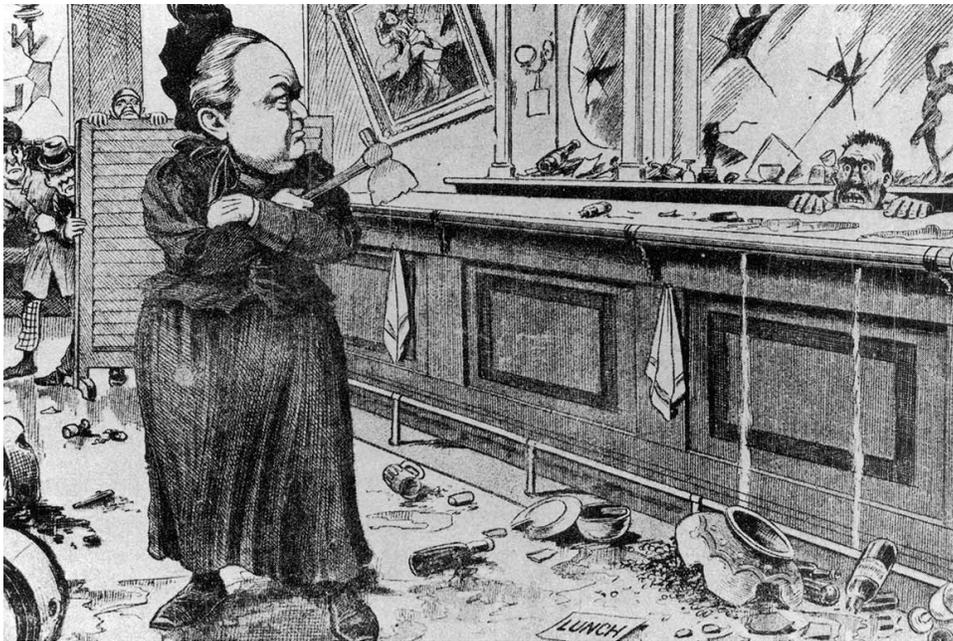


9-12 Women and Prohibition

Why Do We Blame Women for Prohibition?



Shrad, Mike Lawence. 2019. "Why do we Blame Women for Prohibition?" Politico.
<https://www.politico.com/magazine/story/2019/01/13/prohibition-women-blame-history-223972/>

Supporting Questions

1. Why did women join the Temperance Movement?
2. Who was Carrie Nation?
3. How was Prohibition viewed by the public?

9-12 Women and Prohibition

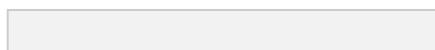
Why do we Blame Women for Prohibition?	
Content Angle and Standards	<p>D1.1.9-12. Explain how a question reflects an enduring issue in the field.</p> <p>D2.His.4.9-12. Analyze complex and interacting factors that influenced the perspectives of people during different historical eras.</p> <p>D2.His.14.9-12. Analyze multiple and complex causes and effects of events in the past.</p>
Staging the Compelling Question	<p>In staging the compelling question, have students make a list of fun things (objects, social media, etc...) that they use almost daily. For example, students may say, reading, using Tik Tok, hanging out with friends, etc...</p> <p>Choose one of the fun things students have listed. It is okay if not everyone in the class enjoys it. Tell students that the fun activity or object that you choose is now banned, it is against the law to participate in. Have students Think-Pair-Share their reactions to your announcements.</p> <p>After students share their general reactions, introduce them to the inquiry. Explain that they will be exploring Prohibition, the banning of alcohol. Many were angry at this ban and did everything in their power to disobey law enforcement. Introduce the compelling question, which will focus on why women are blamed for Prohibition in the United States.</p>

Supporting Question 1
Why did women join the Temperance Movement?
Formative Performance Task
Create a detailed list of reasons used to convince women to join the Temperance Movement and fight against the consumption of alcohol in the United States.
Featured Sources
Source A: Appeal to the Ladies of America, Reverend A.L. Stone

Supporting Question 2
Who was Carrie Nation?
Formative Performance Task
Create a Facebook profile for Carrie Nation. Be sure to include relevant quotes, photos, activities, etc... that she would have taken part in.
Featured Sources
Source A: Background, Carrie Nation Source B: Looking back at Carrie Nation's anti-alcohol speech in 1902 in Muskegon

Supporting Question 3
How was Prohibition viewed by the public?
Formative Performance Task
After reviewing the political cartoons, write a paragraph answering the question, how was Prohibition viewed by the public? In your answer, be sure to address who you feel is to blame for the satisfaction of Prohibition.
Featured Sources
Source A: "Spirit of Prohibition" Source B: "Pigs in Clover" Source C: "Regular Hallowe'en Scare" Source D: "The Unhappy Couple" Source E: "Bullet Proof" Source F: "Some people are Like That" Source B: Why do we Blame Women for Prohibition?

<p>Summative Performance Task</p>	<p>ARGUMENT: [<i>Why do we blame women for prohibition?</i>] Construct an argument (e.g., detailed outline, poster, essay) that evaluates the need to study, remember, and/or celebrate this expedition using specific claims and relevant evidence from sources while acknowledging competing views.</p> <p>EXTENSION. After the above lessons, consider one of the following extensions to the learning.</p> <ol style="list-style-type: none"> Discussion: Consider facilitating a discussion of the analysis questions. Ask students to share their response with someone, or if they already worked in a group, ask them to nominate someone to represent their group to the class as a whole. Capitalize on differences between group responses. Why did one group answer differently than another? What impacted them or stood out more? Four Corner Debate: Consider a "four-corner debate." In the corners of the room tack up a piece of paper with four differing and possible answers to the inquiry question. After students complete the lesson packet, pose the question to the room at large and ask students to move to the corner of the room (or in between locations) that represent their answer. Then, ask students to explain their choice. As students discuss they are allowed to move closer or further from ideas. This is a great strategy for kinesthetic learning. Socratic Seminar: Consider doing a "Socratic seminar" to extend the learning and get students to question what they still don't know or understand. Start with the inquiry's question. Students should be encouraged to answer one another's question directly, but also to answer the question with another question. This continues the conversation and gets at more rich ideas. The teacher should try to say as little as possible and let the students lead the dialog. One strategy for this is to seat students in a circle. Give each of them a cup and 2-3 tokens. When a student makes a substantive contribution to the discussion the teacher will walk over and place a token in the cup signaling that they have contributed. Students will become aware of who has spoken and who has not, and leave space for one another. Structured Academic Controversy: Consider turning the lesson into a "structured academic controversy." Take the overarching question and turn it into a "debate." Students can choose or be assigned a side in the debate and use the documents provided to argue their "answer" to the overarching question. They can argue over interpretations and credibility of some documents. Reacting to the Past: Consider doing some role play with your class. Reacting to the Past is an active learning pedagogy of role-playing games designed by Barnard University. In Reacting to the Past games, students are assigned character roles with specific goals and must communicate, collaborate, and compete effectively to advance their objectives. Reacting promotes engagement with big ideas, and improves intellectual and academic skills. Provide students with a set of rules about staying in character and what types of things they must know about their character. Students should be provided with a packet of role sheets with instructions on their individual goals and strategies for game play. Students can use sources and information from these activities, and can search for more details online about their individual character. Reacting roles and games do not have a fixed script or outcome. While students are obliged to adhere to the philosophical and intellectual beliefs of the historical figures they have been assigned to play, they must devise their own means of expressing those ideas persuasively in papers, speeches, or other public presentations.
<p>Taking Informed Action</p>	<p>UNDERSTAND The way women were treated in the past often times persists into the present in how we teach about it or in societal norms that have not changed. Students can examine the way that this issue is addressed in textbooks and standards, as well as exploring the ways that the issues at play are still relevant.</p> <p>ASSESS Students should consider <i>what should be done</i> today to correct either the portrayal of women from this period in history or the issues at play?</p> <p>ACT Students could take informed action in one of the following ways:</p> <ol style="list-style-type: none"> Find an article or book about history that misrepresents women and gender in history and write to the author or editor. Write a letter to the Secretary of Education for your state about the teaching of women and gender



	<p>history.</p> <ol style="list-style-type: none"><li data-bbox="331 279 1487 338">3. Investigate women and gender rights issues that persist and engage with the movement by attending a protest, signing a petition, or donating to the cause.<li data-bbox="331 344 1409 403">4. Make a PSA video, blog, or social media post with the intent to persuade the audience to better understand women from history or a persistent gender rights from this inquiry.
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**Featured sources are suggested and links are provided. It may be that these links are broken and we apologize in advance for the inconvenience.*

Overview

Inquiry Description

This inquiry leads students through an investigation of why women are traditionally blamed for Prohibition in the United States. Prohibition was a time where the sale, manufacturing, and consumption of alcohol was prohibited through the passage of the 18th Amendment. A large reason for the passing of the 18th Amendment was the Temperance Movement, a religious movement that pushed Americans to embrace a hard working lifestyle that did not involve alcohol. Students will have the opportunity to explore why groups of women were pulled towards the Temperance Movement and learn more about avid Prohibitionist Carrie Nation. Students will then explore political cartoons that show America’s frustration with prohibition to finally identify who should take the blame for it.

This this inquiry highlights the following additional thematic standards from NCSS:

- **POWER, AUTHORITY, AND GOVERNANCE:** Social studies programs should include experiences that provide for the study of how people create, interact with, and change structures of power, authority, and governance.
- **TIME, CONTINUITY, AND CHANGE:** Social studies programs should include experiences that provide for the study of the past and its legacy.
- **CULTURE:** Social studies programs should include experiences that provide for the study of culture and cultural diversity.

This this inquiry also highlights the following additional thematic standards from the Common Core:

- Key Ideas and Details 1. Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.
- Key Ideas and Details 3. Evaluate various explanations for actions or events and determine which explanation best accords with textual evidence, acknowledging where the text leaves matters uncertain.
- Key Ideas and Details 7. Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., quantitative data, video, multimedia) in order to address a question or solve a problem.
- Key Ideas and Details 8. Evaluate the hypotheses, data, analysis, and conclusions in a science or technical text, verifying the data when possible and corroborating or challenging conclusions with other sources of information.
- Key Ideas and Details 9. Synthesize information from a range of sources (e.g., texts, experiments, simulations) into a coherent understanding of a process, phenomenon, or concept, resolving conflicting information when possible.

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- Text Types and Purposes 8. Gather relevant information from multiple authoritative print and digital sources, using advanced searches effectively; assess the strengths and limitations of each source in terms of the specific task, purpose, and audience; integrate information into the text selectively to maintain the flow of ideas, avoiding plagiarism and overreliance on any one source and following a standard format for citation.

It is important to note that this inquiry requires prerequisite knowledge of some key terms, which are defined and provided to students in the inquiries where relevant.

Note: This inquiry is expected to take 3-4 class periods. The inquiry time frame could expand if teachers think their students need additional instructional experiences (e.g., supporting questions, formative performance tasks, featured sources, writing). Teachers are encouraged to adapt the inquiry to meet the needs and interests of their students. This inquiry lends itself to differentiation and modeling of historical thinking skills while assisting students in reading the variety of sources.

Staging the Compelling Question

In staging the compelling question, have students make a list of fun things (objects, social media, etc...) that they use almost daily. For example, students may say, reading, using Tik Tok, hanging out with friends, etc...

Choose one of the fun things students have listed. It is okay if not everyone in the class enjoys it. Tell students that the fun activity or object that you choose is now banned, it is against the law to participate in. Have students Think-Pair-Share their reactions to your announcements.

After students share their general reactions, introduce them to the inquiry. Explain that they will be exploring Prohibition, the banning of alcohol. Many were angry at this ban and did everything in their power to disobey law enforcement. Introduce the compelling question, which will focus on why women are blamed for Prohibition in the United States.

Supporting Question 1

The first supporting question: Why did women join the Temperance Movement?

The formative task is: Create a detailed list of reasons used to convince women to join the Temperance Movement and fight against the consumption of alcohol in the United States.

Teachers may implement this task with the following procedures:

1. Read the first section of the assigned source aloud. Have students identify the speaker and goal of this appeal.
2. Divide students into 6 groups. Assign each group one section. Have groups read their assigned sections and discuss the implications of the message being shared to these groups of women.
3. Have each group identify the top three reasons their assigned group of women would join the temperance movement based on this appeal
4. Have groups summarize and share their findings to the class.
5. In groups, have students develop a detailed list with various reasons used to convince women to join the Temperance Movement. After hearing other groups present, students may develop reasons that were not mentioned in the source.

The following source was selected to give students an idea of how supporters of Temperance were encouraging women to join the movement.

- **Featured Source A: Appeal to the Ladies of American, Reverend A.L. Stone**

APPEAL TO THE LADIES OF AMERICA.

IF we come to talk with you for awhile *soberly and earnestly*, it is because we think it no honor to you to offer you the perpetual incense of "small talk," because our theme demands soberness and earnestness and because—we will confess it—we greatly desire to win you as helpers and co-laborers in the good cause of Temperance.

In this insurrection of virtue and humanity against the remorseless despotism of appetite, if any class of society have a *right* to feel and act that right is yours. No voice can accuse you of meddling with what does not concern you. By all your sorrowful experiences, by the sad awful tragedies which have defiled and violated the sanctity of home—by the wail of want and woe from many a desolate hearth-stone, you are justified in publishing your league against the destroyer. While these gloomy annals remain, woman's interest in the progress of the Temperance movement none can question.

In every relation of life in which her heart has been linked with other hearts, she has been stricken by the blight which the far-flying pestilence sheds from its wings. Of all ties on which the wealth of her nature is lavished, not one, however near, however tender, however sacred has been spared. To look upon one in whom are garnered up all warm affections

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and bright hopes, and behold him passing under the shadow of that bondage which locks heart and brain, sense and soul, in its iron mastery, to couple the name of DRUNKARD with one so dear, and to drag out a weary life, heart-broken, fast linked to brutality and shame, this is no common sorrow. Let us speak of these victims.

THE BETROTHED.

HERE many a maiden wooed and won and plighted her troth to the youth of her heart, and looking forward to the near day when, having uttered bridal vows they shall set forth together—"Pilgrims of Life"—to her eye on all the future the golden sunshine lying—a strong arm, a faithful heart to lean upon—a manly form ever by her side, her grace and defence—the vigilance of love to shield her from all rough minds—has suddenly seen the vision dissolve before the dark magic of the bowl. He to whom she gave the priceless jewel of a maiden's truth, has found a deeper charm in the social glass. He comes to her presence flushed with wine—and, from his forward speech and eager eye and bold approaches, she must shrink sad and trembling into her maidenly reserve. He goes from her presence to wanton with her name amid the companions of his festive hours. Soon the finger of public regard singles him out as one of the road to ruin. Stifling the anguish of her heart, she ventures once and again some pleasant remonstrance. He listens, promises, breaks his word, grows resentful, and plunges deeper into his excesses. Farewell to her bright dream. That image so dear she must banish from the chamber of her soul. With a sore and aching heart she must turn from that picture to the future. Long must it be before that deep wound in her breast shall be closed. IF she go not down to an early grave, a withered flower nipt by an untimely frost, the *scar* of that wound, a *painful memory*, she will keep to her latest hour.

THE DAUGHTER.

LOOK again—here is another sad one from the band of maidens. He whom she calls by the honored name of *Father*, is no longer one to be revered. She cannot go and offer a daughter's caresses to one reeking with the fumes of the revel. In the street cries of derision and insult follow him, every one of which is a dagger to her heart. And she bears his name—she is his child—she must blush for him and wear his shame, and walk in the shadow of his degradation—and look upon him fallen and loathsome as he is, as her father still. She has none to show her a father's love—none to enrich her with a father's blessing—none to breath for her a father's prayer. How such a grief must drink up the spirit! If it do not quite kill, it must darken all the coloring of life. Another foot-print of the curse:

THE SISTER.

AND here is one with a sister's faith, who knows what it is to hoard a brother's name and fame. She sees him starting in the race with eagle eye and lofty aim and generous resolves, and her ardent soul well night lends him wings. Ah, what joy it shall be to her to see him win and wear the wreath of honor—what a clinging pride shall be hers in his successes! On the altar of *his* advancement she would think it a small thing to sacrifice *hers*. In his need she would give up peace and hope and well nigh life and honor to save or bless him. It is a deep well of truth and self-devotion, a sister's heart. But in that brother's path the snares of the enchanter are spread. The glow of the wine-cup outshines the lustre of the bright distant goal he panted for. The eagle eye is soon dimmed—the nerve of endeavor is palsied—the ardor of pursuit—the dream of the fame—the hope and the purpose of eminent usefulness—that scheme of a life the world should fell, are all quenched in the fiery draught. Droops with that nobler life the sister's ardent soul. How can she bear the contrast between the dream and the reality! How can she look upon him her trust and hope had mantled with such heroic

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garniture, a poor slave of sense—sunk to a level with the brute! She cannot lean upon his arm—she cannot hold him to her heart—she cannot point him out with pride amid the throng—she can only weep over him and pray. There is bitterness in such tears—agony in such prayers.

THE WIFE.

COME now with me and look upon a yet sadder scene. Faintly glow the dying embers upon the hearth of a ruined cottage. It is a cold winter night and the pitiless blast shakes the rattling casement and drives in through many a crevice the falling snow. A feeble light struggles against the gloom of the apartment. By the light plying the busy needle upon a tattered garment sits a woman shivering in the bitter frost. Her face is pale and thin. In her look and attitude *there is no hope*. Often she sighs as the sharp pangs of a breaking heart rend her bosom. The moan of hungry children, moaning in sleep, comes to her ear, and the scalding tears overflow. She thinks of the time when she was a light-hearted girl—when she stood up a joyous bride, and heard the promise spoken, *to love, cherish and protect till death should dissolve the tie*—when, in their bright sky, the first glass, the little cloud like a man's hand gave token of the rising storm,—when the first unkind word was spoken, the first pressure of want felt, the first shock of a drunken husband reeling across the threshold smote her heart. Sad musings are thine, lovely wife, as thou pliest still the needle by the dim light in the desolate room, the winter without and within, and yet again *within*. But she pauses in her work. A foot is on the step—a hand pushes the door open. Oh, how unlike the face, the form, the step, the voice, the salutation to those she remembers so well! And she is chained to this "*body of death*." He has a right to call her *wife*. He may approach her and she cannot fly. He may silence the moaning children with blows and curses and she can only interpose her frail form. And there is no release for her till death comes. More than widows, with society to which dreariest solitude were paradise—*home*, that dearest word of earth's dialect, to her another name for all wretchedness and no appeal save to the Chancery of Heaven, no rest save in the grave.

THE MOTHER.

LOOK once more into a mother's heart. Her once proud boy is a slave to strong drink. How had she dreamed dreams over his cradle-slumbers! How had she seen a radiant future mirror in his bright young eye. What a comfort should it be to her old heart to look out from the retreat of age upon his high and honorable path. What music to her ear to heart the world's voices speaking his name with honest praises. What a welcome should she keep for him coming from his elevated sphere of duty to sit with his honors like a child at his mother's feet. Descending into the vale, how should she lean upon his heart, his arm, for strength and cheer. He lives, but nothing of all this is ever to be. He is yet in his earliest manhood, but all life's freshness is gone. In riotous living the glory and beauty of his youth are consumed. Filial reverence is dead within him. To the counsels of her who bore him, he gives back sullen looks—blasphemies—perhaps a blow. Oh, had he died years ago in his young innocence, before any of this history had passed upon him, leaving only the memory of his childhood behind him, it has been a small grief compared with this living affliction. Those gray hairs shall be brought with sorrow to the grave.

And not one of these scenes is a fancy sketch. Every one has had its original in fact. You have met them all in real life. Name and dates you can supply. And they have not been solitary histories. Many times over have they been enacted. These mourning voices of mothers, and wives, and daughters, and sisters, and betrothed maidens have been lifted up, a

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great chorus, sounding through the land these many generations. Oh, you are interested in this matter; you have a right to speak and act. The sorrowful wastes in your manifold relations made desert, by the scourge of Intemperance, summon you to link your hearts and hands together around your household shrines and keep them pure.

And now will you bear us a little longer, while we tell you *what we would have you do.*

First of all—NEVER PUT THE GLASS TO YOUR OWN LIPS. We do not say this because we fear you will so far forget delicacy, refinement and womanhood, as to fall into ebriety. And yet this most loathsome spectacle of fallen humanity has been exhibited. But apart from this issue, every lady who takes the wine-glass, lends all the charm of her manners, all the graces of her mind, and all the captivation of her social qualities to give currency to wine-drinking in the circle in which she moves. IT cannot be thought a beastly excess to copy the example of a refined and cultivated woman. What young man can pronounce the habit degrading, or brutalizing when thus vindicated before his eyes by those whom he chiefly esteems and admires? An association with the glass is thus created which follows it every where—flinging around it a poetry, a romance, which hide all its deformity and wreath it ever with flowers. In scenes of excess where woman mingles not, her hand still graces the goblet, and endorses the revel. From such a fatal influence, keep your example we entreat you forever guiltless.

NEVER PUT THE GLASS INTO THE HAND OF A YOUNG MAN. You know not how terrible shall be the issue of that one thoughtless act. HE has, ere he met you, perhaps, felt his danger. He has been compelled to confess to his heart the growing power of a habit which he traces back to some such scenes as this in which he stands by your side. On the brink of the abyss he has started back and sought to untwine the chords that were dragging him down. He is struggling like a wrestler with his appetite. He is yet weak before its giant power. If he yield a hair, if he allow it the least vantage, it will re-assert its dominion, he is its slave for life. He entered the circle where you meet him with his best resolves. Tearful eyes follow him—the agony of prayer goes with him—for other hearts are bound up in him. *You are his temptress!* With pleasant smiles and kind words you reach him the ruby draught. How can he resist? You have armed his old enemy against him. If he hesitate, some half-reproachful word, some new charm, the whispered spell, "You will drink with me," ensures

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the victory. You turn from him well pleased with your little triumph—the confession of your power. AH, what have you done? Outblazes again the flame so nearly smothered. The demon of appetite within him takes the mastery again—it will be sated—it cries vehemently, "give, *give*, GIVE"—it will have its gratification, in the face of broken vows, ruined hopes, wrecked fortunes, blighted household peace, dishonor, despair, death, it will have what it craves. From his dying chamber, or his cell of doom, whither turns his accusing eye? Back to that form of grace and beauty that stood by his side on the festal eve—and bade him pledge her in the wine—back to you, Oh, smiling maiden, Oh, honored matron! Had you dreamed of this you would sooner have cut off your right hand than offered the fatal lure. And you cannot *know* that all this may not follow any such thoughtless act. Will you venture such an awful hazard? Were it not much for you to fell

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and say, when such histories are recited, "*I have not helped this ruin.*" Oh, what right have you to be stewing the path to a dishonored grave with roses and gilding it with smiles? Who has given you leave to introduce the young men who seek your society into paths, which, if they follow them, lead them in such numbers to a miserable end? Take the resolution, again we beseech you, *never, NEVER, to pour the wine for another and commend it with your charms to his lips. Set the example of banishing profusion to which you invite your guests, let not the sparkle of the wine be seen. Purer shall be the sparkling flow of mirth and wit that take their inspiration from sparkling water.*

NEVER GIVE YOUR PATRONAGE *in any way to those who sell ardent spirits as a beverage.* If tradesmen dealing in the poison, who had still any character to lose, were deserted by all except their tipping customers, they could not hold up their heads a single day. But while they can point to ladies of standing and fashion daily crossing their thresholds to satisfy their domestic necessities from their shelves, what force have all our arguments with them to prove the disgraceful nature of the traffic? They are not disgraced! See what company they keep—see who endorse their respectability! Let the ladies of our community resolve never to give a farthing's trade to a grocer who sells rum, whatever inducement he may offer in the cheapness and excellence of his wares—never to enter a confectioner's saloon for refreshment where intoxicating drink may be obtained, never of free choice to go to a summer "*watering place*" where a bar is kept and these strongholds of intemperance are by this one act demolished.

PUT FORTH DIRECT EFFORTS TO RESCUE *the captives to strong drink.* Here is a mission worthy all of the self-sacrificing benevolence of woman's heart. It is one for which in her gentleness, her true delicacy, her incomparable tact, she is exactly fitted. Speak to the young man whom you see leaning to the vintage. You will know what to say. You will win his ear without alarming his pride. He will respond to you without taking offence. He will yield to you as a favor, as a personal gratification, what argument and reproaches would never have wrung from him. The forfeiture of your good opinion may be a more prevailing appeal with him than any loud-voiced warning. You will have the unspeakable satisfaction of saving him.

Go to the fallen one—the poor outcast—the leprous drunkard. Show him what kindness there is yet felt for him. Give to him the hand he never hoped to see extended again to such as him, and *plead* with him. To you he will listen—your ministrations will melt the rime about his heart. Your very presence will bring healing. He will feel lifted a little from his degradation by such transient companionship. The memory of it will chasten him—that any so far removed from him, thought of him enough to seek him for his good—that they did not fear to soil their garments by approaching him on their errand of love. From you cheering and sympathizing words he will catch the hope of redemption, and

"Like the stained web that whitens in the sun,
Grow pure by being purely shone upon."

Be you thus "Sisters of Charity"—angels of mercy to the sinning and hopeless, and the dark places of guilt and woe shall brighten at your coming, and instead of accusations from dying lips, there shall come upon you, "the blessing of many ready to perish."

But some of you are far in advance of our exhortation. We hail you, DAUGHTER OF TEMPERANCE, as true yoke-fellows in our case. We feel stronger and more sanguine as we look upon your banded array. You yourselves are stronger for your league. You are far more likely thus to accomplish social revolutions in the habits we deplore. You gird the timid thus with



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a new courage. You keep alive your own zeal, faith and hope. You surround the daughters of want, the stricken and the tempted, with a corona of Love.

Who shall question your propriety in all this? Is it *unfeminine* to pity the sinful and the suffering? Is it *unfeminine* to be active in works of charity? Is it *indelicate* to do by associated action some great good, you must fail if you attempt it alone! I yield to none in the price I set upon true womanly modestly. I know the rhyme as well as another—

"Look up—there is a small bright cloud
Alone amid the skies!—
So high, so pure, and so apart,
A woman's glory lies,"

But it is her glory, her apostleship, to win the erring, bind up the broken hearted, "lift up the hands that hang down and the feeble knees"—and shed peace and purity as flowers do fragrance, all around. May she not enter into covenant with her sisters against a most destructive evil eminently social in its character? It is out of her place and sphere, unwomanly and questionable for her to attend and act in reform meetings where none but those of her own sex are present,—while it is just the height of delicacy and propriety for her to enter a parlor crowded with ladies and gentlemen, in that undress which is strangely enough called *full dress*, and dance dance half the night away! WE beg of you to dismiss the thought forever. Closer draw your guardian league—Fast bound in this holy wedlock be you the *Brides of Temperance!* On our side we have already the stern severe aspect of Truth, the testimonies of science, the warning utterances of experience, the hollow tones of untimely graves—it is yours to bring in the warmth of the affections—the poetry of woman's smiles—the eloquence of woman's tears—"the unbought grace of life."

Stone, A.L. 1850. "*Appeal to the Ladies of America.*" From The National Temperance Offering.
<http://utc.iath.virginia.edu/sentimnt/snesalsat.html>

Supporting Question 2

The second supporting question: Who was Carrie Nation?

The formative task is: Create a Facebook profile for Carrie Nation. Be sure to include relevant quotes, photos, activities, etc... that she would have taken part in.

Teachers may implement this task with the following procedures:

1. Working independently or with a partner, students should review the two sources provided in this lesson.
2. As students read Carrie Nation's speech (Source B), students should underline at least 5 pieces of information that shock them, find interesting, or have questions about.
3. Lead the class in a discussion of what students found shocking, interesting, or are questioning.
4. Have students begin their formative task by creating a Facebook profile for Carrie Nation. Based on what they have learned from the two provided sources, students should be able make inferences about areas of interest, possible quotes, and other information to include.

The following sources were selected to give students a background look into the life of avid prohibitionist Carrie Nation. Nation developed quite the following that brought her both positive and negative attention. Source A will give students a background on Nation and how her life led her to be a strong supporter of Prohibition. Source B includes a speech she gave in 1902 that includes a narrative of how people reacted to it.

- **Featured Source A** : Background, Carrie Nation

Carry A. Nation

Full Name:Carrie Amelia Nation

Born:November 25, 1846

Died:June 2, 1911 (age 64)

Missouri Hometown:Belton

Region of Missouri:Northwest

Categories:Leaders and Activists, Women

Nation signature

Introduction

Carry Nation was a famous leader and activist before women could vote in America. She believed that drunkenness was the cause of many problems in society. Nation fought with fierce and witty words to make her case that people should not drink alcohol or use tobacco. She gained national attention when she started using violence. Though she was beaten and jailed many times for "smashing" saloons, Carry Nation remained

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opposed to drinking and smoking throughout her life. Her crusade against drinking contributed to the passing of the Eighteenth Amendment.

Early Years

Carrie Amelia Moore was born on November 25, 1846, in Garrard County, Kentucky. Her parents were George Moore and Mary Campbell Moore. Her father wanted to spell her name “Carry,” but as a child she was “Carrie.” The Moore family lived on a large farm where Carrie grew up with several siblings and spent many hours with the family’s slaves. All her life she was comfortable with people of various races.

In 1854, with civil war on the horizon, Carrie’s father moved the family to High Grove Farm near Belton in Cass County, Missouri. Rather than finding peace, Carrie’s family found people divided over political issues. In 1862 the Moores moved again, this time to Texas.

The next year, the family returned to their farm in Missouri, but the Civil War followed them. Union commanders ordered everyone out of parts of the Kansas-Missouri border, including Cass County. The Moores moved to Kansas City, and Carrie learned the brutal side of battle when she traveled with another woman to nurse soldiers after a raid in Independence, Missouri.

A Difficult Start

After the war, the Moores returned to their farm. Carrie, now twenty-one, married Charles Gloyd on November 21, 1867. Gloyd, once a boarder at the Moore’s house, was a young physician who had fought for the Union. Carrie did not realize that Gloyd, whom she loved dearly, had a severe drinking problem. Soon Carrie became pregnant, and it was clear that Gloyd could not support her because of his excessive drinking. Heartbroken, Carrie returned to her family home. When her only child was born on September 27, 1868, Carrie named her Charlien after her husband. Only six months later, Charles Gloyd died.

Carrie sold land her father had given her as well as her husband’s books and medical equipment and built a small house in Holden, Missouri. There she lived with her child and mother-in-law. From May 1871 to July 1872 Carrie Gloyd attended school to earn a teaching certificate at the Normal Institute in Warrensburg, Missouri. She taught in Holden for four years.

A New Life

In 1874 Carrie Gloyd married David Nation, a widower with children who was nineteen years older than she. David Nation was a journalist for a Warrensburg newspaper. He was also a lawyer and preacher. Together, they lived with their children in Warrensburg for a few years. Then they moved to Texas in 1877. While her husband practiced law, Carrie Nation managed a hotel in Columbia and then bought and ran one in Richmond, Texas, for ten years. She was a deeply religious person and started having visions and dreams during this period.



Mother Nation

In 1889 Nation's husband became a preacher, and they moved to Medicine Lodge, Kansas. Here she began a career of charity and religious work and became known as "Mother Nation." She took a deep interest in helping unfortunate people, especially women and children, and became known for her generosity. Nation organized a chapter of the Woman's Christian Temperance Union (WCTU). The WCTU had helped pass a Kansas law against selling alcohol. In Missouri, each county could decide to be wet or dry.

Woman's Christian Temperance Union (WCTU)

The Woman's Christian Temperance Union (WCTU) is a national voluntary organization founded in 1874 by women who were concerned about the problems alcohol was causing in their families and communities. Based on the writing of Xenophon, a Greek philosopher, the Union defined temperance as "moderation in all things healthful; total abstinence from all things harmful." The WCTU of Missouri was organized in 1882.

During the nineteenth and early twentieth century, WCTU's chief goal, or mission, was to outlaw the selling of alcohol. The organization held marches and rallies in several states. Besides saloons, their targets were men's clubs like the Odd Fellows, Elks, Eagles, Lions, Masons, and others. Women could not enter these private clubs to search for their husbands if they were missing.

Members of the WCTU had been working for Prohibition, an amendment to the Constitution to make the sale of alcoholic beverages illegal, for many years before Nation became famous for smashing saloons with her hatchet.

Prohibition in Missouri

Prohibition passed in a few states as early as 1906, but it never became law in Missouri. Counties adopted Prohibition one by one, and these maps show "wet" counties as black and "dry" counties as white. By 1910, a year before Carry Nation died, most counties were dry. By September 1914, there were enough dry counties to declare Missouri a dry state.

Nation also tried to help prisoners in the jail. She came to believe that alcohol had caused the troubles of the inmates. Illegal bars and men's clubs in Kansas still served liquor. Nation and another member of the WCTU decided to get rid of the bars by standing outside them, praying loudly and singing hymns. Soon, the bars in Medicine Lodge were closed.

In 1900 Nation believed that God told her to go to Kiowa, Kansas, and close the bars there. Rather than use hymns and prayer, however, Nation threw bricks. She continued her destructive tactics in Wichita, Kansas. In Topeka in 1901, someone handed her a hatchet.

Nation was a strong, six-foot-tall woman, and when her method became violent, people noticed. The Kansas WCTU presented her with a gold medallion inscribed, “To the Bravest Woman in Kansas.” The crowds of followers grew, but her marriage fell apart. By November 1901, she was divorced. Again alone, Nation sold little pewter hatchets to raise money and took on speaking engagements. She was beaten and jailed many times. After one “smashing,” Nick Chiles, a black politician and bar owner, bailed her out of jail. He also published her first newspaper, The Smasher’s Mail.

Nation's Method

Nation’s method had three parts: First, she spoke on the streets or in a hall and gathered a crowd. It did not worry her if the men in the crowd laughed at her.

Second, after Nation had some support from the people, she would speak to lawmakers like Governor William Stanley of Kansas as shown in this illustration. Nation asked him to enforce the laws of the state and explained that alcohol was ruining lives and families.

Third, if Nation could not get help from the lawmakers, she brought her followers into a “joint,” and the women attacked it with rocks, bricks, and hatchets.

Prohibition in Kansas

Even though the laws of Kansas said that alcohol couldn’t be sold except for medical purposes, there were bars, or “joints,” all over the state. In the “joints,” men could drink without worrying about being discovered because women could not go inside. The Kansas City Star reported Nation telling the crowd, “Smash. Smash. Praise God, Women. Come on. Smash the Windows.”

Carey Hotel Bar in Wichita, Kansas was one of the saloons attacked by Nation. For a brief description of the incident at the Carey Hotel bar, see an article from the Barber County Index dated January 15, 1902, at Rootsweb.com.

Nation was jailed several times for disturbing the peace and destroying private property. She said that she was trying to get police and sheriffs to do their jobs. After all, it was illegal to sell liquor in Kansas. As a woman, however, she had little power to make men do anything.

The Hatchet

The Hatchet was Nation’s second attempt at starting a regular magazine. It contained her writings, news from saloon fighters, and letters from supporters throughout the United States. Besides writing about the evils of

liquor, Nation wrote articles suggesting that women should get the vote, articles that gave advice about rearing children, and articles about the joys of a happy home.

Final Years of Fury

In 1903 Carrie Nation officially changed her name to “Carry,” saying it meant “Carry A Nation for Prohibition.” When her autobiography was published, she made enough money to buy a house in Kansas City, Kansas, to shelter the wives and mothers of drunkards. Later, a lecture tour took her to Great Britain.

Many people made fun of Carry Nation. A group of college students lured her to campus by pretending to support her, and used her visit to put her down. Instead of becoming angry, she suggested that women should have the power to change things through the democratic process of voting: “The loving moral influence of mothers must be put in the ballot box.”

The Suffragist Cause

Carry Nation was a suffragist. During her lifetime, women were not allowed to vote. She believed strongly that if she could vote, she would not need to use violence to make her voice heard. Like the prohibitionists, suffragists held parades to gather support for their cause. A suffrage parade in Norborne, Missouri, featured a marching band and a group of future voters.

Exhausted and ill, Carry Nation retired to Eureka Springs, Arkansas, and bought a house large enough for her and several women who had lost their homes because of alcoholic husbands. She collapsed while giving a lecture in Eureka Springs in January 1911 and died on June 2, 1911, at the age of 64. She is buried beside her mother in Belton, Missouri.

Carry Nation’s Legacy

Carry Nation’s work paved the way for two amendments to the United States Constitution. The Eighteenth Amendment, passed in 1919, prohibited the sale of alcohol, and the Nineteenth Amendment, ratified in 1920, allowed women to vote. In 1933 Prohibition ended with another constitutional amendment.

J.C. Martin, “Nation, Carry Amelia Moore,” *Handbook of Texas Online*, accessed July 31, 2021, <https://www.tshaonline.org/handbook/entries/nation-carry-amelia-moore>

- **Featured Source B:** Looking back at Carrie Nation's anti-alcohol speech in 1902 in Muskegon

Looking back at Carrie Nation's anti-alcohol speech in 1902 in Muskegon

Updated Jan 20, 2019; Posted Aug 24, 2015

By Dave LeMieux | Muskegon Chronicle

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This month 113 years ago...

Two years after she smashed her first saloon, Carrie A. Nation was not shy with her opinions during her visit to Muskegon, excoriating both assassinated President William McKinley and his successor Teddy Roosevelt. In a time before women could vote, Nation urged women to do all they could to influence elections.

On Aug. 21, 1902, The Chronicle said,

CARRIE NATION'S SPEECHES

Heard by large audiences

Attack on martyred McKinley greeted with hisses

All women are good and all men bad

Calls president "Beer-guzzling dutchman"

Carrie Nation sharpened her hatchet on a Muskegon audience of between 2,000 and 3,000 at Lake Michigan Park yesterday afternoon. That she had missed her train and was an hour late in arriving did not seem to disturb Carrie in the least and in the interval before her lecture she beamed with comfortable good nature on the people as she sat in the bunting-festooned balcony over the beach. Picking up a glass of pure, cold Lake Michigan water she stepped to the railing and raised her arm aloft and cried, "I always drink as Adam drank before there was any sin," which, of course brought a round of applause and greeting.

Mrs. Nation has but one idea and that is the cause which she pronounces with capital letters. She pursues the same method in her speaking that she does in her saloon smashing - indomitable determination. With a deep and rather melodious voice, unconsciously aided by a little of the trick of oratory, she hacks and thumps and shivers everything in her way.

Carrie gets a start

"Dear friends" she said, "I will introduce myself to you as your loving home defender."

And then she got right down to business.

"This is Hell's conspiracy," she hammered. She attacked both the Republican and Democratic Parties by saying both favored the breweries. She caused a great ripple of laughter a moment later when she said, "The only difference between the parties is that one is in office and the other is out." She continued by saying, "Both are the enemies of your homes. Any one that will vote for the interest of the breweries votes to destroy your homes."



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"The effect of the hatchet has been to wake up the nation and make it think about this question. It is my purpose to animate men so that they will get their hatchets out and vote right. A great many people have denounced me for things I said about McKinley. Mr. McKinley was in favor of the brewer and if Mr. McKinley was the ideal of the people then the brewer is the people's ideal. We want presidents that will protect our homes.

"If one starts out to protect herself she is incarcerated. They put me in jail because I used the hatchet. The governor of Kansas would pardon murderers and thieves, but he would not pardon a woman who would protect herself with a hatchet. Are you going to vote against the Prohibition Party, men? If you do you will vote against the best friends you have - the women.

At one point she was interrupted by an old gentleman who told her she ought to be back in Kansas, but the fusillade of epithets which came from her lips was undoubtedly more than he had bargained for.

Girls get a lecture

(The streetcar) carrying Mrs. Nation to the park last night (broke down) at the corner of Franklin Street and Washington Avenue and furnished Carrie with an opportunity to make a speech, an opportunity she did not let pass by. In her impromptu streetcar address she sailed into the smokers on the car first and then went after the tobacco chewers. A young man asked her what about the girl who chewed gum. Mrs. Nation then set 'em up in the other alley and characterized the gum-chewing girl as "a cow." She jumped onto the girls for wearing corsets and doing other foolish things.

Muskegon is scored

"There is oppression in this town - oppression of widows and children. There is oppression and crime and groaning and poverty and shame in this town, voted here by your men. You see how the Republicans are robbing your children and breaking the hearts of your women. They stand for the brewers.

"I would gladly have given up my life. It seems strange that men would vote for this thing, that the American people are so indifferent to their homes. No law can establish a business that is no benefit to the community. The dry goods store and the grocery are a benefit to you. The saloons are not. You have got them here by licensing them here. You have voted for them, you men in the Democratic Party; you have voted for their conspiracy against your neighbors. You hypocrite, if you set in the Amen corner and vote for it you are the Devil's own scullion.

"You Republicans vote!" she said, "not only to send these people's souls to hell, but you are going to hell yourself."

"Cut it out!" yelled a man in the audience.

"You can't cut it out," said Carrie. "It's the cause of humanity."



In bleeding Kansas

"I told you this afternoon I would tell you why I did what I did in Kansas. We had dives in Kansas that had never been closed. I went to the prosecuting attorney and I said, 'You swore to close those dives up. You have got to do it.'"

The law says when intoxicating liquors are sold in a place it is a nuisance. The common law says that when a nuisance exists a citizen or citizens can abate it. Two years ago God said to me, 'Go to Kiowa and break up the joints and I'll stand by you.' So I rolled up bricks and rocks in newspapers and put them in a basket and drove down to Kiowa. When I got there I went into the first place and said, 'I told you to close this place. Now get out of my way, for I'm going to break it up.'"

Kansas Republicans busy

Mrs. Nation told of the attempt to prove her insane, a horrible conspiracy on the part of the Republican Party of Kansas. As she got warmed up she became less careful in her speech and some of the audience drew much amusement from her suggestive remarks. She declared saloons were but an effect and when she found the cause she quit the hatchet business. She said the country was ruled by German brewers. "Roosevelt is the friend of the brewers, McKinley was the friend of the brewers." Loud hisses greeted the attack on the beloved McKinley. "You can hiss," said Mrs. Nation. "Those sneaking, cowardly hissers put me in jail seven times. I say, Roosevelt is a beer-slinging Dutchman, a beer-guzzling Dutchman. The brewers' rotgut has taken possession of America!"

In closing, Mrs. Nation declared the hope of the country lay in the affiliation of the Democratic and Prohibition Parties. She was careful to emphasize that all the good in the world was caused by women and all the evil by men.

At the close of the lecture a man in the audience asked: "Who brought sin into the world?"

"You're a drunken old rat," said the elegant Carrie

LeMieux, Dave. 2019. "Looking back at Carrie Nation's anti-alcohol speech in 1902 in Muskegon." MLive. https://www.mlive.com/news/muskegon/2015/08/looking_back_at_carrie_nations.html

Supporting Question 3

The third supporting question: How was Prohibition viewed by the public?

The formative task is: After reviewing the political cartoons, write a paragraph answering the question, how was Prohibition viewed by the public? In your answer, be sure to address who you feel is to blame for the satisfaction of Prohibition.

Teachers may implement this task with the following procedures:

1. Break students into groups of 3-4. In these groups, students will first analyze the political cartoons. Groups should discuss each cartoon and identify one that best depicts how the United States feels about Prohibition.
2. Groups will share their pick with the class. Groups should be ready to explain why they chose this cartoon.
3. Independently, students will read Featured Source B: "Why do we Blame Women for Prohibition?"
4. Upon completing the article, students should begin working on their formative task and write a paragraph answering supporting question 3. In their answer they will need to identify who they feel is to blame for Prohibition in the United States.
5. Lead a closing discussion to address additional questions, surprises, or misconceptions about the content.

The following sources were selected to give students the opportunity to consider why the public was dissatisfied with Prohibition and give them the chance to consider for themselves, who is to blame for Prohibition starting in the United States in the first place.

- **Featured Source A: "Spirit of Prohibition"**

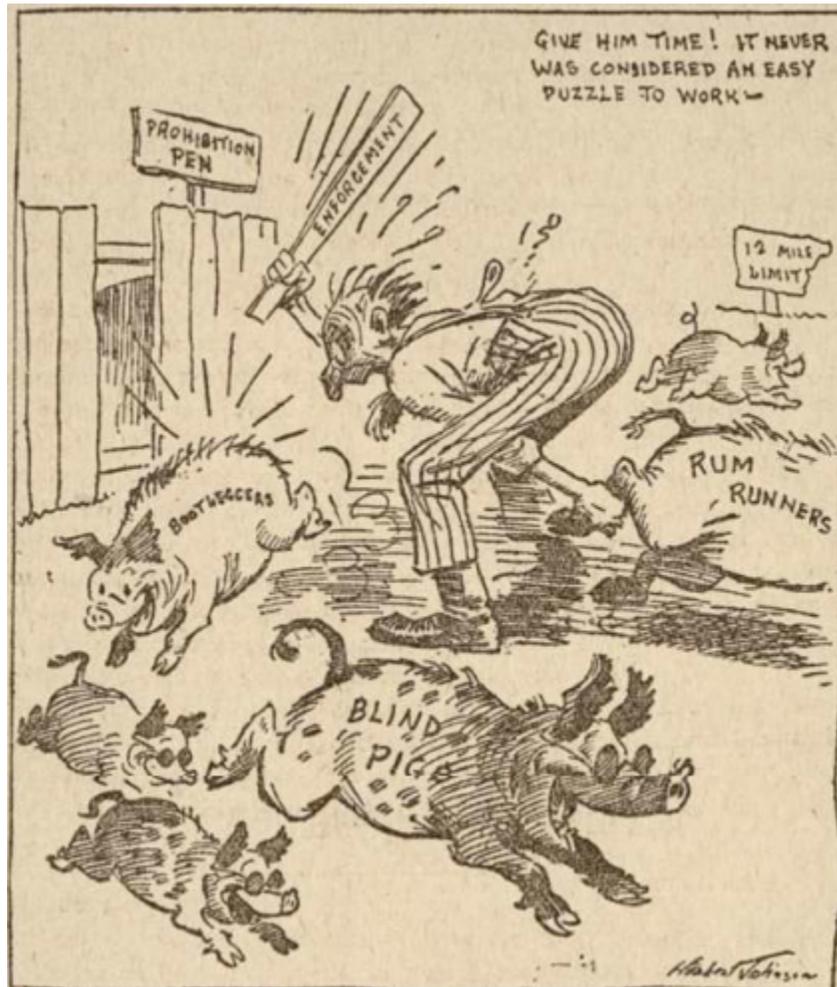


"Spirit of Prohibition: 'Get Down and Give the Lady Your Place'"

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William H. Walker. 1921. Life Magazine.

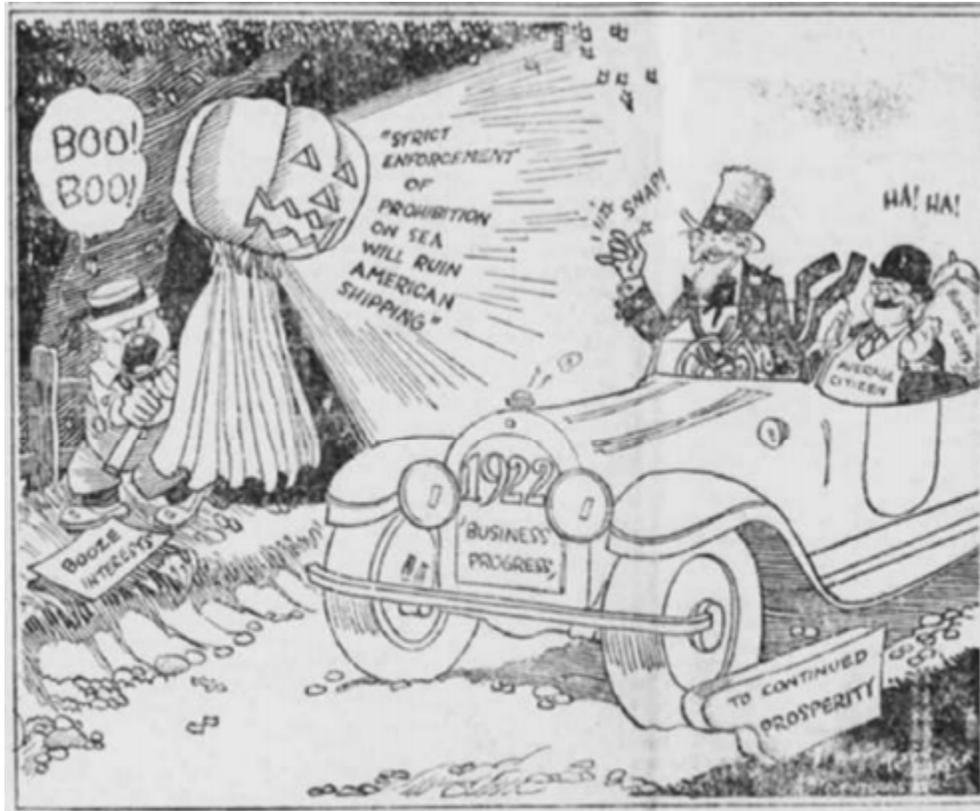
- Featured Source B: "Pigs in Clover"



"Pigs in Clover"

Herbert Johnson. 1921. Kansas City Times.

- Featured Source C: "Regular Hallowe'en Scare"



"Regular Hallowe'en Scare"

The North Platte Semi-Weekly Tribune North Platte. 1922.

- Featured Source D: "The Unhappy Couple"



"The Unhappy Couple"

Carey Or. 1925. Chicago Daily Tribune

- Featured Source E: "Bullet Proof"



"Bullet Proof"

Carey Orr. April 29, 1926. Chicago Daily Tribune

Featured Source F: "Some People Are Like That"



"Some People Are Like That"

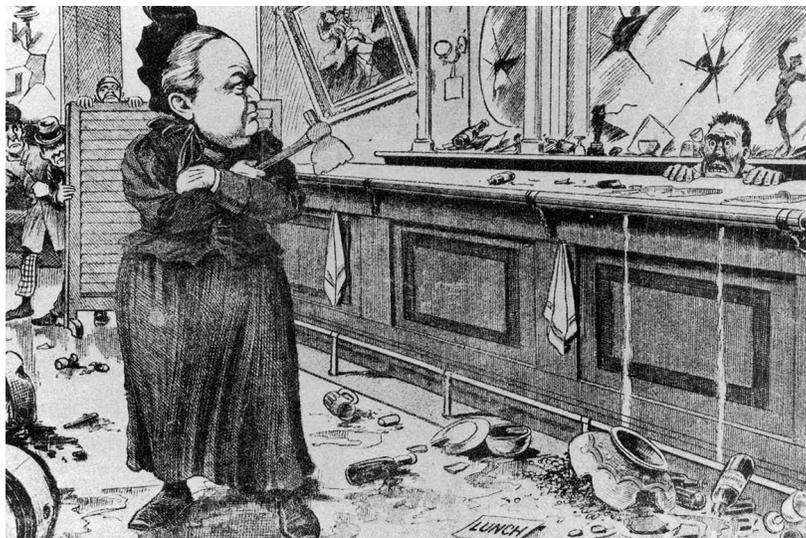
Brown. July 4, 1929. "Some People Are Like That." The Atlanta Constitution.

- **Featured Source B: “Why do we Blame Women for Prohibition?”**

Why Do We Blame Women For Prohibition?

One hundred years later, it’s time to challenge a long-held bias.

By MARK LAWRENCE SCHRAD, January 13, 2019



One hundred years ago this month—on January 16, 1919—the 18th Amendment was ratified, enshrining alcohol prohibition in the U.S. Constitution. And for the past hundred years, we’ve largely blamed women for that. Why?

With the obvious exception of the women’s rights movement—from suffragism to #MeToo—perhaps no other social movement in American history is as synonymous with women as temperance, and none is as vilified. Histories dismiss prohibition derisively as a “pseudo-reform ... carried about America by the rural-evangelical virus,” and a “wrongheaded social policy waged by puritanical zealots of a bygone Victorian era.” We describe

prohibitionists in the same way we talk about Al Qaeda or ISIS: They were “ruthless” “extremists,” “deeply antidemocratic” “fanatics and fools,” who posed a “threat to individual freedoms.” These evildoers are almost universally understood to be women.

The standard trope back in the 1920s, when prohibition was in full force, was that the policy was “put over while the boys were away” fighting World War I—if only the men had been home, prohibition would have been avoided. Surprisingly, this gendered conspiracy theory has endured, despite being completely unfounded. There was no popular referendum on 18th Amendment, and most women couldn’t vote anyway since, chronologically, the 18th Amendment came before the suffragist 19th Amendment. (A handful of western states granted women full voting rights before the 19th Amendment.) The only woman who voted for the 18th Amendment was Jeannette Rankin of Montana, the country’s first—and at that time, only—congresswoman. In 1918, hers was but one of the



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bipartisan supermajority of 282 yeas (to 128 nays) in the House that passed the prohibition amendment. In the all-male Senate, the vote to submit the amendment to the states for ratification was even more lopsided: 65-20.

In January 1919, the 18th Amendment was the first order of business for many state legislatures elected in the 1918 midterms. With unprecedented speed, 46 of the 48 states voted for prohibition, in some cases unanimously. With 80.5 percent of state legislators in favor (5,033 to 1,219), support for prohibition was even greater at the state level, where 99.8 percent of representatives were men.

Well, if not the vote—one might protest—then surely the temperance movement itself was women’s work? Think of the Women’s Christian Temperance Union (WCTU)—or one of its greatest celebrities, Carrie A. Nation. She famously led bands of women into Kansas saloons, smashing them with hatchets, singing Bible hymns and quoting scripture! As her celebrity rose, she even trademarked the name “Carry,” in order to coin the phrase “Carry A. Nation for prohibition.”

Anecdotally, I’ve long asked colleagues, students and historians: “Who’s the most famous prohibitionist?” The answer is Carrie Nation, every time. Little wonder: Today, she plays a starring role in virtually every temperance history, features prominently in Ken Burns’ documentary “Prohibition” and was the first personality you’d meet at the prohibition exhibition at the National Constitution Center. Carrie Nation embodies everything we think we know about prohibitionists: a scorned, white, protestant, evangelical, Midwestern woman. She was imposing in stature, prone to violence and—claiming God spoke to her, urging her to attack saloons—slightly unhinged. In sum: the perfect Maleficent for American historians.

The only problem is that Carrie Nation died in 1911, almost a full decade before the 18th Amendment was ratified. So why do we blame her for something that happened years after her death, while exonerating those directly responsible for prohibition? Why do we remember Carrie Nation, but forget the “father of prohibition” Neal Dow? Or Anti-Saloon League “dry boss” Wayne Wheeler, who in 1922 was described as “the man who is as much or more than any other single person, directly responsible for the able leadership bringing prohibition”? Or Andrew Volstead, the man whose name is on the prohibition-enforcement act? Based on Google’s Ngram dataset of over 500 billion words from some 15 million digitized books, we can chart the notoriety of individuals over time. The data suggests that, since prohibition’s repeal in 1933, the men responsible for prohibition have begun largely to vanish from history, while the image of Carrie Nation endures.

The Forgotten Prohibitionists

If you asked me, I would say progressive stalwart William Jennings Bryan was the most famous American prohibitionist. He fought vehemently against the liquor traffic where rich capitalists got richer by getting workers addicted to booze. “The Great Commoner” had far more political clout than Carrie Nation. Or consider Frederick Douglass—perhaps the most famous orator of the 19th century, back when abolitionism was virtually synonymous with temperance. On his temperance tour of Britain in 1845, Douglass, who, like Nation, died well before nationwide prohibition was passed, claimed, “If we could but make the world sober, we would have no slavery. Mankind has been drunk.” In his autobiographical *Narrative of the Life of Frederick Douglass: American Slave*, he explained that keeping slaves stupefied



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with liquor was “the most effective means in the hands of the slaveholder in keeping down the spirit of insurrection” on the plantations.

Such details largely disappear from contemporary biographies, perhaps because they don’t fit our image of temperance as an angry, white, female, Bible-thumping crusade against individual liberty. While their political legacies are obviously variegated, Frederick Douglass, William Jennings Bryan and Carrie Nation all held the exact same positions on abolition, suffragism and prohibition. Yet even the titles of their biographies belie their differential treatment by historians: Frederick Douglass: Prophet of Freedom. William Jennings Bryan: A Godly Hero, or Champion of Democracy. And Carrie Nation? Vessel of Wrath. Historians give William and Fredrick a free pass for their role in prohibition along with Neal, Wayne and Andrew; we’re told that Carrie is the real villain.

So, why do we blame women for prohibition? Misogyny is the easy answer; but more fundamentally, we need to better understand not just who the prohibitionists were, but what motivated them in the first place. Perhaps they weren’t the “deeply antidemocratic” monsters that we now make them out to be.

Contrary to popular description, prohibitionists weren’t hellbent on taking away the individual’s “right to drink.” From its very inception, the temperance movement targeted not the drink, or the drinker, but the drink seller. Just as abolitionists objected to the slave trader who profited from subjugating others, prohibitionists aimed at a predatory liquor traffic of wealthy capitalists and saloonkeepers who—together with a state that, before the income tax, relied disproportionately on liquor revenues—got rich from the drunken misery of the poor. The 18th Amendment doesn’t even outlaw alcohol or drinking. It prohibits the “manufacture, sale, or transportation of intoxicating liquors.” This wasn’t some oversight; the target was the traffic, not the booze.

Prohibitionists were very clear about this. The 18th Amendment was very clear, too. That we have a hard time believing it today—scoffing that outlawing booze or booze sales has the same practical outcome of restricting the rights of the individual—says more about our changing understandings of liberty than theirs. It is only in more recent generations (with the rise of Hayekian neoliberalism after World War II) that any interference with the free market is deemed a constraint on our citizenship rights. For most of American history, political liberty and economic liberty were understood to be distinct from each other. There is no “right to buy” anywhere in the constitution.

Ultimately, we need to stop vilifying prohibitionists as “antidemocratic” simply because our understanding of liberty has changed. In fact, prohibitionists championed the right of self-determination, and the right of the community to defend itself against extortionate businesses and government corruption. Prohibitionists encouraged grassroots power—especially for communities, counties and states to vote themselves dry at the ballot box. Such Jeffersonian commitments made prohibitionists natural allies of abolitionists and suffragists from the very beginning. (Prohibitionists who cheered the 18th Amendment’s ratification in 1919 also cheered when the 19th Amendment gave women the vote the following year.) At its core, prohibition was a populist attack against predatory capitalism and its corrupt ties to government power.

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It was no fluke that the ultimate victory of prohibition came at the high point of the Progressive Era: like other reforms of its day, prohibition was fundamentally progressive. Prohibition protected consumers from unscrupulous sellers of potentially dangerous substances, just like the progressive Pure Food and Drug Act, and Federal Meat Inspection Acts of 1906. Prohibition targeted the corrupting power of big business, just like the Federal Trade Commission Act and Clayton Anti-Trust Acts of 1914.

Moralizing Bible-thumpers like Carrie Nation were only one part of a broad prohibitionist coalition. Focusing only on activists like her, though, produces a wildly incomplete picture, which our brains try to make whole by filling in the gaps with deeply rooted—and misogynist—social biases.

Centennials are a time for reassessment—and since prohibition’s centennial comes in the #MeToo era, it is high time to unpack our highly gendered received wisdom.

Shrad, Mike Lawence. 2019. “Why do we Blame Women for Prohibition?” Politico.
<https://www.politico.com/magazine/story/2019/01/13/prohibition-women-blame-history-223972/>

Summative Performance Task

At this point in the inquiry, students have examined reasons why women joined the Temperance Movement, learned about Carrie Nation, and analyzed political cartoons that showed public dissatisfaction with Prohibition.

Students should be expected to demonstrate the breadth of their understandings and their abilities to use evidence from multiple sources to support their claims. In this task, students will create a Twitter style conversation that will address the compelling question: why do we blame women for Prohibition? This Twitter conversation should take place between two individuals, one that supports prohibition and one who does not support it. In addition to addressing the compelling question, students should also address who they feel is to blame for Prohibition.

To support students in their writing, students should be provided with a digital or paper copy of Twitter text boxes. Students should create at least 6 boxes, 3 boxes for each individual.

To support students in their writing they can use this provided organizer for a body paragraph. The organizer refers to the HAPPY acronym: Historical Context, Audience, Point of View, Purpose and whY is this significant?

First Argument	
Write a topic sentence that summarizes the paragraph and tells how this proves the thesis	<i>(Repeat the first part of your thesis)</i>
Provide background information here. Cite anyone you paraphrase or quote!	<i>When...</i>
What textual evidence proves this? Describe 1 or 2 HAPP elements about the source of your evidence.	
What textual evidence proves this? Insert a short quote here.	

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What makes this quote credible, valid, or helpful in providing insights to this issue?	<i>The quote revealed...</i>
Who disagrees or disputes a piece of your argument? Describe 1 or 2 HAPP elements about the source of your evidence.	<i>Others claimed that...</i>
What textual evidence do you have? Insert a short quote here.	
What makes this quote seem untrue, inaccurate, or only partly true?	<i>While it may be true that _____, it was clear that...</i>

To extend their arguments, once students have written or formed an argument, consider doing one of the following extension activities:

1. **Discussion:** Consider facilitating a discussion of the analysis questions. Ask students to share their response with someone, or if they already worked in a group, ask them to nominate someone to represent their group to the class as a whole. Capitalize on differences between group responses. Why did one group answer differently than another? What impacted them or stood out more?
2. **Four Corner Debate:** Consider a "four-corner debate." In the corners of the room tack up a piece of paper with four differing and possible answers to the inquiry question. After students complete the lesson packet, pose the question to the room at large and ask students to move to the corner of the room (or in between locations) that represent their answer. Then, ask students to explain their choice. As students discuss they are allowed to move closer or further from ideas. This is a great strategy for kinesthetic learning.
3. **Socratic Seminar:** Consider doing a "Socratic seminar" to extend the learning and get students to question what they still don't know or understand. Start with the inquiry's question. Students should be encouraged to answer one another's question directly, but also to answer the question with another question. This continues the conversation and gets at more rich ideas. The teacher should try to say as little as possible and let the students lead the dialog. One strategy for this is to seat students in a circle. Give each of them a cup and 2-3 tokens. When a student makes a substantive contribution to the discussion the teacher will walk over and place a token in the cup signaling that they have contributed. Students will become aware of who has spoken and who has not, and leave space for one another.
4. **Structured Academic Controversy:** Consider turning the lesson into a "structured academic controversy." Take the overarching question and turn it into a "debate." Students can choose or be assigned a side in the debate and use the documents provided to argue their "answer" to the overarching question. They can argue over interpretations and credibility of some documents.

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5. **Reacting to the Past:** Consider doing some role play with your class. Reacting to the Past is an active learning pedagogy of role-playing games designed by Barnard University. In Reacting to the Past games, students are assigned character roles with specific goals and must communicate, collaborate, and compete effectively to advance their objectives. Reacting promotes engagement with big ideas, and improves intellectual and academic skills. Provide students with a set of rules about staying in character and what types of things they must know about their character. Students should be provided with a packet of role sheets with instructions on their individual goals and strategies for game play. Students can use sources and information from these activities, and can search for more details online about their individual character. Reacting roles and games do not have a fixed script or outcome. While students are obliged to adhere to the philosophical and intellectual beliefs of the historical figures they have been assigned to play, they must devise their own means of expressing those ideas persuasively in papers, speeches, or other public presentations.

Students have the opportunity to Take Informed Action by doing one of the following suggested action activities:

1. Find an article or book about history that misrepresents women and gender in history and write to the author or editor.
2. Write a letter to the Secretary of Education for your state about the teaching of women and gender history.
3. Investigate women and gender rights issues that persist and engage with the movement by attending a protest, signing a petition, or donating to the cause.
4. Make a PSA video, blog, or social media post with the intent to persuade the audience to better understand women from history or a persistent gender rights from this inquiry.

Students also have the opportunity to Take Informed Action by comparing the Temperance Movement and Prohibition to the outlawing of marijuana. Students can compare the campaigns trying to keep marijuana banned to the Temperance Movement. How are these movements similar? How are they different. Students can then create an information public service announcement (PSA) to share their findings and take a stance on whether legalizing recreational marijuana would be beneficial or not.