

The Remedial Herstory Project

INQUIRY - BASED LESSON PLAN

STAGING THE INQUIRY

For this inquiry, teachers should consider opening with an intriguing and open ended question, then provide some background on this topic generally in the form of a video, brief lecture, or presentation. Close the introduction by asking students what questions they have, guide them in discussion to the question for the inquiry, highlighted at the top of the next page.

ACTIVITY TASKS

- Pose a broad open ended question. Provide background information.
- Students respond to questions in this packet independently or with a partner.
- Consider doing one of the following to extend the exercise:
 - Facilitate student discussion of the compelling question.
 - Facilitate a 4-corner debate.
 - Facilitate a structured academic controversy.
 - Students assume the characters involved and discuss the compelling question in character.
- Students craft an argument.

C3 FRAMEWORK

D1.1.9-12. Explain how a question reflects an enduring issue in the field.

D1.2.9-12. Explain points of agreement and disagreement experts have about interpretations and applications of disciplinary concepts and ideas associated with a compelling question.

D2.His.4.9-12. Analyze complex and interacting factors that influenced the perspectives of people during different historical eras.

D2.His.5.9-12. Analyze how historical contexts shaped and continue to shape people's perspectives.

D2.His.10.9-12. Detect possible limitations in various kinds of historical evidence and differing secondary interpretations.

D2.His.11.9-12. Critique the usefulness of historical sources for a specific historical inquiry based on their maker, date, place of origin, intended audience, and purpose.

D2.His.12.9-12. Use questions generated about multiple historical sources to pursue further inquiry and investigate additional sources.

D2.His.14.9-12. Analyze multiple and complex causes and effects of events in the past.

D2.His.16.9-12. Integrate evidence from multiple relevant historical sources and interpretations into a reasoned argument about the past.

What grievances remain problems for women?

Examine the founding documents of women's rights below looking for similarities and differences. As you read, respond to the document questions. When you're done, complete the organizer below comparing and contrasting the document. Consider, of these grievances, do any remain problems for women?

	Document A: Declaration	Document B: Vindication	Document C: Sentiments
What are the differences between these documents?			
What similarities exist between these documents?			
How were these documents differently received?			
What similarities exist in the reception of these documents?			
Are any of the issues raised in these documents still issues today?			

Document A: Olympe de Gouges, *Declaration of the Rights of Woman and Citizen* (excerpt), September 1791

Mothers, daughters, sisters, female representatives of the nation ask to be constituted [established] as a national assembly. Considering that ignorance, neglect, or contempt for the rights of woman are the sole causes of public misfortunes and governmental corruption, they have resolved to set forth in a solemn declaration [a serious statement that] the natural, inalienable [absolute], and sacred rights of woman: so that by being constantly present to all the members of the social body this declaration [announcement] may always remind them of their rights and duties; so that by being liable [responsible] at every moment to comparison with the aim of any and all political institutions the acts of women's and men's powers may be the more fully respected; and so that by being founded henceforward [going forward] on simple and incontestable [undeniable] principles the demands of the citizenesses may always tend toward maintaining the constitution, good morals, and the general welfare. In consequence, the sex that is superior in beauty as in courage, needed in maternal sufferings, recognizes and declares, in the presence and under the auspices [with the support] of the Supreme Being, the following rights of woman and the citizeness.

1. Woman is born free and remains equal to man in rights. Social distinctions may be based only on common utility.
2. The purpose of all political association is the preservation of the natural and imprescriptible [unable to be taken away] rights of woman and man. These rights are liberty, property, security, and especially resistance to oppression.
3. The principle of all sovereignty [power] rests essentially in the nation, which is but the reuniting of woman and man. No body and no individual may exercise authority which does not emanate [come] expressly from the nation.
4. Liberty and justice consist in restoring all that belongs to another; hence the exercise of the natural rights of woman has no other limits than those that the perpetual tyranny [complete authority] of man opposes to them; these limits must be reformed according to the laws of nature and reason.
5. The laws of nature and reason prohibit [forbid] all actions which are injurious [harmful] to society. No hindrance [barrier] should be put in the way of anything not prohibited by these wise and divine laws, nor may anyone be forced to do what they do not require.
6. The law should be the expression of the general will. All citizenesses and citizens should take part, in person or by their representatives, in its formation. It must be the same for everyone. All citizenesses and citizens, being equal in its eyes, should be equally admissible to all public dignities, offices and employments, according to their ability, and with no other distinction than that of their virtues and talents.

7. No woman is exempted; she is indicted, arrested, and detained in the cases determined by the law. Women like men obey this rigorous law.
8. Only strictly and obviously necessary punishments should be established by the law, and no one may be punished except by virtue of a law established and promulgated [made public] before the time of the offense, and legally applied to women.
9. Any woman being declared guilty, all rigor [strictness] is exercised by the law.
10. No one should be disturbed for his fundamental opinions; woman has the right to mount the scaffold, so she should have the right equally to mount the rostrum [platform], provided that these manifestations [actions] do not trouble public order as established by law.
11. The free communication of thoughts and opinions is one of the most precious of the rights of woman, since this liberty [freedom] assures the recognition of children by their fathers. Every citizeness may therefore say freely, I am the mother of your child; a barbarous prejudice [against unmarried women having children] should not force her to hide the truth, so long as responsibility is accepted for any abuse of this liberty in cases determined by the law [women are not allowed to lie about the paternity of their children].
12. The safeguard of the rights of woman and the citizeness requires public powers. These powers are instituted for the advantage of all and not for the private benefit of those to whom they are entrusted.
13. For maintenance of public authority and for expenses of administration, taxation of women and men is equal; she takes part in all forced labor service, in all painful tasks; she must therefore have the same proportion in the distribution of places, employments, offices, dignities, and in industry.
14. The citizenesses and citizens have the right, by themselves or through their representatives, to have demonstrated to them the necessity of public taxes. The citizenesses can only agree to them upon admission of an equal division, not only in wealth, but also in the public administration, and to determine the means of apportionment, assessment, and collection, and the duration of the taxes.
15. The mass of women, joining with men in paying taxes, have the right to hold accountable every public agent of the administration.
16. Any society in which the guarantee of rights is not assured or the separation of powers not settled has no constitution. The constitution is null and void if the majority of individuals composing the nation has not cooperated in its drafting.

17. Property belongs to both sexes whether united or separated; it is for each of them an inviolable and sacred right, and no one may be deprived of it as a true patrimony of nature, except when public necessity, certified by law, obviously requires it, and then on condition of a just compensation in advance.

Women, wake up; the tocsin [signal] of reason sounds throughout the universe; recognize your rights. The powerful empire of nature is no longer surrounded by prejudice [prejudgement], fanaticism [extremeness/madness], superstition, and lies. The torch of truth has dispersed [scattered] all the clouds of folly and usurpation [wrongful possession of authority]. Enslaved man has multiplied his force and needs yours to break his chains. Having become free, he has become unjust toward his companion. Oh women! Women, when will you cease to be blind? What advantages have you gathered in the Revolution? A scorn more marked, a disdain more conspicuous [clear]. During the centuries of corruption you only reigned over the weakness of men. Your empire is destroyed; what is left to you then? Firm belief in the injustices of men. The reclaiming of your patrimony [father's inheritance] founded on the wise decrees of nature; why should you fear such a beautiful enterprise? ... Whatever the barriers set up against you, it is in your power to overcome them; you only have to want it. Let us pass now to the appalling [horrifying] account of what you have been in society; and since national education is an issue at this moment, let us see if our wise legislators will think sanely about the education of women....

Hunt, Lynn. The French Revolution and human rights: a brief documentary history. Boston: Bedford Books of St. Martin's Press, 1996.

1. What are three rights she demands that stand out to you?
2. Is there any language in the text that would rally women?
3. Is there any language in the text that appears anti-men?
4. Why might someone deem this as unpatriotic?

Effect of Document A: Transcript of Olympe de Gouges Trial

The clerk read the act of accusation...

“Antoine-Quentin Fouquier-Tinville, public prosecutor before the Revolutionary Tribunal, etc.

States that, by an order of the administrators of police, dated last July 25th, signed Louvet and Baudrais, it was ordered that Marie Olympe de Gouges, widow of Aubry, charged with having composed [written] a work contrary [differing] to the expressed desire of the entire nation, and directed against whoever might propose a form of government other than that of a republic, one and indivisible, be brought to the prison...

From the examination of the documents deposited [put], together with the interrogation of the accused, it follows that... Olympe de Gouges composed [written] and had printed works which can only be considered as an attack on the sovereignty [supreme power] of the people...

... The public prosecutor stated next that it is with the most violent indignation [offense] that one hears the de Gouges woman say to men who for the past four years have not stopped making the greatest sacrifices for liberty [freedom]...

There can be no mistaking the perfidious [untrustworthy] intentions of this criminal woman, and her hidden motives, when one observes her in all the works to which, at the very least, she lends her name, calumniating [falsifying/defaming] and spewing out bile [nastiness] in large doses...

When the accused was questioned sharply about when she composed this writing, she replied that it was some time last May, adding that what motivated her was that seeing the storms arising in a large number of départements, and notably in Bordeaux, Lyons, Marseilles, etc., she had the idea of bringing all parties together by leaving them all free in the choice of the kind of government which would be most suitable for them; that furthermore, her intentions had proven that she had in view only the happiness of her country.

Questioned about how it was that she, the accused, who believed herself to be such a good patriot, had been able to develop, in the month of June, means which she called conciliatory [peacebuilding] concerning a fact which could no longer be in question because the people, at that period, had formally pronounced for republican government, one and indivisible, she replied that this was also the [form of government] she had voted for as the preferable one; that for a long while she had professed [declared] only republican sentiments {point of view}, as the jurors would be able to convince themselves from her work entitled *De l'esclavage des noirs*.

Asked to speak concerning various phrases in the placard [public notice]... she responded... in saying that she was and always had been a good citoyenne [citizen]...

During the resume of the charge brought by the public prosecutor, the accused, with respect to the facts she was hearing articulated against her, never stopped her smirking. Sometimes she shrugged her shoulders; then she clasped her hands and raised her eyes towards the ceiling of the room; then, suddenly, she moved on to an expressive gesture, showing astonishment; then gazing next at the court, she smiled at the spectators, etc.

Here is the judgment rendered against her.

The Tribunal, based on the unanimous declaration of the jury, stating that:
 (1) it is a fact that there exist in the case writings tending towards the reestablishment of a power attacking the sovereignty of the people; [and]
 (2) that Marie Olympe de Gouges... is proven guilty... condemn[ed] to the punishment of death... and declares the goods of the aforementioned Marie Olympe de Gouges seized for the benefit of the republic. . . .

[G]iven the public declaration made by the aforementioned Marie Olympe de Gouges that she was pregnant, the Tribunal, following the indictment of the public prosecutor, orders that the aforementioned Marie Olympe de Gouges will be seen and visited by the sworn surgeons... to determine the sincerity of her declaration.

[S]he replied: "My enemies will not have the glory of seeing my blood flow. I am pregnant and will bear a citizen or citoyenne for the Republic."

The same day... the health officer, having visited the condemned, recognized that her declaration was false.

. . . The execution took place the next day [13 Brumaire] towards 4 P.M.; while mounting the scaffold [platform], the condemned, looking at the people, cried out: "Children of the Fatherland, you will avenge my death." Universal cries of "Vive la République" were heard among the spectators waving hats in the air.

Levy, Darlene Gay, Harriet Branson Applewhite, and Mary Durham Johnson, Ed and Trans. Women in Revolutionary Paris, 1789–1795, Chicago: University of Illinois, 1979. p.254-259.

1. What crimes did Olympe de Gouges commit?

2. Does it surprise you that her feminism in a time of democratic revolution resulted in her death? Why or why not?

Document B: Vindication of the Rights of Women

If the abstract rights of man will bear discussion and explanation, those of woman ... will not shrink from the same test...

My own sex, I hope, will excuse me, if I treat them like rational creatures...

It is of great importance to observe that the character of every man is, in some degree, formed by his profession...

Women are not allowed to have sufficient strength of mind to acquire what really deserves the name of virtue...

The divine right of husbands, like the divine right of kings, may, it is to be hoped, in this enlightened age, be contested without danger...

I very much doubt whether any knowledge can be attained without labor and sorrow.

Society is not properly organized which does not compel men and women to discharge their respective duties...

Women ought to have representatives, instead of being arbitrarily [randomly] governed without having any direct share allowed them in the deliberations [discussions] of government.

How much more respectable is the woman who earns her own bread by fulfilling any duty, than the most accomplished beauty...

The irregular exercise of parental authority ... injures the mind, and to these irregularities girls are more subject than boys...

If marriage be the cement of society, mankind should all be educated after the same model...

Make women rational creatures, and free citizens, and they will quickly become good wives, and mothers...

From the tyranny of man, I firmly believe, the greater number of female follies [foolishness] proceed.

When the mind is not sufficiently opened to take pleasure in reflection, the body will be adorned [enhanced] with sedulous [thorough] care...

Allow her the privileges of ignorance, to whom ye deny the rights of reason...

Course Hero. "A Vindication of the Rights of Woman Study Guide." November 29, 2017. Accessed June 10, 2021. <https://www.coursehero.com/lit/A-Vindication-of-the-Rights-of-Woman/>.

1. What are three rights she demands that stand out to you?
2. Is there any language in the text that would rally women?
3. Is there any language in the text that appears anti-men?
4. Why might many see her logic as in line with Enlightenment thinking?

Effect of Document B: Jone Lewis Johnson

Having lived with and borne [birthed] a child to Gilbert Imlay, and having decided to make her living in what was considered a man's profession, Mary Wollstonecraft had learned not to obey convention [the way things were done]. So in 1796, she decided, against all social convention, to call upon William Godwin, her fellow Analytical Review writer and dinner-party-antagonist, at his home, on April 14, 1796...

By next March, Godwin and Wollstonecraft faced a dilemma... Mary was pregnant with Godwin's child, and so on March 29, 1797, they married. Their daughter, named Mary Wollstonecraft Godwin, was born on August 30 -- and on September 10, Mary Wollstonecraft died of septicemia -- blood poisoning known as "childbed fever."

...Godwin published in January 1798, several of Mary's works that she'd been working on before her unexpected death... He published a volume *The Posthumous Works* along with his own *Memoirs* of Mary. Unconventional to the end, Godwin in his *Memoirs* was brutally honest about the circumstances of Mary's life -- her love affair with and betrayal by Imlay, her daughter Fanny's illegitimate birth, her suicide attempts in her despondency [dispair] over Imlay's unfaithfulness and failure to live up to her ideals of commitment. These details of Wollstonecraft's life, in the cultural reaction to the French Revolution's failure, resulted in her near-neglect by thinkers and writers for decades, and scathing reviews of her work by others.

Mary Wollstonecraft's death itself was used to "disprove" claims of women's equality. Rev. Polwhele, who attacked Mary Wollstonecraft and other women authors, wrote that "she died a death that strongly marked the distinction of the sexes, by pointing out the destiny of women, and the diseases to which they are liable."

And yet, such susceptibility [vulnerability] to death in childbirth was not something Mary Wollstonecraft had been unaware of, in writing her novels and political analysis. In fact, her friend Fanny's early death, her mother's and her sister's precarious [uncertain] positions as wives to abusive husbands, and her own troubles with Imlay's treatment of her and their daughter, she was quite aware of such distinction -- and based her arguments for equality in part on the need to transcend[go beyond] and do away with such inequities.

Lewis, Jone Johnson. "Mary Wollstonecraft: A Life." Thought Co. Last modified June 02, 2019.
<https://www.thoughtco.com/mary-wollstonecraft-early-years-3530791>.

Effect of Document B: Gabrielle Callaway

Despite enjoying success and moderate fame during her lifetime, Mary Wollstonecraft's ideas were excluded from the larger body of philosophical thought [rational understanding] for the better part of the nineteenth century. Her most controversial arguments can be found in *A Vindication of the Rights of Woman*, in which she advocates for increased political and educational freedoms for women. Her argument is built on the insistence that women have the same mental capacity as men, and would excel in positions of power if they were given the same opportunities. While this book was well received by certain progressive readers, it garnered [gained] Wollstonecraft a fair amount of harsh criticism by her peers. The year after her death, her husband William Godwin published *Memoirs of the Author of a Vindication of the Rights of Woman*, which tells an intimate account of Wollstonecraft's life – including an illegitimate pregnancy and multiple suicide attempts. Though Godwin's intentions were pure and he simply wished to provide an honest portrayal of his late wife's life, the memoir was not well received and Wollstonecraft was criticized for her actions. Though she had been widely read during her life, in the fifty years following her death, most of the literary world deemed her work unsuitable. Scholars generally attribute [concluded] this to the negative impact of Godwin's memoir...

Attributing her tarnished reputation solely to the memoir serves to place the blame either on Wollstonecraft for her choices and misfortunes as a person or on Godwin for his judgment in writing about them. In any case, it absolves the critics of all blame when in fact a large number of critics purposefully discredited Wollstonecraft out of fear that her ideas would disrupt the societal hierarchy from which they benefited. At most, Godwin's account of his late wife's life unintentionally aided existing efforts to delegitimize [invalidate] her ideas, but it was by no means the sole cause of her damaged reputation. Understanding this distinction also helps us to appreciate the impact of her ideas during her lifetime. Accepting the memoir-centered explanation might suggest that her personal choices were more shocking and problematic than her arguments, when in fact the converse is true.

Callaway, Gabrielle. "The Disappearance of Mary Wollstonecraft." *Crimson Historical Review* Vol 1. No. 1. Retrieved from <https://crimsonhistorical.ua.edu/spring-2019/>.

1. What was the immediate effect of the *Vindication*?
2. Why did the documents reception change?

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

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

He has never permitted her to exercise her inalienable [absolute] right to the elective franchise.

He has compelled her to submit to laws, in the formation of which she had no voice.

He has withheld from her rights which are given to the most ignorant and degraded men - both natives and foreigners.

Having deprived her of this first right of a citizen, the elective franchise, thereby leaving her without representation in the halls of legislation, he has oppressed her on all sides.

He has made her, if married, in the eye of the law, civilly dead.

He has taken from her all right in property, even to the wages she earns.

He has made her, morally, an irresponsible being, as she can commit many crimes, with impunity [excluded from punishment], provided they be done in the presence of her husband. In the covenant of marriage, she is compelled to promise obedience to her husband, he becoming, to all intents and purposes, her master - the law giving him power to deprive her of her liberty, and to administer chastisement [punishment].

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

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

He has monopolized nearly all the profitable employments, and from those she is permitted to follow, she receives but a scanty remuneration [small payment].

He closes against her all the avenues to wealth and distinction, which he considers most honorable to himself. As a teacher of theology, medicine, or law, she is not known.

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

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

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

He has usurped the prerogative [right] of Jehovah himself, claiming it as his right to assign for her a sphere of action, when that belongs to her conscience and her God.

He has endeavored, in every way that he could to destroy her confidence in her own powers, to lessen her self-respect, and to make her willing to lead a dependent and abject life.

Now, in view of this entire disfranchisement of one-half the people of this country, their social and religious degradation, - in view of the unjust laws above mentioned, and because women do feel themselves aggrieved, oppressed, and fraudulently [dishonestly] 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 these United States.

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

Firmly relying upon the final triumph of the Right and the True, we do this day affix our signatures to this declaration.

Lucretia Mott	Sophrone Taylor	Betsey Tewksbury
Harriet Cady Eaton	Cynthia Davis	Rhoda Palmer
Margaret Pryor	Hannah Plant	Margaret Jenkins
Elizabeth Cady Stanton	Lucy Jones	Cynthia Fuller
Eunice Newton Foote	Sarah Whitney	Mary Martin
Mary Ann M'Clintock	Mary H. Hallowell	P. A. Culvert
Margaret Schooley	Elizabeth Conklin	Susan R. Doty
Martha C. Wright	Sally Pitcher	Rebecca Race
Jane C. Hunt	Mary Conklin	Sarah A. Mosher
Amy Post	Susan Quinn	Mary E. Vail
Catharine F. Stebbins	Mary S. Mirror	Lucy Spalding
Mary Ann Frink	Phebe King	Lavinia Latham
Lydia Mount	Julia Ann Drake	Sarah Smith
Delia Mathews	Charlotte Woodward	Eliza Martin
Catharine C. Paine	Martha Underhill	Maria E. Wilbur
Elizabeth W. M'Clintock	Dorothy Mathews	Elizabeth D. Smith
Malvina Seymour	Eunice Barker	Caroline Barker
Phebe Mosher	Sarah R. Woods	Ann Porter
Catharine Shaw	Lydia Gild	Experience Gibbs
Deborah Scott	Sarah Hoffman	Antoinette E. Segur
Sarah Hallowell	Elizabeth Leslie	Hannah J. Latham
Mary M'Clintock	Martha Ridley	Sarah Sisson
Mary Gilbert	Rachel D. Bonnel	

The following are the names of the gentlemen present in favor of the movement:

Richard P. Hunt	Henry W. Seymour	James Mott
Samuel D. Tillman	David Spalding	William Burroughs
Justin Williams	William G. Barker	Robert Smallbridge
Elisha Foote	Elias J. Doty	Jacob Mathews
Frederick Douglass	John Jones	Charles L. Hoskins
Henry Seymour	William S. Dell	Thomas M'Clintock

Kelsie Brook Eckert
Remedial Herstory
Inquiry-Based Lesson Plan

Saron Phillips
Jacob P. Chamberlain
Jonathan Metcalf
Nathan J. Milliken
S.E. Woodworth

Edward F. Underhill
George W. Pryor
Joel D. Bunker
Isaac Van Tassel
Thomas Dell

E. W. Capron
Stephen Shear
Henry Hatley
Azaliah Schooley

Stanton, Elizabeth Cady. "Declaration of Sentiments." Seneca Falls Conference. Last modified 1848. Retrieved from <https://www.nps.gov/woi/learn/historyculture/declaration-of-sentiments.htm>.

1. Why did the women at Seneca Falls choose to copy the Declaration of Independence?
2. What were three grievances that stood out to you?
3. Are you surprised by any of the grievances?

Effect of Document C: History Editors

In New York and across the U.S., newspapers covered the convention [ordinary], both in support and against its objectives.

Horace Greeley, the influential editor of The New York Tribune, echoed the opinion of many people at the time. While skeptical [not convinced] of giving women the right to vote, he argued that if Americans really believed in the Constitution, women must attain equal rights:

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

Two weeks later, on August 2, 1848, the Seneca Falls Convention reconvened at the First Unitarian Church of Rochester, New York, to reaffirm the movement’s goals with a larger audience.

After 72 years of organized struggle, all American women finally achieved the same rights as men at the polling box when, in 1920, women won the right to vote with the passage of the Nineteenth Amendment to the U.S. Constitution.

History.com Editors. “Seneca Falls Convention” HISTORY. Last modified November 20, 2019. <https://www.history.com/topics/womens-rights/seneca-falls-convention>.

Effect of Document C: LOC Editors

Every movement idealizes its leaders and celebrates its founding as a way of legitimizing its cause and promoting the myth of inevitability. Seneca Falls became the focus of the suffrage origin story, with milestone anniversaries celebrated. This sixtieth anniversary program listed the 100 signers of the Declaration of Sentiments. Some signers later withdrew their names, fearing public ridicule, but it is not known if that was done before The North Star pamphlet was published.

Library of Congress Editors. “Seneca Falls: Origin Story.” Library of Congress. N.D. <https://www.loc.gov/exhibitions/women-fight-for-the-vote/about-this-exhibition/seneca-falls-and-building-a-movement-1776-1890/seneca-falls-and-the-start-of-annual-conventions/seneca-falls-the-origin-story/>.

1. What was the immediate impact of the Declaration of Sentiments?