Addams and other reformist women of her era believed women should have opportunities for leadership roles, and that being able to vote would help them achieve this. Progressive women led a variety of social reform initiatives and helped energize American women to become active in clubs and organizations that supported improved working conditions, better schools, the prohibition of child labor, and other Progressive causes. In the process, women shared and spread their increasing enthusiasm toward gaining the right to vote.

Turn-of-the-Century Voices Against Women's Suffrage



- Voices against women's suffrage grew louder
- Helen Kendrick Johnson: democracy depended on separate roles
- Lyman Abbott: women didn't want to vote because it was men's responsibility

As women's suffrage became a more prominent issue in American politics toward the end of the 19th century, voices against granting women the right to vote grew louder. One of the most vocal anti-suffrage activists was Helen Kendrick Johnson, who argued that democracy depended on women and men maintaining separate roles and that women could achieve some equalities with men without needing to vote. Johnson was responding to Elizabeth Cady Stanton's 1895 book *The Woman's Bible*, which analyzed the Bible's statements about women and offered commentary regarding the ways in which certain verses denigrated women. Johnson founded an anti-suffrage club known as the Guidon Club, which in 1913 re-published her 1897 book *Woman and the Republic*.

In 1903, the Congregational minister Lyman Abbott, a progressive social reformer, wrote an article hypothesizing the reasons why the majority of women polled in 1895 in Massachusetts did not seem to favor women's suffrage. In this article, titled "Why Women Do Not Wish the Suffrage," Abbott stated that women did not favor suffrage "because woman feels, if she does not clearly see, that the question of woman suffrage is more than merely political; that it concerns the nature and structure of society, - the home, the church, the industrial organism, the state, the social fabric." He argued that the difference between the sexes suggested, by definition, that the two were equally valuable but could not play equal roles in society (as an eye and an ear play different roles in the body). He hypothesized that women therefore did not want to assume the "male" responsibility of voting.

Turn-of-the-Century Voices Against Women's Suffrage

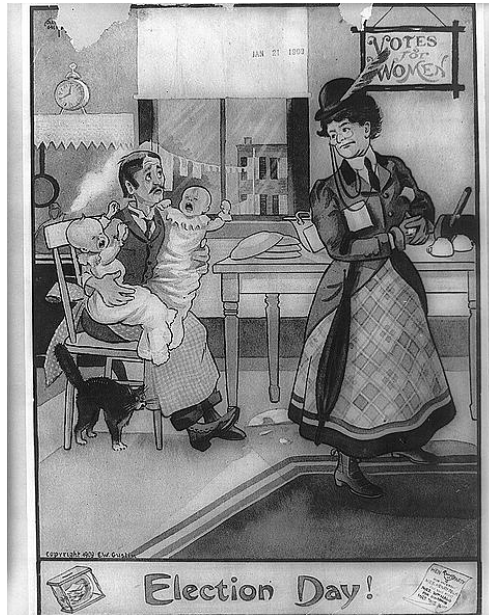


Note to teacher: Pose the following to the class:

Some political cartoonists weighed in on their opinions of women's suffrage. What do you think George Yost Coffin, in this 1896 political cartoon, was attempting to say about the women's suffrage movement and its leaders?

In this cartoon, Coffin makes fun of NAWSA, Elizabeth Cady Stanton, and Susan B. Anthony by making them look proud and self-righteous next to George Washington. The cartoon implies that these women's suffrage leaders fancied themselves as just as important as the first president of the United States.

Turn-of-the-Century Voices Against Women's Suffrage



Note to teacher: Pose the following questions to the class:

How does this cartoon (by E.W. Gustin, around 1909) depict the artist's opinion of women's suffrage? What do you think he was trying to suggest to people who saw this cartoon?

In this cartoon, the woman is all dressed up to go out to vote, while she leaves her husband behind with two screaming babies, a table of dirty dishes, and an angry cat. Her husband is wearing an apron and looks clearly distressed that she is leaving him in this condition.

The artist is suggesting that if women won the right to vote, they might forsake their household responsibilities and leave their husbands to do the domestic work. He probably wanted to inspire fear in men and perhaps guilt in women, in the hopes of discouraging them from favoring women's suffrage.

New Leaders in the Early 20th Century



Carrie Chapman Catt

- Elizabeth Cady Stanton died in 1902; Susan B. Anthony died in 1906
- Carrie Chapman Catt
- Alice Paul
- Congressional Union for Woman Suffrage
- National Woman's Party



Alice Paul

By the early 20th century, many original leaders of the women's suffrage movement were getting old. Elizabeth Cady Stanton died in 1902, and Susan B. Anthony died in 1906. Neither of them lived to vote legally.

New leaders emerged to replace the 19th-century activists. Carrie Chapman Catt became president of NAWSA in 1904 and again in 1915. She gave numerous lectures on the topic of women's suffrage and recruited thousands of volunteers and new members to the organization.

Alice Paul joined NAWSA in 1912 and became a prominent activist in the organization, particularly in fundraising and congressional lobbying. She strongly supported a constitutional amendment permitting women's suffrage, rather than a continued state-by-state push as NAWSA had been doing.

To this end, Alice Paul joined with Lucy Burns in 1913 to form the Congressional Union for Woman Suffrage. This organization focused on lobbying Congress for a constitutional amendment. After an unsuccessful campaign, Paul organized the National Woman's Party in 1916. This group was much more militant than NAWSA, staging demonstrations, parades, pickets, and hunger strikes.

President Woodrow Wilson and World War I

- Inauguration created a rift in the women's suffrage movement
- Carrie Chapman Catt supported Wilson
- Alice Paul protested against him
- "Silent Sentinels"
- Arrests and torture
- Alice Paul's hunger strike

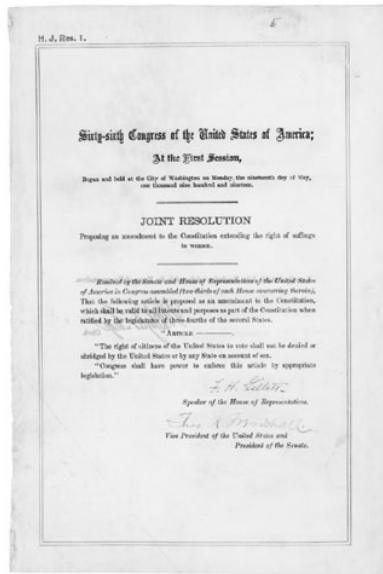


President Woodrow Wilson was inaugurated for a second term in January, 1917. His inauguration caused a rift within the women's suffrage movement. The country was on the brink of entering World War I, and many people felt inclined to support their new president in this time of crisis. Carrie Chapman Catt, president of NAWSA, supported Wilson even though he opposed women's suffrage. She hoped to work with President Wilson and his fellow Democrats to change their minds about women's suffrage.

Alice Paul took a much more confrontational stance. She organized a protest at the White House to demonstrate displeasure with Wilson's continued lack of support for women's suffrage. The picketers at this protest called themselves the Silent Sentinels. The protests continued even after the United States officially entered World War I in April. Some of the protesters held signs referring to the president as "Kaiser Wilson," comparing him to the Kaiser of Germany, against whom the United States was now fighting.

Most Americans considered this protest rather scandalous, particularly during a time of war. In July, the government arrested some of the protesters and sent many of them to prison, where some were tortured. In response to this torture, Alice Paul went on a hunger strike.

The 19th Amendment



- Public support for women's suffrage grew in response to prison abuses and Alice Paul's hunger strike
- 19th Amendment failed in Congress the first time around
- National Woman's Party campaigned for pro-suffrage candidates
- 19th Amendment passed in 1919 and ratified in 1920

Once the public became aware of the prison abuses and Alice Paul's hunger strike, many people spoke out in support of the suffragists and their cause. Around this time, Carrie Chapman Catt appealed to Wilson to support the 19th Amendment as a recognition of women's patriotism. In January, 1918, President Wilson announced that he had changed his mind and now supported women's suffrage. He claimed that women should be allowed to vote as a part of the war effort.

The 19th Amendment immediately went to a vote in Congress, but the Senate stalled and refused to consider it until the fall. In response, Alice Paul and the National Woman's Party called for voters to elect pro-suffrage candidates to Congress in the 1918 election.

In May and June, 1919, the House of Representatives and the Senate passed the 19th Amendment to the Constitution. This amendment stated, in part:

The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex. Congress shall have power to enforce this article by appropriate legislation.

It was not until the amendment passed that the Silent Sentinels stopped their protests in front of the White House.

The 19th Amendment was ratified on August 18, 1920, despite significant objections and delayed tactics from women's suffrage opponents within the states. Tennessee was the 36th state to ratify the amendment, thus reaching the required three-fourths of states. Tennessee legislator Henry Burn had been planning to vote against ratification, but he changed his mind after receiving a note from his mother in support of women's suffrage; he cast the deciding vote.

Reaction to the 19th Amendment

- Many women were excited to vote, but some were afraid
- 19th Amendment emboldened many women
- Flapper era



Many women were very excited about the opportunity to vote in the upcoming presidential election, and many men supported the women in their lives as they voted for the first time. Other women, however, felt pressure from their husbands to stay home from the polls. Some men threatened to leave their wives if they dared to vote.

The 19th Amendment paved the way for many women to become more politically outspoken and socially bold. The 1920s was the era of the flappers, young women who flaunted conventional feminine behavior in favor of jazz, smoking, drinking, casual sex, and other “deviant” activities. While these behaviors cannot be attributed entirely to the 19th Amendment, the advent of women’s suffrage did give many women a new sense of confidence and assertiveness.

The Election of 1920



Warren G. Harding and his wife Florence

- James M. Cox vs. Warren G. Harding
- Both parties courted the female vote
- Harding supported women's suffrage in the Senate and was popular with women; landslide victory
- No "radical" changes to politics or voting patterns after 19th Amendment

The presidential election of 1920 was the first national election in which women could vote. The Democratic and Republican parties made an effort to attract women to vote for their candidates, Democrat James M. Cox and Republican Warren G. Harding. Both parties enlisted the assistance of prominent women to support their candidates. Prominent Red Cross and Salvation Army member Corina Roosevelt Robinson, for example, spoke out in favor of Harding and the Republican Party, claiming that Republican candidates were "100 percent American."

Harding had supported women's suffrage while in the Senate, thus making him popular with many women. Women also considered him handsome as compared to his opponent. He won the election by a landslide.

Before the 19th Amendment, many opponents of women's suffrage had claimed that women would vote for "radical" interests and would significantly change the face of politics. The election of 1920 showed that this was not the case. Although many women were excited to make their own decisions about who to vote for, many others voted as their families or communities did. In general, women's voting patterns tended to resemble those of men, and the election did not necessarily turn out differently than it would have had women been prevented from voting.

Questions for Discussion

1. Why do you think many people at the turn of the century still opposed women's suffrage?
2. Why did President Wilson change his mind about women's suffrage and decide to support the 19th Amendment?
3. Did women have a significant effect on the election of 1920? Why or why not?

Question #1: Students' answers will vary. They might mention Lyman Abbott's assessment that women did not want to assume the responsibility of voting because they played inherently different roles in society than men. They might also hypothesize that many people feared change or were afraid that women's political views would be too radical.

Question #2: President Wilson reacted to strong public outcry against the government's treatment of suffragists in prison. He decided to support the amendment because it became politically untenable not to do so. He justified his sudden support as assisting the war effort. He probably felt it would be helpful to have the support of women voters in favor of his war effort.

Question #3: Students' answers will vary. Some might believe that women did affect the election because Harding was popular with women; others may cite the fact that women tended to vote along the same patterns that men did (due either to the influence of family or community) as evidence that women had little effect on the election.

Women in World War II

- Most women remained in the home
- Women were needed at work
- Victory Gardens and rationing



Despite having the right to vote, most women in the mid-20th century did not have markedly different roles from before the 19th Amendment. Women remained the primary caretakers of children and the home, and most women did not work outside the house. Nevertheless, women's roles adapted to national circumstances. For example, many women became involved in the war effort during World War II. Approximately 10 million American men had gone off to war, and women were needed in factories to help produce materials required for the war effort. Many women during this time entered scientific and engineering fields that required high levels of skill and education but had been primarily off-limits and male-dominated until the war.

To attract women into the work force, the government staged an advertising campaign to encourage women to work. Probably the most famous ad was a poster of "Rosie the Riveter," a tough-looking working woman flexing her biceps.

Women who remained at home (mainly those with young children) participated in the war effort by planting "victory gardens" to provide their families with fresh produce rather than relying on canned fruits and vegetables, which were rationed because steel was needed for war supplies rather than for cans. Many other household resources were also rationed, and housewives felt a strong sense of patriotism in their willingness to "do without."

Women's Roles in the Mid-20th Century



- After the war, men returned and women had to give up their jobs
- Many families moved to the suburbs where the women raised children
- Rate of women in the work force grew, but mainly in “pink collar” jobs
- Women excluded from male-dominated professions

After World War II, most women returned to their roles as housekeepers and mothers. When men returned from the war, women who wanted to stay at their jobs were frequently asked to leave so the men could replace them. Many families moved to new homes in the suburbs, with women raising children and men commuting to jobs.

Despite these trends, the rate of women in the work force rose consistently during the 1950s. By 1960, close to 40 percent of all women worked, including many married women with school-age children. Most of these women, however, were no longer welcome in high-tech fields as they had been during the war. Instead, they worked as secretaries or in other “pink collar” clerical jobs, which were not nearly as prestigious or high-paying. Women who wanted to enter the traditionally male professions of law, medicine, and business found it very difficult to find opportunities in these fields or to be admitted to the required graduate schools. Most women felt that their best opportunity was to marry a man with a good-paying job.

The Rise of the Feminist Movement

- Women questioned their roles
- Report by Commission on the Status of Women—pervasive discrimination
- *The Feminine Mystique*
- Title VII of the Civil Rights Act
- NOW and other women's rights organizations



Betty Friedan

Beginning in the early 1960s, women began to question their place in society and to discuss the possibility of gaining opportunities beyond their traditional roles in “pink collar” jobs and as housewives. This decade ushered in the era of the feminist movement, sometimes referred to as the women’s liberation movement. Women began to discuss with each other the sexism that they saw in society and within their own marriages.

A 1963 report issued by the Kennedy Administration’s new Commission on the Status of Women suggested that women faced discrimination in virtually all aspects of their lives. States and local governments subsequently set up their own commissions to investigate discrimination against women.

That same year, Betty Friedan published her classic book, *The Feminine Mystique*, in which she described the oppression that many women she interviewed claimed to be experiencing. An instant bestseller, this book had a profound impact on American women by encouraging them to question their traditional societal roles.

Title VII of the Civil Rights Act, passed in 1964, prohibited employment discrimination on the basis of gender, race, religion, and national origin. The Equal Employment Opportunity Commission was subsequently established to investigate claims of discrimination. In response to lax oversight of discrimination claims, Betty Friedan and other activists established the National Organization for Women (NOW). Many other women’s rights organizations soon came into being as well.

Women in the 1960s and 1970s



Women's rights marchers, 1973

- Groups organized to call attention to women's issues
- Birth control pill
- Title IX
- National Women's Conference, 1977

The women's rights movement became increasingly active during the 1960s and 1970s. Women across the country organized groups to discuss women's issues and to call for political action toward greater gender equality. Groups brought attention to domestic violence, rape, and other women's issues. Family planning and birth control became important topics with the opening of clinics for low-income women. The advent of the birth control pill in the early 1960s increased women's sense of freedom from the traditional roles of childrearing and housekeeping.

Beginning in 1972, Title IX of the Education Codes mandated that women must be provided equal access to educational facilities. As a result, many more women gained access to such traditionally male professions as medicine, law, and architecture. Schools began to provide athletic opportunities for girls and women, who became involved in sports in large numbers.

In 1977, women's rights advocates organized the National Women's Conference in Houston. The conference aimed to develop a plan of action for achieving gender equality. The plan would be given to Congress and the president for consideration. More than 20,000 women who attended the conference discussed a wide variety of issues and found it difficult to agree on some of the specific topics. Of the 26 items on the agenda, 18 passed by a majority of votes, but issues of race and sexual orientation sparked a heated debate and divided the attendees. Delegates ended up approving 26 action items to recommend to the federal government. The convention's main success may have been to increase awareness of and involvement in women's issues and membership in women's groups such as the National Organization for Women.

The Equal Rights Amendment

- Alice Paul introduced the amendment in 1923
- Opponents feared it would undermine women's protection under labor laws
- Opposition from social conservatives
- Passed Congress in 1972
- Not ratified



ERA opponents march outside the White House

One of the items approved at the National Women's Conference was the Equal Rights Amendment (ERA). At that time, this amendment was only three states short of ratification.

The ERA dates to 1923, when Alice Paul attended the 75th anniversary celebration of the Seneca Falls Convention and introduced the Lucretia Mott Amendment, which stated, "Men and women shall have equal rights throughout the United States and every place subject to its jurisdiction." Paul introduced this amendment in response to the continued discrimination against women throughout many facets of American life, including the workplace. This amendment became known as the Equal Rights Amendment.

Many women's rights activists supported the ERA, but others feared that by focusing on its passage, their work in other areas would be undermined. Some feared that new labor laws that allowed women to be treated differently from men, in the name of protecting women from hardships at the workplace, would be overturned if the ERA were ratified. As in earlier eras of the women's rights movement, the ERA debate thus brought up the question of whether women and men really were fundamentally equal or whether women should be given special privileges and protections because of their differences. For example, should women be required to register for the military draft and fight in battle as men do?

Social conservatives opposed (and continue to oppose) the ERA on the grounds that it threatened traditional family and societal structures.

The Democratic and Republican parties began to openly support the ERA in the 1940s. In 1943, Alice Paul rewrote it to state "Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex."

ERA supporters introduced the amendment into Congress every session from its inception until its eventual passage in 1972. Once the amendment passed Congress, however, it did not achieve ratification by the required three-quarters of the states. Alice Paul died in 1977, not living to see her amendment become a part of the Constitution.

The ERA has been reintroduced into Congress every year since 1982, but political interest has waned.

The Late 20th Century and Beyond



Nancy Pelosi, the first female
Speaker of the House

- Much progress has been made
- A continuing effort and national discussion

Regardless of one's views on current women's issues, no one can deny that women have come a long way since the colonial era. In addition to gaining the vote, women have realized progress in numerous areas, including financial independence, family planning, and politics. Many women have been elected to public office and have served as the heads of important businesses and other institutions. Women can now hold virtually any type of job for which they are qualified, rather than being relegated to "pink collar" professions or homemaking.

Many women and men continue to argue for increased gender equality, including continued interest in the passage of the ERA, a push toward equality of pay in the workplace, and a dismantling of the "glass ceiling" that prevents many women from moving up the career ladder. There is no question that these debates, and numerous others, will continue into the 21st century.

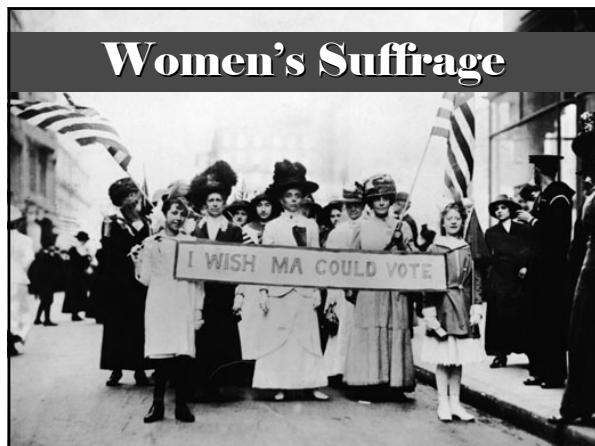
Questions for Discussion

1. How did women's roles change between World War II and the late 1950s?
2. In what ways did the women's movement gain prominence in the 1960s?
3. Why did Alice Paul introduce the amendment that became known as the Equal Rights Amendment?

Question #1: Many women worked during World War II, but most of them had to leave their jobs when men returned home from the war. During most of the 1950s, many women worked in secretarial and other "pink collar" jobs, but more women returned to the traditional roles of housekeeping and childrearing.

Question #2: The Kennedy Administration's Commission on the Status of Women, Betty Friedan's *The Feminine Mystique*, and Title VII of the Civil Rights Act all contributed to the rising prominence of the women's movement in the 1960s, as well as reflecting a growing discussion amongst women about whether their traditional roles were adequate.

Question #3: Despite the success of the 19th Amendment, Alice Paul and others noticed the continued discrimination against women in various areas of society. Paul introduced the amendment to combat this discrimination.



Essential Questions

- How did ideas about women's roles evolve throughout United States history, and what impact did these ideas have on women's involvement in society?
- What were some different points of view regarding women's political involvement in the 19th and early 20th centuries?
- How significant were the actions of individual women in the women's suffrage movement? Why did these women become involved?
- What was the relationship between the women's rights movement and other social movements of the 19th and 20th centuries?
- What lessons might we learn from the women's suffrage movement to help solve societal problems today and in the future?

Women in Colonial Times: Indentured Servitude

- Most early colonial women came as indentured servants
- Required to work for several years
- Difficult labor
- Frequently mistreated



A certificate of indenture

Women in Colonial Times: The Early Years



- Performed traditional household roles
- Partnered with their husbands in farm work
- Risked early death
- Typically remarried if widowed
- Legally inferior to men

Women in Colonial Times: The Second Generation and Beyond

- Sons did more of the farm work
- New trades for men
- Growth of towns and cities
- A return to more traditional roles and less equality for women



Women in Colonial Times: Religious Attitudes



Illustration depicting the Salem Witch Trials

- Puritanism was dominant in New England
- women's propensity toward "unacceptable" behavior
- The Salem Witch Trials

Women in the American Revolution

- Active support roles
- A few assumed military roles:
 - Deborah Sampson
 - Molly Corbin
 - “Molly Pitcher”
- Mercy Otis Warren



“Molly Pitcher” in action

Mary Wollstonecraft



- Argued in favor of equal education for women and men
- *A Vindication of the Rights of Woman*
- Felt women and men should be subject to the same moral expectations
- Often considered one of the earliest feminist writings

“Republican Motherhood”

- Women’s new role to spread republican values to their children
- Sons expected to grow up to be strong and virtuous leaders
- Daughters would grow up to raise similarly civic-minded children
- Early precursor to increased women’s education and women’s rights



**Abigail Adams:
“Remember the Ladies”**



- Letter to her husband, John Adams
- Asked him to “Remember the Ladies” in the new laws of the land
- Consistent with “Republican Motherhood”

**Benjamin Rush and Women’s
Education**

- “Thoughts Upon Female Education”
- Women should learn about civics, government, and history, among other subjects
- Rapid development of educational academies for girls and young women
- Empowered women, although that had not been the intention



**Judith Sargent Murray:
“On the Equality of the Sexes”**



- 1790 essay
- Women equally intelligent to men
- Traditional roles degraded women
- Universalist religious influence

Questions for Discussion

1. What particular difficulties did women in the early colonies face?
2. Why did women's roles change as the colonies became more developed? How might these changes have affected the overall view of women in society?
3. What impact did the concept of "Republican Motherhood" have on women's lives?

Women's Suffrage in New Jersey, 1776-1807

- New Jersey Constitution of 1776 allowed women with property to vote
- Widows and unmarried women could vote
- Ended by a legislative act in 1807



New Jersey and northeastern states, 1799

The "Cult of True Womanhood"



Illustration depicting many of the ideals of the "cult of true womanhood"

- "True" women regarded as religious, pious, chaste, domestic, submissive
- Domestic work seen as a divine calling
- Married women lacked legal standing
- Women's suffrage did not have widespread appeal

Women's Education

- Most schools emphasized practical, domestic subjects
- Some called for reform
- Catherine Beecher
- *A Treatise on Domestic Economy*



Catherine Beecher

The Second Great Awakening and the Temperance Movement



Men and women praying at a camp meeting during the Second Great Awakening

- Religious revival of the early 19th century
- Sparked conversations about reform and social activism
- Temperance movement advocated curtailment or abolition of alcohol consumption
- Women interested in part as protectors of the home

Women in the Antislavery Movement

- Women became increasingly involved in the 1830s
- African American and middle- and upper-class white women in the North
- Publicized in newspapers, broadsides, and handicrafts



Notable women in the antislavery movement, many of whom went on to become early women's suffrage activists

Questions for Discussion

1. What impact did the “Cult of True Womanhood” have on women’s daily lives?
2. Why do you think the temperance movement energized so many women to become politically engaged?
3. Why do you think many Northern middle- and upper-class white women became involved in the antislavery movement?

The Seneca Falls Convention

- Women’s rights movement separated from antislavery movement
- 300 women and men attended the convention in Seneca Falls, New York
- Declaration of Sentiments

THE FIRST CONVENTION
EVER CALLED TO DISCUSS THE
Civil and Political Rights of Women,
SENeca FALLS, N. Y., JULY 19, 20, 1848.
—
WOMAN’S RIGHTS CONVENTION.
—
A Convention to discuss the social, civil, and religious condition and rights of woman will be held in the Wesleyan Chapel, at Seneca Falls, N. Y., on Wednesday and Thursday, the 19th and 20th of July current; commencing 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 Lucretia Mott, of Philadelphia, and other ladies and gentlemen, will address the Convention.*

Newspaper ad for the Seneca Falls Convention

The Declaration of 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.

The Declaration of Sentiments

- In favor of women's suffrage
- Controversial even for women's rights supporters
- Generally considered the beginning of the women's rights movement



A card commemorating the women and men who signed the Declaration of Sentiments

Subsequent Women's Rights Conventions

"My friends, do we realize for what purpose we are convened?...Our aim is nothing less than...that every American citizen, whether man or woman, may have a voice in the laws by which we are governed."
—Elizabeth Oakes Smith to the Third National Woman's Rights Convention

- First National Women's Rights Convention, 1850
- Natural rights
- Specific legal changes demanded

Sojourner Truth: "Ain't I a Woman?"

- Ohio Woman's Rights Convention, 1851
- "Ain't I a Woman?" speech
- Argued for black women to be treated at least as well as white women and for all women to be given equal rights to men



Changes to Women's Property Rights Laws

- Married women had very limited property rights until the mid-19th century
- Married Women's Property Act of 1848 (New York)
- Other states passed similar laws
- Modified throughout the 19th century
- In every state by 1900

An act for the more effectual protection of the property of married women:

The real property of any female who may hereafter marry, and which she shall own at the time of marriage...shall not be subject to the sole disposal of her husband, nor be liable for his debts, and shall continue her sole and separate property, as if she were a single female.
—from the Married Women's Property Act of 1848

The Civil War Era



Clara Barton

- Women's rights advocates focused on war effort and abolition during the Civil War
- Women's roles in the war
- Clara Barton

The American Equal Rights Association

- Formed in 1866, the year after the Civil War ended
- Merged the women's movement with the movement toward racial equality
- Disagreements led to the group's dissolution in 1869



Lucy Stone

Questions for Discussion

1. Why was the Declaration of Sentiments so controversial, even among the participants at the Seneca Falls Convention?
2. How might changes to women's property rights laws have affected women in their daily lives?
3. Do you think there should have been a natural alliance between the women's rights movement and the antislavery movement? Why or why not?

The 14th and 15th Amendments

- 14th Amendment: "equal protection" for all citizens, but mainly for "male citizens"
- 15th Amendment: allowed all male citizens to vote, regardless of race or former servitude; excluded women
- Created a rift in the women's rights movement



In this 1866 cartoon, the woman, "Columbia," represents America; the baby represents the newly passed 14th Amendment

The NWSA and the AWSA



- NWSA opposed the 15th Amendment and wanted a constitutional amendment for universal suffrage; also divorce and other rights for women
- AWSA favored the 15th Amendment and called for a state-by-state campaign toward universal suffrage, focusing only on women's suffrage
- Rivals for 20 years

The Women's Christian Temperance Union (WCTU)

- Formed in 1874
- Encouraged saloon owners to stop selling alcohol
- Social reform issues, including women's suffrage
- Many women joined as their first political involvement
- More socially acceptable and "patriotic" than other groups



Temperance women singing hymns in front of a saloon

Constitutional Amendment and State Referendums



- NWSA proposed a constitutional amendment every year beginning in 1869
- Unsuccessful attempt in Congress
- Turned to state-by-state campaign
- State referendums largely unsuccessful

Susan B. Anthony and Elizabeth Cady Stanton

- Antislavery and temperance activists before the Civil War
- Lifelong friends
- Opposed the 15th Amendment
- Co-founded NWSA
- Anthony organized merger between NWSA and AWSA and tried to reach out to moderates and conservatives in the movement
- Stanton was more radical



Stanton (seated) and Anthony

The Establishment of NAWSA

- NWSA and AWSA merged to form NAWSA
- Felt they were more likely to succeed at suffrage if they merged
- Susan B. Anthony was first president; took a more realistic and moderate path
- Stanton alienated because she remained more radical



NAWSA officers, 1892

Questions for Discussion

1. Why was the 15th Amendment so divisive for the women's movement?
2. Why did Susan B. Anthony face criticism from some other women's rights advocates?
3. If you had been a women's rights advocate in the 19th century, do you think you would have thought it was more promising to work toward a constitutional amendment or on a state-by-state passage of women's suffrage laws? Why?

Women's Suffrage in Wyoming

- Women's suffrage granted to Wyoming Territory residents over 21 in 1869
- Unclear why women's suffrage succeeded first in Wyoming
- Eastern women's rights advocates and journalists visited the territory
- Retained women's suffrage into statehood despite controversy



Women voters in Wyoming

Populism



Mary Lease, a Populist leader

- Economic problems in the West and South
- Populist Party
- Supported women's suffrage
- Coalitions between agricultural reformers and urban supporters of women's suffrage

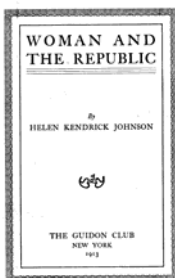
Women in the Progressive Era

- Female leaders of progressive causes
- Jane Addams
- Increasingly active women's clubs and organizations
- Spread enthusiasm for women's suffrage



Jane Addams

Turn-of-the-Century Voices Against Women's Suffrage



- Voices against women's suffrage grew louder
- Helen Kendrick Johnson: democracy depended on separate roles
- Lyman Abbott: women didn't want to vote because it was men's responsibility

Turn-of-the-Century Voices Against Women's Suffrage



Turn-of-the-Century Voices Against Women's Suffrage



New Leaders in the Early 20th Century



Carrie Chapman Catt

- Elizabeth Cady Stanton died in 1902; Susan B. Anthony died in 1906
- Carrie Chapman Catt
- Alice Paul
- Congressional Union for Woman Suffrage
- National Woman's Party



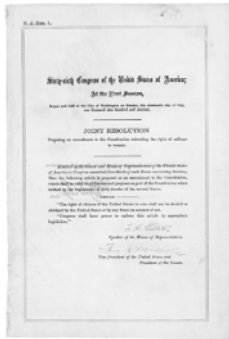
Alice Paul

President Woodrow Wilson and World War I

- Inauguration created a rift in the women's suffrage movement
- Carrie Chapman Catt supported Wilson
- Alice Paul protested against him
- "Silent Sentinels"
- Arrests and torture
- Alice Paul's hunger strike



The 19th Amendment



- Public support for women's suffrage grew in response to prison abuses and Alice Paul's hunger strike
- 19th Amendment failed in Congress the first time around
- National Woman's Party campaigned for pro-suffrage candidates
- 19th Amendment passed in 1919 and ratified in 1920

Reaction to the 19th Amendment

- Many women were excited to vote, but some were afraid
- 19th Amendment emboldened many women
- Flapper era



The Election of 1920



Warren G. Harding and his wife Florence

- James M. Cox vs. Warren G. Harding
- Both parties courted the female vote
- Harding supported women's suffrage in the Senate and was popular with women; landslide victory
- No "radical" changes to politics or voting patterns after 19th Amendment

Questions for Discussion

1. Why do you think many people at the turn of the century still opposed women's suffrage?
2. Why did President Wilson change his mind about women's suffrage and decide to support the 19th Amendment?
3. Did women have a significant effect on the election of 1920? Why or why not?

Women in World War II

- Most women remained in the home
- Women were needed at work
- Victory Gardens and rationing



Women's Roles in the Mid-20th Century



- After the war, men returned and women had to give up their jobs
- Many families moved to the suburbs where the women raised children
- Rate of women in the work force grew, but mainly in “pink collar” jobs
- Women excluded from male-dominated professions

The Rise of the Feminist Movement

- Women questioned their roles
- Report by Commission on the Status of Women—pervasive discrimination
- *The Feminine Mystique*
- Title VII of the Civil Rights Act
- NOW and other women's rights organizations



Betty Friedan

Women in the 1960s and 1970s



Women's rights marchers, 1973

- Groups organized to call attention to women's issues
- Birth control pill
- Title IX
- National Women's Conference, 1977

The Equal Rights Amendment

- Alice Paul introduced the amendment in 1923
- Opponents feared it would undermine women's protection under labor laws
- Opposition from social conservatives
- Passed Congress in 1972
- Not ratified



ERA opponents march outside the White House

The Late 20th Century and Beyond



Nancy Pelosi, the first female Speaker of the House

- Much progress has been made
- A continuing effort and national discussion

Questions for Discussion

1. How did women's roles change between World War II and the late 1950s?
2. In what ways did the women's movement gain prominence in the 1960s?
3. Why did Alice Paul introduce the amendment that became known as the Equal Rights Amendment?

Women's Suffrage: Backwards Planning Activities

Enduring understandings:

- Women's roles changed and evolved throughout United States history, reflecting changing societal attitudes, economic and political factors, and the efforts of specific women and men.
- Throughout U.S. history, Americans have held differing perspectives of what women's roles should be, including on the question of women's suffrage. These opinions have reflected religious, social, and political influences.
- The attitudes and actions of women's suffrage leaders affected the movement's direction and sometimes created conflict within the movement.
- The women's suffrage movement was intricately linked to other social movements, including abolition and temperance. While these parallel movements often facilitated the women's rights movement, they sometimes posed challenges for it.
- Women's issues continued to play significant roles in the national dialogue after women gained the vote.

Essential questions:

- How did ideas about women's roles evolve throughout United States history, and what impact did these ideas have on women's involvement in society?
- What were some different points of view regarding women's political involvement in the 19th and early 20th centuries?
- How significant were the actions of individual women in the women's suffrage movement? Why did these women become involved?
- What was the relationship between the women's rights movement and other social movements of the 19th and 20th centuries?
- Why did women's issues continue to play significant roles in the national dialogue even after women gained the vote?

Learning Experiences and Instruction

Students will need to know...	Students will need to be able to...
<ol style="list-style-type: none"> 1. The ways in which attitudes toward women and women's roles have changed over time 2. The widespread societal views that helped determine women's roles during various periods of U.S. history (e.g., Republican Motherhood) 3. The ways in which religion influenced attitudes toward women and women's roles through the 19th century 4. The views and activities of early women's rights advocates 5. The relationship between the women's rights, abolition/racial equality, and temperance movements 6. The impact of women's conventions and organizations on the suffrage movement and on societal attitudes toward suffrage 7. 19th- and early 20th-century arguments against women's rights and women's suffrage 8. The relationship of women's suffrage to other women's rights issues (e.g., property rights) 9. The impact of other late 19th- and early 20th-century political movements on the women's suffrage movement 10. The events leading up to the passage of the 19th Amendment 11. How the women's rights movement has changed since the passage of the 19th Amendment 	<ol style="list-style-type: none"> 1. Identify and describe the most significant events, ideas, and concepts related to the women's rights and women's suffrage movements, from the early 19th century to the late 20th century 2. Research and interpret information related to various periods in women's history in the United States 3. Describe and differentiate between various opinions related to women's suffrage and women's rights 4. Explain the influence of other social justice movements, including the abolitionist and temperance movements, on the women's suffrage movement 5. Envision themselves in the shoes of people involved in the women's suffrage movement during the 19th century

Teaching and learning activities that will equip students to demonstrate targeted understandings:
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- Overview of essential questions and basic understandings
- Class discussion of subject matter questions in the PowerPoint presentation
- Teacher introduction of common terms and ideas in the essential questions and related projects
- Provide students with primary source materials from which they will complete the related projects in the unit
- Students conduct research in groups to be used later in individual and group projects
- Informal observation and coaching of students as they work in groups
- Evaluation and delivered feedback on projects and research reports
- Students create and present their unit projects
- Posttest made of multiple-choice questions covering the presentation, with one or more essential questions as essay questions

Project #1: Women's Suffrage Comic Book

Overview:

Many students enjoy comic books, so this activity should be a fascinating way for them to review and articulate their understanding of important events, people, and concepts of the women's suffrage movement. They'll first be asked to determine what they think are the most important topics to cover. They'll then work in groups to create colorful comic books that clearly describe and illustrate six of the women's suffrage events, people, or concepts they've studied. Their audience for the comic books should be kids in the 4th or 5th grades, so the text should be clear and easy to follow.

Objectives:

As a result of completing the lesson, students will

- Identify the most important events, individuals, and concepts related to the women's suffrage movement
- Understand the significance of these events, individuals, and concepts
- Be able to articulate these topics in clear language

Time required:

Four to five class periods

Methodology:

Ask students to imagine that they have been hired to create a comic book that will teach younger kids (4th or 5th grade) about the women's suffrage movement. They will need to be very clear and convey only the most important points they think the kids will understand and be interested in.

Ask students what they think are the most important things people (and younger students in particular) should know about the women's suffrage movement. What events, individuals, and concepts are fundamental to understanding what happened on the road to women's suffrage? To help them brainstorm this question, have them look at a women's suffrage timeline, such as the one at <http://lcweb2.loc.gov/ammem/naw/nawstime.html>. You might also want to briefly review the PowerPoint to help spark their memories.

Create a class list of up to 20 items from the timeline, the PowerPoint, and (optionally) other resources that students feel are the most significant events, individuals, and concepts of the women's suffrage movement.

Divide the class into groups of three or four. Ask groups to work together to determine which six items from the class list they'd like to include in their comic books. Remind them that most good comic books tell a story; in this case, their comic books should tell the story of how women gained the right to vote. Students should therefore pay attention to what topics might add to an interesting and coherent story, and they should organize the six topics in a way that makes sense.

Have groups research the six topics for their comic books. They should use section 1 of the Student Handout to take notes about these topics.

Students should then use section 2 of the handout to organize their comic book sections. The sections should be intriguing, creative, and colorful, yet factual.

Evaluation:

Use a rubric to evaluate groups' comic books. A sample rubric follows this lesson.

Women's Suffrage Comic Book

Student Handout

Section 1

From the list you've made as a class, choose six events, people, or overall concepts related to women's suffrage. Use the PowerPoint, the Internet, and/or library resources to research each one, and write your notes here:

Topic (event, person, or concept)	Five things people should know about <i>each</i> topic (make sure they are important things that relate directly to the women's suffrage movement)

Section 2

Plan your comic book by filling in the following “storyboard.” Each box should contain one important topic (such as an event, person, or general concept) you want to discuss. You should fill out each box so that your comic book includes six sections. The sections should be placed chronologically so that the earliest topic comes first and the latest one is described last.

In each box, write the topic, the time period in which it occurred, the points you’ll make to describe this topic, and the drawings you’ll include to illustrate this topic.

1) Topic: Time period: Points you’ll make: Drawings:	2) Topic: Time period: Points you’ll make: Drawings:	3) Topic: Time period: Points you’ll make: Drawings:
4) Topic: Time period: Points you’ll make: Drawings:	5) Topic: Time period: Points you’ll make: Drawings:	6) Topic: Time period: Points you’ll make: Drawings:

Use the plan you’ve developed on your “storyboard” to create your comic book. The book may be created on six separate sides of 8½" x 11" paper (unlined is best) or on larger pieces of construction paper that you’ve folded in half.

The text in your comic book should be clearly written and should make sense to students your age and as young as 4th grade (if you have a sibling this age, you might want to take a look at what he or she is reading to get a sense of this age group’s reading level). You may choose to have characters make statements through “speech balloons” (the bubbles above their heads that show what they’re saying), or you can write text that narrates the scenes above the drawings. Write your text in pencil, and proofread it to make sure it makes sense, accurately gets your point across, and has no spelling or grammar mistakes.

Use colored pencils to fill in your drawings and to make the comic book colorful.

Women's Suffrage Comic Book Rubric

Criterion	Level 1 (0–10 points)	Level 2 (11–20 points)	Level 3 (21–30 points)	Level 4 (31–40 points)	Group score
Evidence of research	Comic books demonstrate little evidence of research; many inaccuracies	Comic books demonstrate some evidence of research; research may appear sketchy, or some facts may be inaccurate	Comic books demonstrate clear evidence of research and present realistic scenarios; may be a bit sketchy in places	Comic books demonstrate evidence of considerable research	
Clarity	Comic book segments are very difficult to follow or understand	Comic book segments are somewhat difficult to follow or understand	Comic book segments are relatively easy to follow or understand; there may be some unclear parts	Comic book segments are very easy to follow or understand	
Overall neatness	Comic books are very messy (drawn in haste or without attention to aesthetics)	Comic books are somewhat messy	Comic books are relatively neat but may have some sloppy aspects	Comic books are very neat (drawn with care and with close attention to aesthetics)	

Project #2: Seneca Falls Convention Reenactment

Overview:

The Seneca Falls Convention was a pivotal event in American women's history and is commonly considered the beginning of the women's rights movement in the United States. Students will take on roles of people who participated in the convention and outside reporters and dissenters, and will conduct research to find out what their characters might have thought and said about the convention. They'll stage a reenactment that includes a discussion of the Declaration of Sentiments. The reenactment will not necessarily be completely realistic, but it will help them bring this important event to life. You might want to encourage them to wear costumes.

Objectives:

As a result of completing this lesson, students will:

- Have a clear understanding of the overall purposes and outcomes of the Seneca Falls Convention and the goals of its participants
- Understand the different opinions and viewpoints associated with the Seneca Falls Convention and the Declaration of Sentiments
- Be able to put themselves in the shoes of a particular person who might have been involved with the convention

Time required:

Three to four class periods

Methodology:

Review the Seneca Falls Convention with the class, showing them the PowerPoint slides about this event. Discuss the following questions:

- Who organized the convention? Why did they bring this meeting together?
- Who attended the convention? Why did men attend as well as women?
- What were the main goals of the convention?
- What controversies came up during the convention?
- What was the Declaration of Sentiments?
- In what ways was the convention a success? In what ways was it not successful?

Inform the class that they'll be reenacting a debate concerning the Declaration of Sentiments at the Seneca Falls Convention (with a few twists for the sake of their learning and participatory

experience). Write the following characters on the board, and either assign students to the roles or have them volunteer for the roles they want to play (have one student play each of the five organizers, and decide how many students to have in each of the other groups based on your class size):

Organizers:

Elizabeth Cady Stanton
Lucretia Mott
Jane Hunt
Martha Wright
Elizabeth M'Clintock

Attendees:

A mix of women and men (the ratio was about one man for every six women, but it's OK if you can't follow this ratio in the reenactment)

Some attendees should be prepared to speak out in favor of the Declaration of Sentiments, and others to speak out against it—assign these roles before students do their research

Reporters:

These would have been primarily male

Outside dissenters:

Men and women who opposed the convention and its proposals

Ask students to research their roles, using section 1 of the Student Handout to organize what they learn.

After students have conducted preliminary research and filled out the charts in section 1 of the handout, have them get into groups according to their roles (organizers, attendees, reporters, and outside dissenters). Remind students that the reenactment will focus on the Declaration of Sentiments.

Ask groups to discuss what they've written in the charts and to decide which topics regarding the Declaration of Sentiments each person would like to address in the reenactment. Everyone will be required to say at least one thing, so they should organize their thoughts as a group. They should use section 2 of the handout to guide this discussion and to record the points they'd like to make.

Reenact an imaginary scene from the convention in which participants debate the Declaration of Sentiments. You can structure the debate as you wish, but here is a sample structure:

1. Each of the organizers makes a brief statement about her position regarding the Declaration.

2. Each of the attendees opposed to the Declaration makes a statement as to why he or she is opposed (they may also include statements about why they're attending the convention and the ways in which they support the women's rights movement).
3. Each of the attendees in favor of the Declaration makes a statement as to why he or she supports it (as an option, you can switch between steps 2 and 3 so students with different views alternate).
4. Outside dissenters (standing outside the main convention hall) make statements explaining why they're opposed to the convention in general.
5. Each newspaper reporter "interviews" a character of his or her choice, asking questions related to the statements that person has made (this should be done in front of the group, and questions should therefore be kept brief; the respondents must be prepared to reiterate and elaborate on the positions they announced earlier).
6. All attendees take a vote on the Declaration.
7. Newspaper reporters think of some headlines for their articles and write the headlines on the board.

Students may incorporate costumes and props to help make the reenactment fun.

After the reenactment, review the main issues that came up for each of the people involved, and discuss the reasons the Declaration of Sentiments was so controversial.

Evaluation:

Use a rubric to evaluate students' research, group work, and performance in the reenactment. A sample rubric is included at the end of this lesson.

Seneca Falls Convention Reenactment

Student Handout

Section 1

Use this section to conduct research for your role and to record your findings. **Find your role in the following sections, and fill in the chart only for your role.**

Organizers

Research the woman you've been assigned to portray, and answer the following questions as you think she might have done.

What is your name?	
What brought you into the women's rights movement?	
What do you think are the most important issues facing women today? What would you like the outcome of this convention to be?	
How do you feel about the Declaration of Sentiments?	

Attendees

Conduct research from the point of view of someone attending the Seneca Falls Convention but not organizing or leading it. Visit Web sites that talk about the convention and its attendees, and determine how you might have answered the following questions (using your assigned "pro" or "con" role regarding the Declaration of Sentiments).

Why are you at this convention? What are the women's rights issues you care about the most?	
Are you in favor of or against the Declaration of Sentiments? Why?	
What would you like the outcome of this convention to be?	

Reporters

Research the convention in general, and imagine what it might have been like to have been a reporter in the room. Answer the following questions as if you were a reporter planning to write about the event in a local newspaper.

What issues are being discussed at the convention? Which ones do you think are the most important for members of your community to know about?	
Who at the convention (or protesting outside the convention) might you like to interview? What would you ask these people?	

Outside Dissenters

Research the convention in general, focusing on the viewpoints of two groups of people:

- Those who did not approve of the women's rights movement at all
- Those who may have approved of the movement somewhat but did not approve of the ideas proposed at the convention (e.g. women's suffrage)

Answer the following questions from the point of view of someone in one of the above groups.

What issues are being discussed at the convention? Which ones do you find the most objectionable, and why?	
What do you think women's roles in society should be?	
What would you like to say to the organizers and attendees of the convention?	

Section 2

Meet with the other people who are playing similar roles to your own. You will each be required to make at least one statement relevant to your role, so discuss with your group what each of you will say. Ideally, you will each make a different point or at least phrase the same overall message in a different way from the other people in your group.

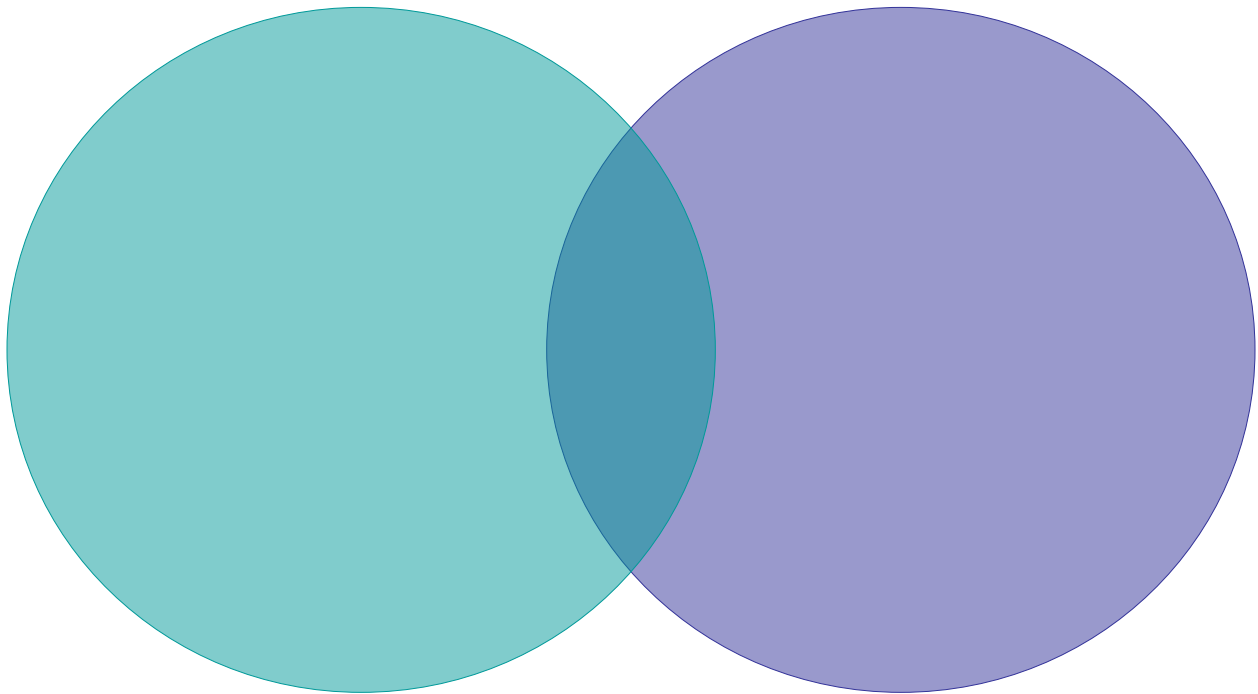
It's a good idea to determine what you'll say before the reenactment. You don't have to write a script or decide what you'll say word for word, but you can if that might make it easier for you. In the reenactment, you might end up following your planned statement only roughly; individuals who are inclined to improvise may be prompted to do so in response to a previous statement. Nevertheless, try to at least stick to the overall topic of your planned statement.

Outline each group member's planned statements in this chart:

Student's name	What this person will say or talk about

Native American reactions

White American reactions



Seneca Falls Convention Reenactment Sample Rubric

Criteria	Poor (0–5)	Fair (5–10)	Good (10–15)	Excellent (15–20)	Student score
Student Handout section 1: Research	Student's chart demonstrates little evidence of research; the chart is incomplete, very sketchy, or makes little sense	Student's chart demonstrates some evidence of research; the chart is more or less complete but does not reflect adequate time invested	Student's chart demonstrates solid research; the chart is more or less complete and reflects decent research, but is not as thorough as it should be	Student's chart demonstrates extremely solid research; the chart is complete and reflects an investment of time and attention to detail	
Student Handout section 1: Understanding of perspective	Student's chart demonstrates poor understanding of the perspective this person would have had	Student's chart demonstrates a fair understanding of the perspective this person would have had	Student's chart demonstrates a good understanding of the perspective this person would have had	Student's chart demonstrates an excellent understanding of the perspective this person would have had	
Student Handout section 2: Group organization	Group worked together poorly and did not adequately organize their statements	Group had some difficulty working together, with inadequate organization of their statements	Group worked together fairly well, with decent organization of their statements	Group worked together very well, with excellent organization of their statements	
Reenactment: Clarity of statements	Student has made a very unclear and unconvincing statement reflecting his or her character's perspective, or has made no statement at all	Student has made a somewhat unclear and unconvincing statement reflecting his or her character's perspective	Student has made a somewhat clear and convincing statement reflecting his or her character's perspective	Student has made a very clear and convincing statement reflecting his or her character's perspective	
Reenactment: Cooperation	Student has followed directions very poorly or has been very uncooperative	Student has demonstrated some difficulty in following directions or cooperating with the rest of the class	Student has clearly followed directions and cooperated well with the rest of the class, for the most part	Student has clearly followed directions and cooperated superbly with the rest of the class	

Project #3: Women's Suffrage and the 15th Amendment

Overview:

As students have learned in the PowerPoint, the 15th Amendment to the United States Constitution posed a serious challenge to the solidarity of the women's rights movement. Students will conduct further research to learn more about this issue. After considering both sides, they will write letters from the point of view of a women's suffrage proponent in 1870, explaining which side of the argument they feel most inclined to take.

Objectives:

As a result of completing this lesson, students will be able to:

- Identify the reasons why some women's suffrage proponents favored the 15th Amendment and others opposed it
- Explain the ways in which the abolition/racial equality and women's rights movements worked together and benefited each other
- Imagine themselves in the position of a women's suffrage proponent in 1870, making a clear and convincing argument as to whether the women's suffrage movement should support the 15th Amendment

Time required:

Two to three class periods

Methodology:

Write the following terms on the board, and ask students if they can provide definitions for each movement:

Social justice movements of the 19th and early 20th centuries:

- Women's suffrage
- Abolition/racial equality

Students should understand the following points:

- The women's suffrage movement was the struggle for women to gain the right to vote.
- The abolition/racial equality movement was the fight to end slavery; once slavery ended, it focused on racial equality, including prohibiting race from being a factor in the right to vote.

Ask students to read the 15th Amendment to the Constitution. They can link to it from this page: <http://www.archives.gov/exhibits/charters/constitution.html>.

Ask students if they remember from the PowerPoint the reasons why the 15th Amendment was controversial for proponents of women's rights and women's suffrage. If necessary, review the relevant slides on the PowerPoint.

Give each student a copy of the Student Handout, and ask everyone to read the scenario.

Have students conduct research to learn more about the disagreement within the women's suffrage movement regarding the 15th Amendment. They may use Internet or print resources. As they conduct their research, ask students to fill out the chart on the handout, indicating the advantages and disadvantages of supporting the 15th Amendment from the perspective of a women's rights proponent around 1870. They should keep in mind that this disagreement was not about whether African Americans should have the right to vote; women's suffrage proponents strongly supported that idea. Rather, the issue was whether women's suffrage advocates would benefit from supporting a constitutional amendment that outlawed voting discrimination against race but not against gender.

When students are finished with their research and charts, hold a class discussion reviewing the differences between the NWSA and the AWSA. Which organization supported the 15th Amendment? Which opposed it?

Ask students to remain "in character" and write letters to the leaders of the NWSA and the AWSA. Their letters should include the following four sections:

1. Describe at least two ways in which the abolition movement and the women's rights and women's suffrage movements had worked well together up until this point. (Students will most likely have gathered this evidence through their research, but if not, they should conduct further research to determine what to say here).
2. State which of these two women's suffrage organizations (the NWSA or the AWSA) they've decided to join.
3. Use specific examples from their research to explain why they have made this decision.
4. Describe the direction they hope to see the women's suffrage movement take in the upcoming years.

Evaluation:

Use a rubric to evaluate students' work. A sample rubric is included at the end of this lesson, or you may use another one of your choice.

Women's Suffrage and the 15th Amendment

Student Handout

Scenario

Imagine that you are involved with the women's suffrage movement in 1870. You have many friends in both the women's suffrage movement and the abolition movement. Some of your friends are trying to encourage you to publicly oppose the 15th Amendment. Others, particularly those involved in the abolition movement, want you to speak out in favor of the 15th Amendment. You have not yet joined either the NWSA or the AWSA because you are still deciding your views on this important issue.

What will you choose to do? Research both sides of this debate, and fill in the chart with your research results.

Advantages of the women's suffrage movement supporting the 15th Amendment	Advantages of the women's suffrage movement opposing the 15th Amendment

Women's Suffrage and the 15th Amendment Rubric

Criterion	Level 1 (0–10 points)	Level 2 (11–20 points)	Level 3 (21–30 points)	Level 4 (31–40 points)	Score
Coverage of the four required sections of their letters	Addresses two or fewer of the sections, or addresses more than two sections but in a very cursory way	Addresses at least three of the sections with some attempt at detail	Addresses all four sections with moderate attention to detail	Addresses all four sections with specific details to support each one	
Evidence of research	Demonstrates little evidence of research	Shows some evidence of research	Shows clear evidence of research	Shows evidence of considerable research	
Overall understanding of the issue	Demonstrates little or no understanding of the overall issue	Demonstrates some basic understanding of the overall issue	Demonstrates a good general understanding of the overall issue	Demonstrates a superb understanding of the overall issue	

Women's Suffrage: Multiple Choice Quiz

1. Which of the following statements describes women's roles in the early colonial days?
 - a. Early colonial women performed many traditional household duties but almost never did farm work
 - b. Early colonial husbands often beat their wives because they were indentured servants
 - c. Early colonial women often became partners with their husbands, helping them on the farm and with other essential duties
 - d. Many women in this era worked hard to gain the right to vote
2. How did the Calvinist religious tradition view women?
 - a. as equals to men
 - b. as pillars of morality within the family
 - c. as indentured servants
 - d. as inferior to men and often as devil worshippers
3. Why did Abigail Adams ask her husband to "remember the ladies"?
 - a. She hoped he would vote in favor of women's suffrage once the new country was founded
 - b. She believed that women deserved all of the same rights as men
 - c. She believed in the ideal of "Republican Motherhood," in which women deserved rights and respect as the mothers and educators of the nation's youth
 - d. She wanted to make sure he understood how strongly she disagreed with the ideal of Republican Motherhood
4. According to the Cult of True Womanhood, which activity would a "good" woman have been most likely to participate in?
 - a. sweeping the kitchen floor
 - b. helping in the fields
 - c. forming a group to talk about women's rights
 - d. debating Bible passages with her minister
5. Which of the following was a result of the Second Great Awakening?
 - a. Women were expected to be more obedient to their husbands than in the past
 - b. The temperance movement succeeded in banning alcohol in most major cities
 - c. Women gained the right to vote in Wyoming
 - d. A national conversation about reform—including women's rights—began

6. After what document was the Declaration of Sentiments modeled?
- the Universal Declaration of Human Rights
 - the Declaration of Independence
 - the Seneca Falls Declaration
 - the Constitution
7. Why was the Declaration of Sentiments so controversial?
- It included a statement demanding that women be allowed to vote, as well as making other demands for women
 - It did not include a statement demanding that women be allowed to vote
 - It neglected to mention African American women
 - It was supported by radical women
8. What did Sojourner Truth demand in her famous “Ain’t I a Woman?” speech?
- for all slaves to be freed
 - for women to have the right to vote
 - for black, as well as white, women to be given equal rights and treated with respect
 - for black women not to have to work as house servants anymore
9. Which statement is not true?
- The 15th Amendment created a deep rift within the women’s rights movement
 - Almost no women’s rights advocates supported the 15th Amendment
 - The 15th Amendment allowed former male slaves to vote
 - Famous abolitionists such as Sojourner Truth and Frederick Douglass supported the 15th Amendment
10. Which of the following groups supported the 15th Amendment?
- the AWSA
 - the NWSA
 - the Women’s Christian Temperance Union
 - the Democratic Party

11. In what way did the WCTU influence the women's rights movement?

- a. Women who did not drink were better able to advocate for women's suffrage
- b. The WCTU attracted the most radical members of the women's rights movement, thus making both the temperance and the suffrage movements more militant
- c. Membership in the WCTU led many women to discredit the women's rights movement
- d. Many women who would not otherwise have become politically involved began to attend women's meetings and discuss not only temperance but other issues, including suffrage

12. Which of the following statements is true?

- a. A women's suffrage amendment had no chance in the late 19th century because the states were opposed to ratifying amendments
- b. A failure to get a constitutional amendment passed in Congress led women's suffrage leaders to shift to a state-by-state suffrage drive
- c. A constitutional amendment probably would have passed in the late 19th century if more people had known about it
- d. Women's suffrage leaders became increasingly optimistic about a constitutional amendment toward the end of the 1880s

13. Which of the following was not one of Susan B. Anthony's accomplishments?

- a. She raised a family of seven while campaigning for women's suffrage
- b. She tried to vote in 1872 and was arrested
- c. She co-founded the NWSA with Elizabeth Cady Stanton
- d. She worked with Elizabeth Cady Stanton to organize the first temperance society

14. Which of the following statements best explains our understanding about why Wyoming was the first territory to grant women's suffrage?

- a. Wyoming was the first territory to grant women's suffrage because of the strong efforts of suffrage leaders from the East Coast
- b. Wyoming's territorial governor strongly supported women's suffrage
- c. Women in Wyoming staged a strong campaign in favor of women's suffrage
- d. Historians are still not sure why women's suffrage came first to Wyoming

15. Which of the following was a major argument against women's suffrage at the end of the 19th century?

- a. *The Woman's Bible* clearly stated that women should not be allowed to vote
- b. Women and men should maintain separate roles because of their fundamental differences
- c. Women and men could never attain equal rights because it would never be politically acceptable
- d. If allowed to vote, too many women might end up being elected to Congress

- 16.** What was a major difference between the beliefs of NAWSA leadership and Alice Paul in the early 20th century?
- Alice Paul opposed the hunger strikes that NAWSA proposed
 - NAWSA leadership wanted a constitutional amendment, and Alice Paul disagreed with this strategy
 - Alice Paul believed strongly in working toward a constitutional amendment
 - Alice Paul held more conservative views than NAWSA leadership
- 17.** Which of the following was not an immediate factor leading President Wilson to change his mind about the 19th Amendment, deciding to support it after years of opposition?
- Alice Paul and the Silent Sentinels staged a hunger strike to protest their imprisonment and torture
 - The Silent Sentinels protested in front of the White House to demand women's suffrage
 - Carrie Chapman Catt and others argued that supporting women's suffrage reflected respect for women's patriotism during World War I
 - The public seemed to be increasingly sympathetic to women's suffrage
- 18.** What is one way in which women's roles changed during World War II?
- Most women with young children went to work
 - Women who entered the work force were relegated to "pink collar" jobs
 - Many women took jobs previously held by men, who had gone off to fight in the war
 - Rosie the Riveter motivated many women to get in shape in case they were needed to fight in the war
- 19.** Which statement about the women's movement in the mid-20th century is true?
- A popular book led many women to question their roles in society and to discuss whether they might deserve more opportunities
 - Women's representation in the work force fell steadily after World War II
 - The Civil Rights Act applied only to racial minorities, frustrating efforts toward women's rights
 - The Equal Rights Amendment was quickly ratified by three-fourths of the states
- 20.** Why did Alice Paul introduce the amendment that became known as the Equal Rights Amendment?
- in response to a threat to women's right to vote in several states
 - in response to a widespread campaign against women's rights
 - because she feared that men were not being given the rights they deserved
 - because she noticed continued discrimination against women

Women's Suffrage: Multiple Choice Quiz

Answer Key

1. C
2. D
3. C
4. A
5. D
6. B
7. A
8. C
9. B
10. A
11. D
12. B
13. A
14. D
15. B
16. C
17. B
18. C
19. A
20. D