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 peo- ple'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.

Inquiry Activity: Why did Black women found their own clubs? Were these clubs elitist or a necessary step?
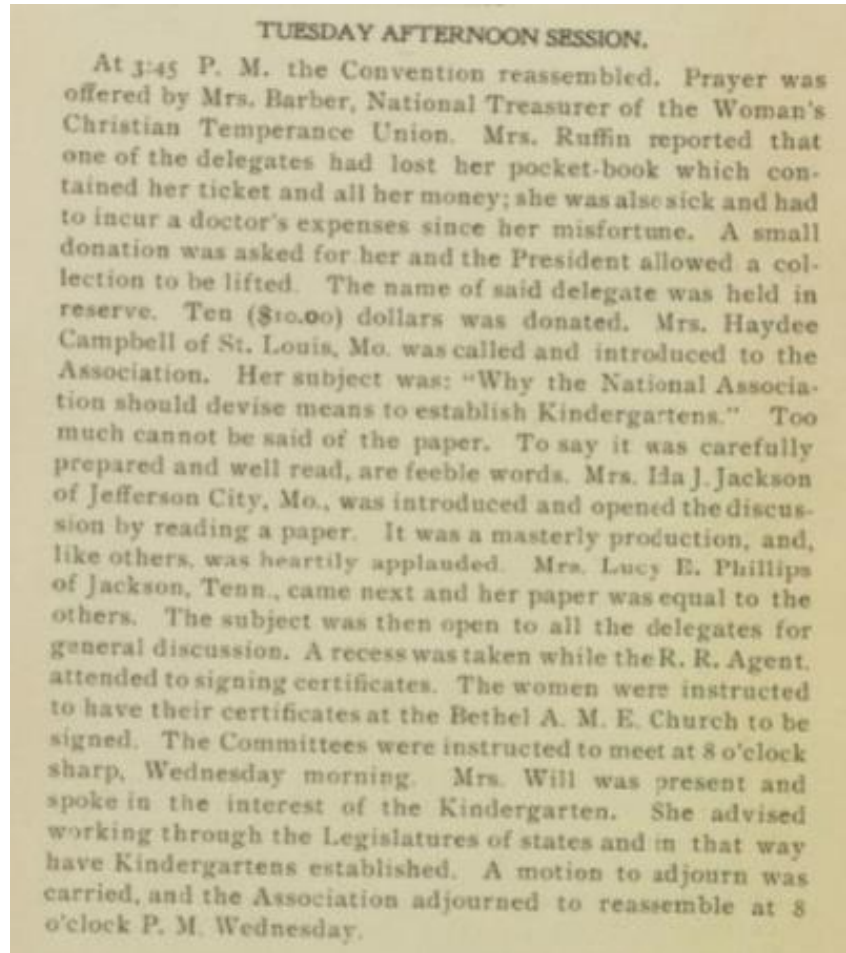*In this inquiry students will examine contrasting primary source accounts and form their own conclusions.*

Document A: Meeting Minutes
These minutes came from the second annual convention of the National Association of Colored Women.

National Association Of Colored Women, U.S. Convention 1899: Quinn Chapel, Chicago, Ill.), and Daniel Murray Pamphlet Collection. Minutes of the Second Convention of the National Association of Colored Women: held at Quinn Chapel, 24th Street and Wabash Avenue, Chicago, Ill., August 14th, 15th, and 16th. [Chicago: The Association, ?, 1899] Pdf. https://www.loc.gov/item/91898212/.

TUESDAY AFTERNOON SESSION.

At 3:45 P. M. the Convention reassembled. Prayer was offered by Mrs. Barber, National Treasurer of the Woman's Christian Temperance Union. Mrs. Ruffin reported that one of the delegates had lost her pocket-book which contained her ticket and all her money; she was also sick and had to incur a doctor's expenses since her misfortune. A small donation was asked for her and the President allowed a collection to be lifted. The name of said delegate was held in reserve. Ten ($10.00) dollars was donated. Mrs. Haydee Campbell of St. Louis, Mo. was called and introduced to the Association. Her subject was: "Why the National Association should devise means to establish Kindergartens." Too much cannot be said of the paper. To say it was carefully prepared and well read, are feeble words. Mrs. Ida J. Jackson of Jefferson City, Mo., was introduced and opened the discussion by reading a paper. It was a masterly production, and, like others, was heartily applauded. Mrs. Lucy E. Phillips of Jackson, Tenn., came next and her paper was equal to the others. The subject was then open to all the delegates for general discussion. A recess was taken while the R. R. Agent attended to signing certificates. The women were instructed to have their certificates at the Bethel A. M. E. Church to be signed. The Committees were instructed to meet at 8 o'clock sharp, Wednesday morning. Mrs. Will was present and spoke in the interest of the Kindergarten. She advised working through the Legislatures of states and in that way have Kindergartens established. A motion to adjourn was carried, and the Association adjourned to reassemble at 8 o'clock P. M. Wednesday.

Source
1. Are minutes from a meeting a reliable source for information? Why or why not?

Document
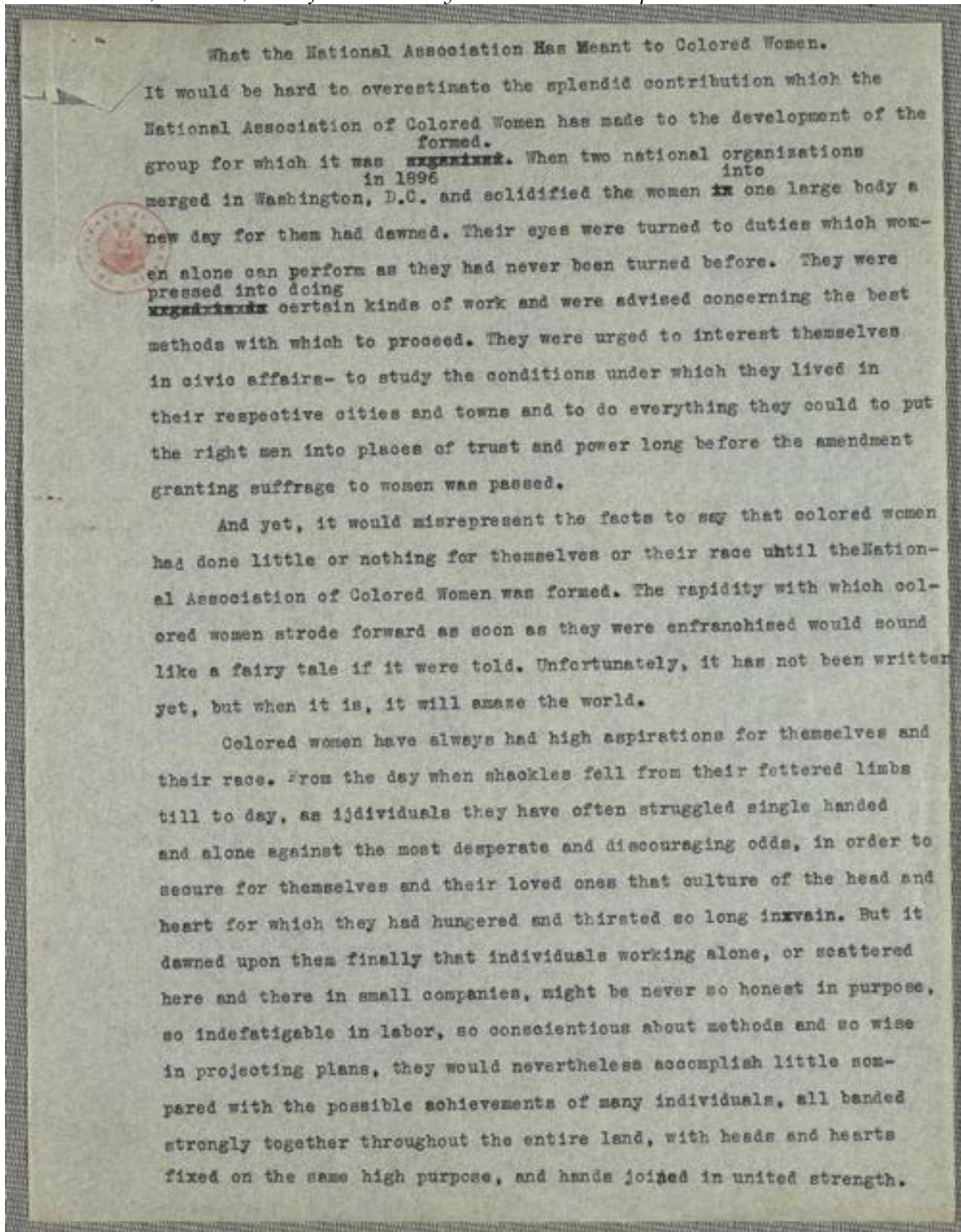2. What seems to be the most important priority in the meeting?

Analysis
3. Why would women's clubs work to address this issue?

Document B: "What the National Association [of Colored Women] Has Meant to Colored Women."
This document, undated, came from the Mary Church Terrell Papers.

What the National Association Has Meant to Colored Women.

It would be hard to overestimate the splendid contribution which the National Association of Colored Women has made to the development of the group for which it was organized. When two national organizations formed. merged in Washington, D.C. and solidified the women in one large body a in 1896 into new day for them had dawned. Their eyes were turned to duties which women alone can perform as they had never been turned before. They were pressed into doing certain kinds of work and were advised concerning the best methods with which to proceed. They were urged to interest themselves in civic affairs- to study the conditions under which they lived in their respective cities and towns and to do everything they could to put the right men into places of trust and power long before the amendment granting suffrage to women was passed.

And yet, it would misrepresent the facts to say that colored women had done little or nothing for themselves or their race until the National Association of Colored Women was formed. The rapidity with which colored women strode forward as soon as they were enfranchised would sound like a fairy tale if it were told. Unfortunately, it has not been written yet, but when it is, it will amaze the world.

Colored women have always had high aspirations for themselves and their race. From the day when shackles fell from their fettered limbs till to day, as individuals they have often struggled single handed and alone against the most desperate and discouraging odds, in order to secure for themselves and their loved ones that culture of the head and heart for which they had hungered and thirsted so long in vain. But it dawned upon them finally that individuals working alone, or scattered here and there in small companies, might be never so honest in purpose, so indefatigable in labor, so conscientious about methods and so wise in projecting plans, they would nevertheless accomplish little compared with the possible achievements of many individuals, all banded strongly together throughout the entire land, with heads and hearts fixed on the same high purpose, and hands joined in united strength.

Terrell, Mary Church. "What the National Association [of Colored Women] Has Meant to Colored Women." Transcript, undated. Mary Church Terrell Papers,

Manuscript Division. (7-6). Retrieved from
http://memory.loc.gov/ammem/aaohtml/exhibit/aopart7.html#0706.

Source

1. Is Terrell a good source for understanding the impact of NACW? Why?

Document

2. According to Terrell, what are the benefits of NACW?

Analysis

3. How does Terrell describe Black women? What adjectives does she use?

Document C: African American Reformers: The Club Movement
This article is from the National Women's History Museum.

In the 1890s, the growth of the black women's club movement was spurred on by efforts to end lynching. Ida B. Wells-Barnett denounced lynching in the press. As she traveled the country lecturing about lynching, she also helped to found black women's clubs. Many of these clubs addressed problems similar to those addressed by white women's clubs, including health, sanitation, education, and woman suffrage. However, black women's clubs also focused on combating racism and on racial uplift.

In 1896, black women's clubs joined together to form the National Association of Colored Women's Clubs (NACW) under the leadership of Mary Church Terrell. The motto of the NACW was "Lifting as We Climb." One of the most effective black women's clubs was the Neighborhood Union in Atlanta, run by Lugenia Burns Hope. The

IDA B. WELLS.

Neighborhood Union divided the city into districts and zones, thus effectively reaching almost every black American in Atlanta.

Black women also founded mutual benefit societies, settlement houses, and schools. Some black female workers, particularly laundresses in the South, made efforts to unionize and undertook strikes. Black women in the North also worked to provide services for black women recently arrived from the South. The National League for the Protection of Colored Women, which later merged with other organizations to form the National Urban League, and "colored chapters" of the YWCA offered services to female migrants. Black women were involved in the formation of the National Association for the Advancement of Colored People (NAACP) and performed much of the local work.

Notable black women reformers include Mary McLeod Bethune, who founded the National Council of Negro Women, the Southeastern Federation of Colored Women's Clubs, and the Bethune-Cookman Institute; Nannie Helen Burroughs, who founded the National Training School for Women and Girls in Washington, DC; and Maggie Lena Walker, the first American woman bank president, who was also head of one of the largest and most successful black mutual benefit societies.

National Women's History Museum Editors. "African American Reformers: The Club Movement." National Women's History Museum. N.D. https://www.womenshistory.org/resources/general/african-american-reformers.

Source
1. Is the NWHM a primary or secondary source?

Document
2. According to the NWHM, why did Black Women's Clubs emerge?

3. What types of projects did these clubs work on?

Document D: Black Women's Identity: Stereotypes, Respectability and Passionlessness (1890-1930)

Although the demeaning stereotypical perception of Black women was pivoted on White middle-class patriarchal ideals, Black women's efforts to counter these stereotypes and shatter their negative image were paradoxically molded according to the very values that condemned, enslaved and degraded them. Indeed, the debate and discourse about respectability within the Black community which pervaded the Progressive Era37 and substantially affected Black activism of that time was at the heart of a whole strategy to "uplift" Black Americans. Moreover, respectability discourse was consistently a gendered one. The Black reformists' strategy of racial advancement placed an exaggerated importance on Black female deference. Hereby, Black females strived to abide by the canons of respectability which rested from about the 1890s to the 1920s on "bourgeois values of thrift, sexual restraint, cleanliness and hard work."38 Therefore, many Black women took courses in domestic service at training schools, such as the National Training School, and many others participated in domestic training programs in order to ameliorate their standards of cleanliness and orderliness. Black women's magazines advertised fashionable and respectable clothes.39 Female ideologues and activists published articles in African American periodicals and delivered lectures nationwide preaching female respectability. Such institutions for racial reform as the Urban League, the National Association for the Advancement of Colored People (NAACP), the National Association of Colored Women (NACW), the Second Baptist Church and the Detroit Study Club were actively instrumental in these reform tactics.

For African American leaders and intellectuals, the politics of respectability first emerged as a way to counter the negative stereotypes of Black Americans as lazy, stupid and immoral, as well as the racist discourses of the nineteenth century. Paradoxically, this tactic also reflected an acceptance and internalization of such representations by attempting to reform the behavior of individuals and erasing structural forms of oppression such as racism, sexism and poverty.41 According to Evelyn Brooks Higginbotham, the politics of respectability "equated non-conformity with the cause of racial inequality and injustice. The conservative and moralistic dimension tended to privatize racial discrimination thus rendering it outside the authority of government regulation."42 The aim was thus to instill dignity and self-respect while also challenging negative, stereotypical images of African Americans. However, it did not recognize the power of racism and left little room for those who chose not to conform. Being concerned with presenting positive images of Black life, African American intellectuals and scholars found themselves caught up with narrow representations of Black women. As Black women were denied the privileges of femininity and protection from violence, Black intellectuals and activists developed a discourse of protection. Jacqueline Dowd Hall used the term, "rhetoric of protection" to describe the discourses of a pure and protected White womanhood in the American South which was "reflective of a power struggle between men [, for] the right of the southern lady to protection pre- supposed her obligation to obey."43 Black male desire to "protect" Black women was reflective of the power struggle between Black and White men and Black men and Black women.44 The promise of protection has a long history in Black politics but is not without a cost. As a matter of fact, protection assumes a stance of victimization on the part of those who need to be protected.

Besides, in order to rise in status through the creation of a respectable identity, middle-class Black female reformists or in Wolcott's words, "guardians of bourgeois respectability,"45 policed the working class women's behaviors and attacked Black women who did not uphold the standards of respectable womanhood such as blues singers, gamblers, prostitutes and performers. Blues singers' lyrics were redolent with sexual images, which conflicted with this "respectable" identity.46 Endeavors to dismantle these distorted images resonated with White middle class ideals of domesticity, chastity and sexual restraint. In addition, owing to differences in the cultural, political and social context Black working-class women's views and understanding of respectability during the Progressive Era were sometimes different from those of Black middle-class women's. For example, whereas working-class women might have found it preferable to leave domestic service, in order to escape sexual harassment in private homes and to focus on long-term goals for their daughters, middle-class Black women were more concerned with better working conditions and pay. Despite divergences, however, racial uplift transcended class differences and respectability received support from both working- and middle-class women and therefore "chastity, domesticity and racial pride shaped the childhood and early education of Black women from different class backgrounds."47 In this regard, since perpetuating "sexual purity" was central to reform work, Black women across classes embraced a new sexual identity of passionlessness. While for working-class women this attitude was a shield against sexual harassment and rape, it was for middle-class women a tool to appeal to Whites and gain status. For this reason, Black women adhered to a cult of secrecy. Even when sexually abused and harassed, they remained silent.48 In addition to its being a protective cloak, silence was also a kind of denial of Black women's own sexuality, which underpinned their claims to moral superiority. This is conspicuously articulated in most of the Black female literary works of that time, such as in Frances Ellen Watkins Harper's Iola Leroy or Shadows Uplifted (1893), Pauline Hopkins' Contending Forces (1899) and Nella Larsen's Quicksand (1928).

Members of the late nineteenth and early twentieth-century Black female literati deployed social, political and literary conventions of their time in order to promote the ideology of racial progress built on female deference and passionlessness. Thus, novelists such as Hopkins and Harper created virtuous, often light-skinned mulatta heroines "whose sexual purity reigned on the printed page as a rebuttal to the racist imaging of Black women as morally loose and readily accessible." …In short, in nineteenth- and early twentieth-century fiction, as Carby asserts:

> Black female sexuality was displaced onto the terrain of the political responsibility of the Black woman. The duty of the Black heroine toward the Black community was made coterminous with her desire as a woman, a desire which was expressed as a dedication to uplift the race.56

In fact, the fictional displacement of Black women's sexuality and their passionlessness mirror the new identity they forged as a protective cloak against the demeaning images – licentious Jezebels, seductive and dangerous mulattas – they had been given. The new identity was also a means to mitigate the blemished perception of Backs that was due largely to Black females' negative portrayal. Hereby Black women's responsibility towards their community and their commitment to racial uplift fashioned their behaviors, attitudes, with their identity.

Mahassen Mgadmi, "Black Women's Identity: Stereotypes, Respectability and
　　　Passionlessness (1890-1930)", Revue LISA/LISA e-journal [Online], Vol.
　　　VII – n°1 | 2009, Online since 23 July 2009, connection on 15 March 2021.
　　　URL: http://journals.openedition.org/lisa/806; DOI:
　　　https://doi.org/10.4000/lisa.806

Source
1. Is this a primary or secondary source?

Document
2. Why did the "politics of respectability" emerge?

3. What effect did the "politics of respectability" have on women of different classes?

Analysis
4. **Do you imagine the "politics of respectability" helped aid Black women's integration and social equality? Explain.**

5. **Were the "politics of respectability" judgmental, condescending, or elitist? Or was it a necessary step?**