

9-12 and Black Women After the Civil War

Were Black Women Free After the Civil War?



City Federation of Colored Women's Clubs of Jacksonville, Florida, 1915. Retrieved from <https://daily.jstor.org/womens-clubs-and-the-lost-cause/>

Supporting Questions

1. Were black women free during Reconstruction?
2. Why did black women form clubs?
3. Do black men need the right to vote more than women?

9-12 and Black Women After the Civil War

Were black women free after the Civil War?	
Content Angle and Standards	<p>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.</p> <p>D2.His.1.9-12. Evaluate how historical events and developments were shaped by unique circumstances of time and place as well as broader historical contexts.</p> <p>D2.His.12.9-12. Use questions generated about multiple historical sources to pursue further inquiry and investigate additional sources.</p> <p>D2.His.14.9-12. Analyze multiple and complex causes and effects of events in the past.</p> <p>D2.His.15.9-12. Distinguish between long-term causes and triggering events in developing a historical argument.</p> <p>D4.5.9-12. Critique the use of the reasoning, sequencing, and supporting details of explanations.</p> <p>D4.6.9-12. Use disciplinary and interdisciplinary lenses to understand the characteristics and causes of local, regional, and global problems; instances of such problems in multiple contexts; and challenges and opportunities faced by those trying to address these problems over time and place.</p> <p>D4.7.9-12. Assess options for individual and collective action to address local, regional, and global problems by engaging in self-reflection, strategy identification, and complex causal reasoning.</p> <p>D4.8.9-12. Apply a range of deliberative and democratic strategies and procedures to make decisions and take action in their classrooms, schools, and out-of-school civic contexts.</p>
Staging the Compelling Question	<p>In staging the compelling question, pose the following question to students:</p> <p>What is freedom? How does it look in the United States?</p> <p>Have students participate in a Think-Pair-Share to work out their answers and lead the class in a discussion of what freedom means for an American citizen.</p> <p>Explain to students that they will be engaging in sources that shed light on various aspects of life of black women after the Civil War. Their goal is to make an argument, supported by evidence, of if black women were free after the Civil War.</p>

Supporting Question 1
Were black women free during Reconstruction?
Formative Performance Task

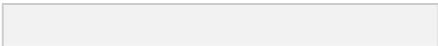
Supporting Question 2
Why did black women form clubs?
Formative Performance Task

Supporting Question 3
Do black men need the right to vote more than women?
Formative Performance Task

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 The New Hampshire Council for the Social Studies

<p>Write a paragraph, using evidence from the sources, establishing if black women were free during Reconstruction or not.</p>	<p>Examine the benefits and drawbacks of black women creating clubs by creating a detailed list.</p>	<p>Create a poster outlining who needs the right to vote more at this point in history. Black men or women?</p>
Featured Sources	Featured Sources	Featured Sources
<p>Source A: Mary Ames' Dairy Source B: Frances Butler Leigh's Letter Source C: Belle Kearney's Account Source D: A formerly enslaved girl's story Source E: Elias Hall Testimony Source F: Laura Nelson</p>	<p>Source A: Meeting Minutes Source B: "What the National Association [of Colored Women] Has Meant to Colored Women." Source C: African American Reformers: The Club Movement Source D: Black Women's Identity: Stereotypes, Respectability and Passionlessness (1890-1930)</p>	<p>Source A: Frederick Douglass on Women's Suffrage Source B: Divided Sisters Source C: Sojourner Truth Source D: Elizabeth Cady Stanton "Manhood Suffrage" Source E: Minutes from the American Equal Rights Association Convention, 1869</p>

Summative Performance Task	<p>ARGUMENT: [Were black women free after the Civil War?] 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"> 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. 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
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	<p>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>
<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"> 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.

**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 if black women were free after the Civil War. The inquiry will allow students to explore various forms of “freedom” from constitutional amendments to social acceptance to voting rights. After analyzing the provided sources, students will be able to establish if black women were really free after the Civil War.

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 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.
- **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.

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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. Students should broadly have an understanding of the Reconstruction Amendments that gave various freedoms to black men and women after the war, including the abolition of slavery.

Note: This inquiry is expected to take 3 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, pose the following question to students:

What is freedom? How does it look in the United States?

Have students participate in a Think-Pair-Share to work out their answers and lead the class in a discussion of what freedom means for an American citizen.

Explain to students that they will be engaging in sources that shed light on various aspects of life of black women after the Civil War. Their goal is to make an argument, supported by evidence, of if black women were free after the Civil War.

Supporting Question 1

The first supporting question: Were black women free during Reconstruction?

The formative task is to write a paragraph, using evidence from the sources, establishing if black women were free during Reconstruction or not.

Teachers may implement this task with the following procedures:

1. Introduce the lesson by asking students the question: *what did Reconstruction look like for black men, black women, white men, and white women?*
2. Provide students with sources to read and analyze independently or with a partner.
3. Have students complete the formative task by writing a paragraph that contains evidence from the provided sources.
4. Lead a closing reflection with students that addresses their surprises, possible misconceptions, and further questions about the topic.

The scaffolds and other materials may be used to support students as they work with sources

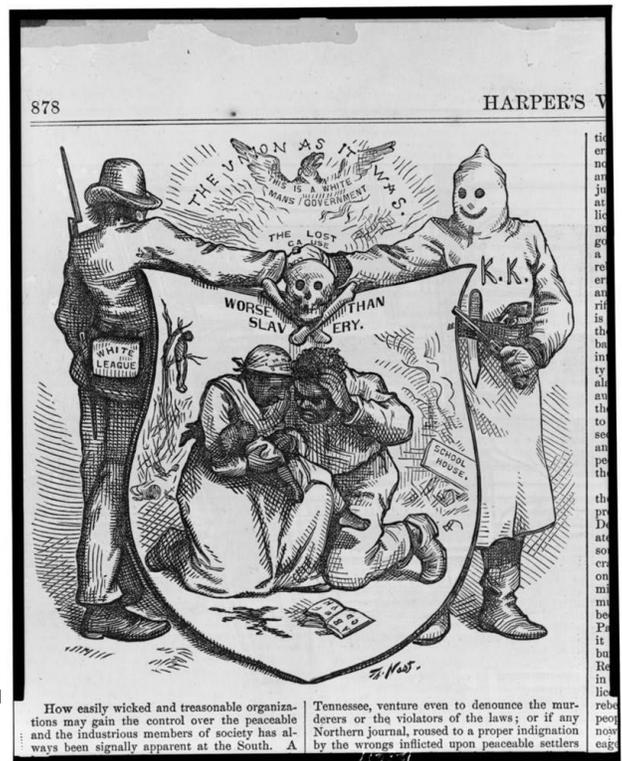
- Graphic organizer for students to organize the evidence presented in the sources to help them determine if black women were or were not free during Reconstruction.

The following sources were selected:

Background:

Since slavery was a varied and dynamic system of oppression, and perhaps no two slave experiences were alike, so too was rehabilitation and reconstruction, and the coming of freedom had to meet a wide range of needs. To combat the challenges and dangers of everyday life faced by the formerly enslaved, the federal government created the Bureau of Refugees, Freedmen, and Abandoned Lands (most often called, simply, the Freedmen's Bureau) in March 1865. The Bureau supplied food, helped build schools and homes, and also served as a quasi-police force scattered throughout the southern states. And since it was a federal agency, it yielded an immense amount of archival documentation largely in the form of letters written by officers for the newly freed population and reports written by officers assessing Reconstruction in each state and each region including the Virginia's Valley...

From its beginning, the Bureau was entrenched in ideals of free labor, an antebellum philosophy rooted in the inherent moral uplift of work and the chance of



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self-fulfillment and social mobility through work and working for wages through contractual obligations. Executing these ideals proved very difficult. Officers, who numbered only in the hundreds in the entire south, were housed in a small buildings with a desk, a bed, and stove, and saw a nearly-constant line of Blacks and whites knock on the door and ask for assistance. Black women in the Valley asked for help to find food and shelter, the basic necessities. But these largely illiterate women, most of whom were mothers, sought information on their children, protection from former masters, and legal justice centered on wage denial and other forms of exploitation. Women of color, then, began fighting for their lives and families in any way they could.

In many areas of the South, and in the Valley, African American women were forced to deal with living with their former masters for work, shelter, and support in whatever ways they could find it. One other challenge for them was to be the brunt of a former master's or mistress's anger over the struggles they were having after the Civil War. White owners found themselves destitute, homeless, traumatized by death, and now, so they felt, forced into a position of giving relief to their former slaves at the direction of an occupying northern army and ideological presence. This anger and resentment found its way into the lives of African Americans, especially African American women, who were more likely to depend on the welfare of their former masters for the basic necessities of life because of being the sole providers for their children. The tragic cases of abuse at the hands of master and mistress are numerous and found often in the Freedmen's Bureau letters and reports.

African American women must have traveled for many miles on landscapes they knew nothing about to try seek some kind of recourse for abuse, and to gain money due to them or a safe haven for their families. Laura Scott, an African American woman owned by Robert Garrett, senior on the Greenway Plantation in King William County, Virginia complained that Garrett, Jr., beat her, refused to support her and her five children, who, she claimed, were fathered by Garrett. Laura also reported that the elder Garrett "left his entire estate to the colored people living on it" and the younger Garrett, unsurprisingly, denied this claim.³ Not only then, did African American mothers have to worry about supporting their children after freedom, but they were forced to deal with their children as illegitimate products as slavery. Masters, and now, former masters felt no obligation to the children with women left with no legal foundation on which to stand for protection. Maria Barnett of New Kent County filed a complaint about Isiah Higgins because he promised to pay her, but "kept her till the crop was secured and turned her off, beating her severely"⁴ In July 1866, Julia Reynolds presented her case to Provost Marshal Cook in Staunton, Virginia stating that Susan Alexander owed Julia forty-five dollars for labor stretching from April 1865 to March 1866.⁵ The date of when her labor began is telling: she insisted on begin paid the same month the Civil War and slavery ended. That Julia waited a year to file this complaint is intriguing, but perhaps Alexander could not pay her and kept promising her she would get paid.

In a complaint filed in August 1865, Sally Jackson visited P.S. Evans, a Bureau officer to try seek justice and probably protection from John Taylor of King William County who "promised to feed and clothe her and her three children till Christmas." According to Sally, Taylor "with no provocation beat her very severely and drove her and her little ones away paying her nothing and threatening to shoot her if she returned".⁶ Black women found themselves in a convoluted web of expectations and realities that left them focused on food, shelter, and protection for themselves and their children, but left them forced to deal with labels of dependency, laziness, "sassiness", and situations involving beatings and rape. The sacrifices that African American women made during slavery for their children did not simply vanish after the war; in many ways the challenges of womanhood and motherhood and merging of the two were only now beginning.

The first desire for African American women was to reunite, if possible, with their families, and their hopes are reflected often in the letters of the Freedmen's Bureau. In November 1866, Mary Robinson of Winchester, Virginia visited the local Freedmen's Bureau office to inquire about her two sons, George and Shirley, 16 and 11 years old, both of who were sold in Richmond in 1862. Mary asked that an advertisement be placed in a local Richmond paper with "the largest southern circulation" for any word of her children.⁷

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African American newspapers assisted with this effort for years after emancipation, which must have been a daunting task. These women, as chattel with no rights to their own children, are left with relying on strangers, extended family, newspapers, and word of mouth to find their families. Trying to communicate with displaced family members must have also severely limited the free woman of color the opportunity to travel to find shelter and work since her movement would jeopardize her chances of a loved one who may have been returning to find her. Her reluctance to move contributed to the false idea that African American women refused to migrate to find work and were lazy and insubordinate.

Denkler, Ann. "African-American Women in Reconstruction in the Shenandoah Valley." *Nuevo Mundo Mundos Nuevos*. Last modified April 8, 2014. <http://journals.openedition.org/nuevomundo/66621>.

- **Featured Source A: Source A: Mary Ames' Dairy**

Mary Ames was a northern white woman who traveled to the south to help educate formerly enslaved people, specifically children. This excerpt comes from her diary.

The school was in a building once used as a biller room, which accommodated a large number of peoples. We often had 120, and word went forth that supplies had come, the number increased. Indeed, it was so crowded that we told the men and women they must stay away to leave space for the children, as we considered teaching them more important...

When we made out the school _____ report to send to Boston, we were surprised that out of the hundred, only three children knew their age, nor had they the slightest idea of it; one large boy told me he was "three months old." The next day many of them brought pieces of wood or bits of paper with straight marks made on them to show how many years they had lived. One boy brought a family record written in a small book...

In January smallpox brought out among the shoulders quarantined on our place... When... we began school again, we had 13 pupils. One of them, when asked asked if there was any smallpox at her plantation, answered, no, the last one died Saturday." On the third day one hundred children had come back.

Ames, Mary. *A New England Woman's Diary in Dixie in 1865*. Springfield, 1906. Retrieved from Cheryl Edwards, Ed. *Reconstruction: Binding the Wounds*. Massachusetts: Discovery Enterprises, Ltd, 1995.

- **Featured Source B: Frances Butler Leigh's Letter**

Leigh was a white woman from the South who opposed the Federal Governments Reconstruction policies, especially when the Radical Republicans imposed military governments in Southern states until those states rewrote and reformed their constitutions. Leigh wrote about her frustrations with the military governments in this letter.

We are, I am afraid, going to have terrible trouble by-and-by with the Negroes, and I see nothing but gloomy prospects for us ahead. The unlimited power the war has put into the hands of the present government at Washington seems to have turned the heads of the party now in office, and they don't know where to stop. The whole south is settled and quiet, and the people to ruined and crushed to do anything against the government, even if they felt so inclined, and all are returning to their former peaceful pursuits, trying to rebuild their fortunes and thinking of nothing else. Yet the treatment we receive from the government becomes more and more severe every day the last acting to divide the south and to five military districts putting each under the command of the United States general, doing away with civil courts and law.

- **Featured Source C: Belle Kearney’s Account**

Kearney was the daughter of a white slave owner. She observed the practicality of Reconstruction first hand.

As soon as father was physically strong enough to perform the trying duty, he went to the negro quarters on his plantation, assembled his slaves, and announced to them that they were free. There was no wild shout of joy or other demonstration of gladness. The deepest gloom prevailed in their ranks and an expression of mournful bewilderment settled upon their dusky faces. They did not understand that strange, sweet word – freedom. Poor things!... They were stunned. What were they to do? Where would they go? What would become of them? Who would feed and clothe them, and care for them in sickness, when they went out from the “marster” free?

Noticing their consternation and dumb sorrow, father told them that they might stay and work for him as hired hands. Some of them did, but the majority drifted away and finally all... In the midst of the social and financial convulsions that surrounded us in those sad days, father stood facing the ruin about him with right hand hopelessly injured and depressed continually by a frail constitution.

Kearney, Belle. A Slaveholder’s Daughter. New York: The Abbey Press, 1900. Retrieved from Cheryl Edwards, Ed. Reconstruction: Binding the Wounds. Massachusetts: Discovery Enterprises, Ltd, 1995.

- **Featured Source D: A formerly enslaved girl’s story**

In this excerpt, she describes an interaction she had with a Union soldier. The misspellings are original to reveal her dialect.

One time some Yankee soldiers stopped and started talking to me – they asked me what my name was. I say Liza, and they say, “Liza who?” I thought a minute and I shook my head. “Jest Liza, I ain’t got no other name.” He say, “Who live up yonder in dat Big House?” I say, “Mr. John Mixon.” He say, “You are Liza Mixon.” He say, “Do anybody ever call you nigger?” And I say, “Yes Sir.” He say, “Next time anybody call you nigger you tell ‘em dat you is a Negro and your name is Miss Liza Mixon.” The more I thought of that the more I liked it and I made up my mind to do jest what he told me to. . . . One evening I was minding the calves and old Master come along. He say, “What you doin’ nigger?” I say real pert like, “I ain’t no nigger, I’s a Negro and I’m Miss Liza Mixon.” Old Master sho’ was surprised and he picks up a switch and starts at me. Law, but I was skeered! I hadn’t never had no whipping so I run fast as I can to Grandma Gracie. I hid behind her . . . ‘bout that time Master John got there. He say, “Gracie, dat little nigger sassed me.” She say, “Lawsie child, what does ail you?” I told them what the Yankee soldier told me to say and Grandma Gracie took my dress and lift it over my head and pins my hands inside, and Lawsie, how she whipped me . . . I jest said dat to de wrong person.

Excerpted from William E. Gienapp, ed., The Civil War and Reconstruction: A Documentary Collection (New York: W. W. Norton, 2001), 234. Retrieved from https://www.facinghistory.org/sites/default/files/publications/The_Reconstruction_Era_and_the_Fragility_of_Democracy_1.pdf.

- **Featured Source E: Elias Hall Testimony**

Hall testified at a Senate hearing on terrorist activity he witnessed at his house conducted by Ku Klux Klan member in masked disguises. He described how they ravaged and burned homes of Black people before arriving at his brother's house.

On the night of the 5th of last May, after I heard a great deal of what they had done in that neighborhood, they came... they came in a very rapid manner, and I could hardly tell whether it was the sound of horses or men. At last they came to my brothers door, which is in the same yard, and broke open the door and attacked his wife, and I heard her screaming and moaning. I could not understand what they said, for they were talking in an outlandish in our natural tone, which I had heard they generally used at a Negroes house. I heard them knocking around at her house. I was lying in my little cabin in the yard. That last I heard them have her in the yard. She was crying, and the Ku Klux Klan were whipping her to make her tell where I lived. I heard her say "Jan is her house." She has told me since that they first asked who had taken me out of her house. They said, "Where is Elias?" She said "He doesn't stay here; Yon is his house." They were then in the yard, and I had heard them strike her five or six licks when I heard her say this. Someone hit my door. It flew open. One ran in the house and stop being about the middle of the house, which is a small cabin, he turned around as it seemed to me as I lay there, awake, and said "Who's here?" Then I knew they would take me, and I answered "I am here." He shouted for joy, as it seemed, "Here he is! Here he is! We have found him!" and he threw the bed clothes off of me and caught me by one arm, while another man took me by the other and they carried me into the yard between the houses, my brothers and mine, and put me on the ground beside a boy. The first thing they asked me was, who did that burning? Who burned your houses?" Gin houses, dwelling houses and such. Some have been burned in the neighborhood. I told them it was not me; I could not burn houses; it was unreasonable to ask me. Then they hit me with their fists, and I said I did it, I ordered it.... They pointed pistols at me... I hoped they would not kill me... One of them took a strap and buckled it around my neck and said, "let's take him down to the river and drowned him." ...With that one of them went into the house where my brother and my sister-in-law lived, and brought her to pick me up. As she stooped down to pick me up one of them struck her, and as she was carrying me into the house another struck her with a strap. She carried me into the house and laid me on the bed.

Van Noppen, Ina Woestemeyer. The South: A Documentary History. Princeton: D. Van Norstrand Company, 1958. From "A Report of the Joint Committee to Inquire into the Conditions of Affairs in the Late Insurrectionary States." Washington, 1872, vol III. Retrieved from Cheryl Edwards, Ed. Reconstruction: Binding the Wounds. Massachusetts: Discovery Enterprises, Ltd, 1995.

- **Featured Source F: Laura Nelson**

The following postcard was produced by white supremacists to demonstrate southern justice.

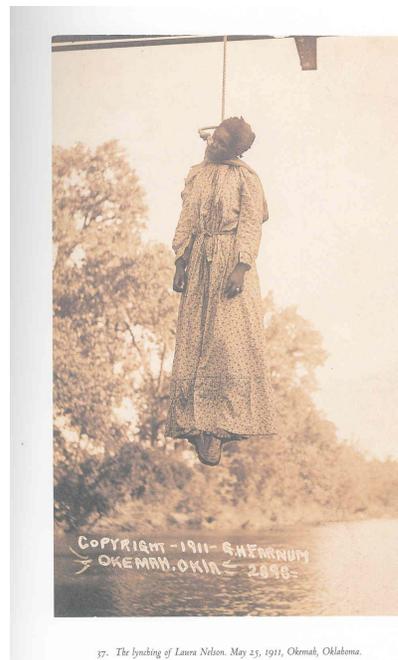
On May 25, 1911, Laura Nelson and her son L.D. Nelson were lynched from a bridge over the North Canadian River due to allegations that L.D. Nelson shot and killed George H. Loney, who was Okemah's deputy sheriff. This killing transpired after the deputy sheriff and a mob of individuals showed up at the Nelson household and accused Laura Nelson's husband, Austin Nelson, of stealing a cow. Although it is not documented who fired the shot that killed the deputy, it is said that he was shot in self-defense. It is also said that Laura grabbed the gun first and L.D. fired the shot, but there is no record of what actually transpired. Following this incident, Austin, Laura, and L.D. Nelson were taken into custody. Laura and L.D. were charged with murder and awaited trial in the Okemah county jail. Austin pleaded guilty to larceny and was sent to the state prison in McAlester for three years.

According to the police officer, W.L. Payne, who was guarding the cells, a lynch mob of approximately forty white men, tied, bound, and gagged him at gun point. After doing this, they proceeded to kidnap Laura and L.D. Nelson. Although it is presumed that Laura had baby with her during her stay in jail and lynching, there are no records indicating the existence and or survival of the child. After their kidnapping on May 24, the press reported that Laura was raped and then hung along with her thirteen-year-old son L.D. from the Old Schoolton Bridge that ran over the North Canadian River.

Following the event, sightseers gathered to take photos with the hanging bodies. Although a grand jury was convened, Laura and L.D.'s killers were not identified or charged. Despite the fact that there is no exact recounting of the specific details of the events, it is evident that two African American individuals were denied rights of punishment by law and deemed to be deserving of death rather than fair judicial sentencing.

The postcard is one of the few visual records of the lynching of a woman. Aside from the postcard, Laura and her family are memorialized through the works of Woody Guthrie and Andrew Hardaway. Guthrie produced a song entitled, "Don't Kill My Baby and My Son," and Hardaway wrote a two-act play, *Falling Eve*, inspired by the Nelson lynching.

Ventura, Patricia and Clio Admin. "Lynching of Laura and L.D. Nelson." *Clio: Your Guide to History*. January 29, 2018. Accessed March 23, 2021. <https://www.theclio.com/entry/22734>



37. The lynching of Laura Nelson. May 25, 1911, Okemah, Oklahoma.

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Supporting Question 2

The second supporting question: Why did black women form clubs?

The formative task: Examine the benefits and drawbacks of black women creating clubs by creating a detailed list.

Teachers may implement this task with the following procedures:

1. Introduce the lesson by asking students the question: *what did Reconstruction look like for black men, black women, white men, and white women?*
2. Provide students with sources to read and analyze independently or with a partner.
3. Have students complete the formative task by writing a paragraph that contains evidence from the provided sources.
4. Lead a closing reflection with students that addresses their surprises, possible misconceptions, and further questions about the topic.

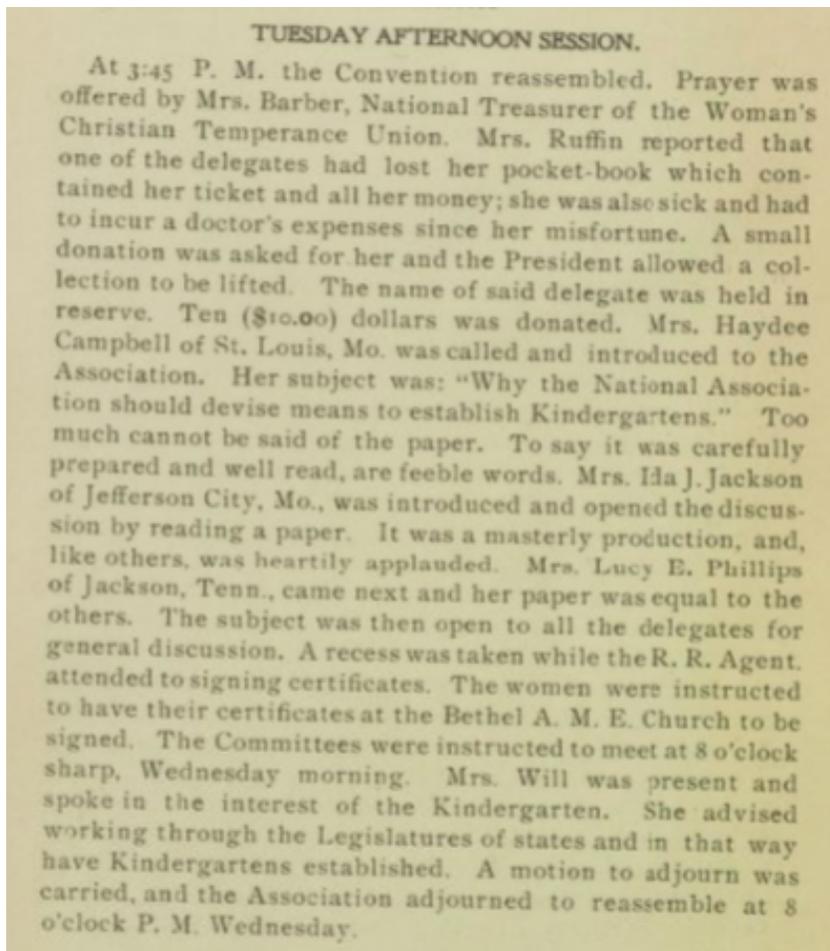
The scaffolds and other materials may be used to support students as they work with sources:

- Analysis questions are provided after each document to help students check understanding of the document and consider each document as it relates to the supporting question.

The following sources were selected:

- **Featured Source 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/>.

Source

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

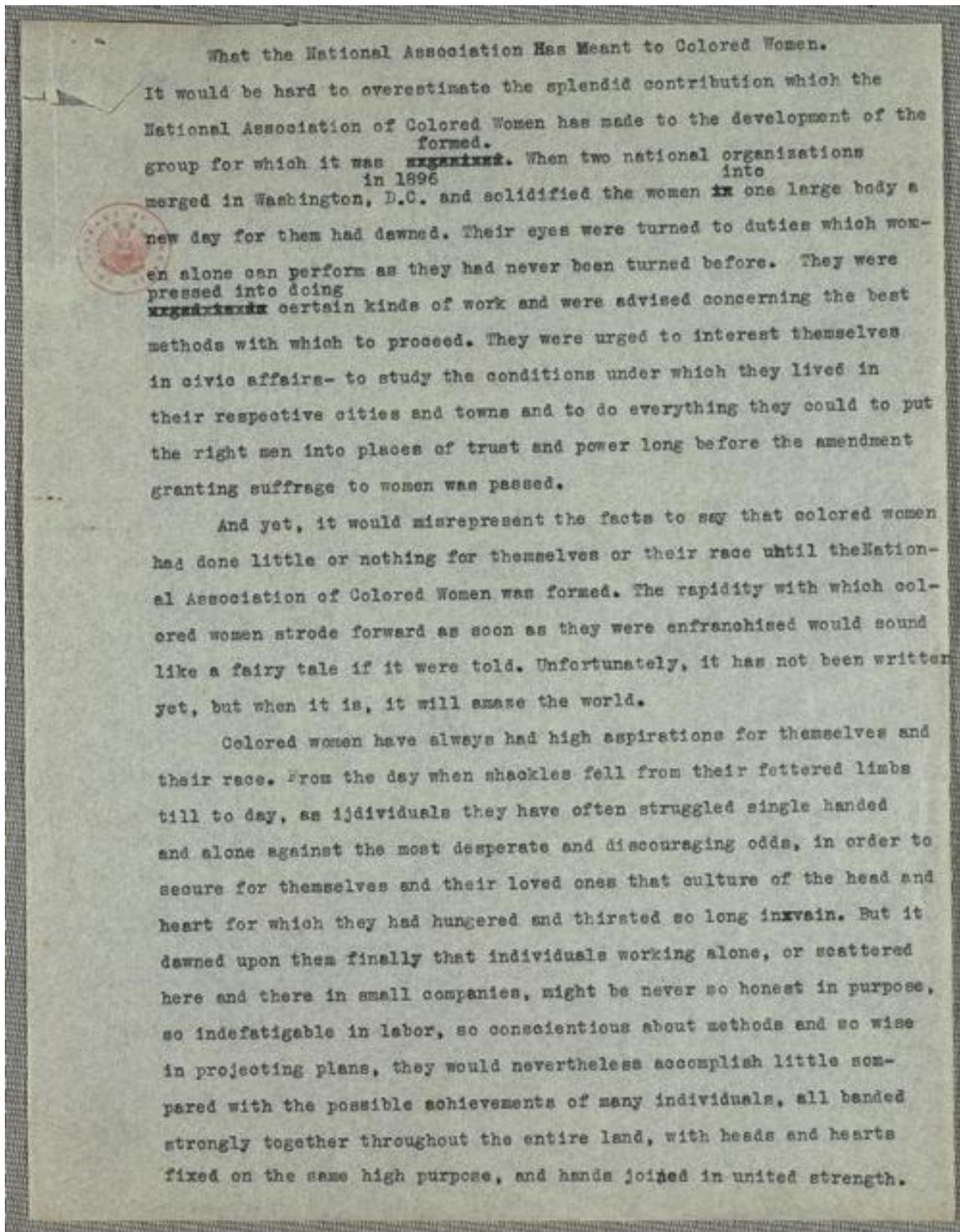
Document

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

Analysis

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

- Featured Source B: "What the National Association [of Colored Women] Has Meant to Colored Women."



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/aahtml/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?

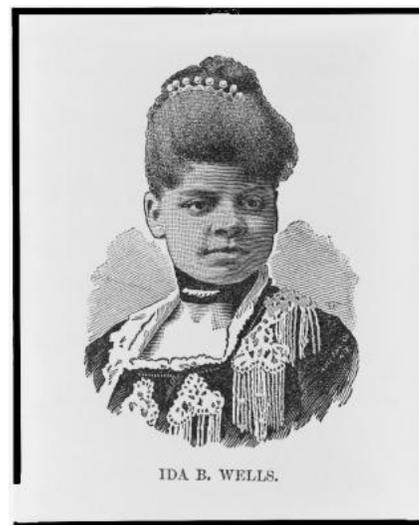
Analysis

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

- **Featured Source 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 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

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“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?

- **Featured Source 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

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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 presupposed 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

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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 Blacks 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?

Supporting Question 3

The third supporting question: Do black men need the right to vote more than women?

The formative task is: Create a poster outlining who needs the right to vote more at this point in history. Black men or women?

Teachers may implement this task with the following procedures:

1. Introduce the lesson by asking students the question: *What impact does having the right to vote have on an individual?*
2. Provide students with sources to read and analyze independently or with a partner.
3. Have students complete the formative task by writing a paragraph that contains evidence from the provided sources.
4. Lead a closing reflection with students that addresses their surprises, possible misconceptions, and further questions about the topic.

The scaffolds and other materials may be used to support students as they work with sources:

- Analysis questions are provided after each document to help students check understanding of the document and consider each document as it relates to the supporting question.

The following sources were selected:

- **Featured Source A: Frederick Douglass on Women's Suffrage**

Douglass was one of the few men and the only Black person present at the Seneca Falls Convention. He was a founding member of the Equal Rights Association and he gave this speech in 1888 reflecting on his experience.

Mrs. President, Ladies and Gentlemen: — I come to this platform with unusual diffidence. Although I have long been identified with the Woman's Suffrage movement, and have often spoken in its favor, I am somewhat at a loss to know what to say on this really great and uncommon occasion, where so much has been said.

When I look around on this assembly, and see the many able and eloquent women, full of the subject, ready to speak, and who only need the opportunity to impress this audience with their views... I do not feel like taking up more than a very small space of your time and attention, and shall not. **I would not, even now, presume to speak**, but for the circumstance of my early connection with the cause, and of having been called upon to do so... Men have very little business here as speakers, anyhow; and if they come here at all they should take back benches and wrap themselves in silence. For this is an International Council, not of men, but of women, and woman should have all the say in it. This is her day in court...

...When I ran away from slavery, it was for myself; when I advocated emancipation, it was for my people; but when I stood up for the rights of woman, self was out of the question, and I found a little nobility in the act.

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...Man has been so long the king and woman the subject — man has been so long accustomed to command and woman to obey... thus has been piled up a mountain of iron against woman's enfranchisement.

The same thing confronted us in our conflicts with slavery... But neither the power of time nor the might of legislation has been able to keep life in that stupendous barbarism.

Sources: Frederick Douglass, *Woman's Journal*, April 14, 1888.

Source:

1. Why is Douglass an appropriate speaker at Seneca Falls and future Women's Rights Conventions?

Document

2. Why does Douglass think it is wrong that he is speaking at this event?

3. Does he think women's rights and slavery are the same? How so?

- **Featured Source B: Divided Sisters**

This book details the divisions over Reconstruction that pitted former allies of abolition and universal suffrage against each other and forced priorities. Susan B. Anthony was a prominent and passionate woman suffragist and abolitionist.

Frederick Douglass, at an 1866 meeting of the American Equal Rights Association. Their former ally appeared to back down from his earlier commitment to female suffrage, and was now saying that, while the ballot was "desirable" for women, it was "vital" for Black men. In response, Anthony declared, "I will cut off this right arm of mine before I will ever work or demand the ballot for the Negro and not the woman."

Wilson, Midge and Kathy Russel. *Divided Sisters: Bridging The Gap Between Black Women and White Women*. Anchor, 1996. Retrieved from <https://condor.depaul.edu/mwilson/divided/chptone.html>.

- **Featured Source C: Susan B. Anthony**

In 1869 Anthony defended her position in favor of woman suffrage in her suffrage newspaper The Revolution.

The Revolution criticizes, 'opposes' the fifteenth amendment, not for what it is, but for what it is not. Not because it enfranchises black men, but because it does not enfranchise all women, black and white. It is not the little good it proposes, but the greater evil it perpetuates that we deprecate. It is not that in the abstract we do not rejoice that black men are to become equals of white men, but that we deplore the fact that two million (sic) black women, hitherto the political and social equals of the men by their side, are to become subjects, slaves of these men. Our protest is not that all men are lifted out of the degradation of disfranchisement, but that all women are left in. The Revolution and the National Women's Suffrage Association make women's suffrage their test of loyalty, not Negro suffrage, not Maine law or prohibition. Do you believe women should vote? Is the one and only question in our catechism.

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Anthony, Susan B. *The Revolution*. October 7, 1869. Retrieved from Susan B. Anthony Birthplace Museum.
<http://www.susanbanthonybirthplace.com/racism.html>.

Source:

1. Who is Susan B. Anthony?

Document:

2. Put her argument into your own words.

Analysis:

3. Do you interpret Anthony's comment to be elitist, anti-gradual enfranchisement, or racist? Why?

- **Featured Source D: Sojourner Truth**

Sojourner Truth escaped slavery and lived in Michigan. She changed her name to Sojourner Truth as a symbol of her freedom, Sojourner meaning a person who wanders. She became a powerful and outspoken voice for universal rights and suffrage. She delivered this speech at an Equal Rights Association convention in New York in 1867.

My friends, I am rejoiced that you are glad, but I don't know how you will feel when I get through. I come from another field- the country of the slave. They have got their liberty- so much good luck to have slavery partly destroyed; not entirely. I want it root and branch destroyed. Then we will all be free indeed. I feel that if I have to answer for the deeds done in my body just as much as man, I have a right to have as much as a man. **There is a great stir about colored men getting their rights, but not a word about the colored women; and if colored men get their rights, and not colored women theirs, you see the colored men will be masters over the women, and it will be just as bad as it was before.** So I am for keeping the thing going while things are stirring; because if we wait till it is still, it will take a great while to get it going again. White women are a great deal smarter, and know more than colored women, while colored women do not know scarcely anything. They go out washing, which is about as high as a colored woman gets, and their men go about idle, strutting up and down; and when the women come home, they ask for their money and take it all, and then scold you because there is no food. I want you to consider on that chil'n. I call you chil'n; you are somebody's chil'n, and I am old enough to be mother of all that is here. I want women to have their rights. In the courts women have no right, no voice; nobody speaks for them. I wish woman to have her voice there among the pettifoggers. If it is not a fit place for women, it us unfit for men to be there.

...I used to work in the field and bind grain, keeping up with the cradler, but men doing no more, got twice as much pay... You have been having our rights so long, that you think, like a slave-holder, that you own us... There ought to be equal rights now more than ever, since colored people have got their freedom.

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Truth, Sojourner. "Address to the First Annual Meeting of the American Equal Rights Association." New York City, May 9, 1867. Retrieved from Society for the Study of American Women Writers. Harriet Jacobs, Ed. <https://www.lehigh.edu/~dek7/SSAWW/writTruthAddress.htm>.

Source

1. Why would Truth be an appropriate speaker at an ERA convention and future Women's Rights Conventions?

Document

2. Does she think women's rights and slavery are the same? How so?

Analysis

1. How is Truth's message different than Douglass, or are they the same?

- **Featured Source E: Elizabeth Cady Stanton "Manhood Suffrage"**

During the debates over the 15th Amendment, Stanton published these comments in the suffrage newspaper The Revolution. Some historians have argued that she was attempting to use male logic against them.

"Think of Patrick and Sambo [derogatory, meaning mixed-race] and Hans and Yung Tung who do not know the difference between a Monarchy and a Republic, who never read the Declaration of Independence or Webster's spelling book, making laws for Lydia Maria Child, Lucretia Mott or Fanny Kemble. Think of jurors drawn from these ranks to try young girls for the crime of infanticide."

Stanton, Elizabeth Cady. "Manhood Suffrage." *The Revolution*. Retrieved from Susan B. Anthony Birthplace Museum. <http://www.susanbathonybirthplace.com/racism.html>.

Analysis:

1. Do you interpret Stanton's comment to be elitist, anti-gradual enfranchisement, or racist? Why?

- **Featured Source F: Minutes from the American Equal Rights Association Convention, 1869**

Tensions were high in 1869 as debates over the 15th Amendment raged. Women felt abandoned in the quest for Universal Suffrage. The following are minutes from a debate in the ERA convention.

Stephen Foster lay down the principle that were any persons [who]...prevented harmony... those persons should retire from prominent positions in that society...

Mrs. Stanton Colin - I would like you to say in what respect.

Mr. Foster: - I will with pleasure; four, ladies and gentlemen, I admire our talented president with all my heart, and love the woman. (Great laughter.) [The AERA President in 1869 was Lucretia Mott] but I believe she has publicly repudiated the principles of the society.

Mrs. Stanton: - I would like Mr. Foster to say in what way.

Mr. Foster: - what are these principles? The equality of men - universal suffrage. These ladies stand **at the head of a paper which has adopted its motto educated suffrage**. I put myself on this platform as an enemy of educated suffrage, as an enemy of white suffrage, as an enemy of man suffrage, as an enemy of any kind of suffrage except universal suffrage. *The Revolution* lately had an article headed "That Infamous 15th

Amendment. “... The Massachusetts Abolitionists **cannot cooperate with the society as it is now organized**. If you choose to put officers here that ridiculed the Negro, and pronounce the amendment infamous, why I must retire; I cannot work with you...

Henry B. Blackwell said:- In regard to the criticisms of our officers, I will agree that many unwise things have been written in *The Revolution* by a gentleman who furnished part of the means by which that paper has been carried on. But that gentleman has withdrawn and you, who know the real opinions of Miss Anthony and Mrs. Stanton on the questions of Negro Suffrage, do not believe that they mean to create antagonism between the Negro and the woman question. If they did disbelieve in Negro suffrage, it would be no reason for excluding them. We should know more exclude a person from our platform for disbelieving Negro suffrage than a person should be excluded from the anti-slavery platform for disbelieving woman’s suffrage. **But I know that Miss. Anthony and Mrs. Stanton believe in the right of the Negro to vote**. We are united on that point. There is no question of principle between us.

... Mr. Douglass: – I came here more as a listener than to speak, and I have listened with a great deal of pleasure to the eloquent address... there is no name greater than that of Elizabeth Caddy Stanton in the matter of women’s rights and equal rights, but **my sentiments are tinged a little against *The Revolution***. There was in the address to which I allude the employment of certain names such as “Sambo,” [derogatory, meaning mixed-race] and the gardener, and the boot black, and the daughters of Jefferson and Washington, and all the rest that I cannot coincide with. I have asked what difference there is between the daughters of Jefferson and Washington and other daughters. (Laughter.) I must say that I do not see how anyone can pretend that there is the same urgency and giving the ballot to woman as to the Negro. **With us, the matter is a question of life and death, at least, and 15 states of the union. When women, because they are women, are hunted down** through the cities of New York and New Orleans; when they are drag from their houses and hung up on lamp-posts; when their children are torn from their arms, and their brains dashed out upon the pavement; when they are objects of insult and outraged at every turn; When they are in danger of having their homes burnt down over their heads; when their children are not allowed to enter schools; then they will have an urgency to obtain the ballot equal to our own. (Great applause.)

A VOICE:-is that not all true about black women?

Mr. Douglass: – **yes, yes, yes; it is true of the black woman, but not because she is a woman, but because she is black**. (Applause.) Julia Ward Howe at the conclusion of her great speech delivered at the convention in Boston last year, said: “I am willing that the Negro shall get the ballot before me.” (Applause.) Woman! Why, she has 10,000 modes of grappling with her difficulties. I believe that all the virtue of the world can take care of all the evil. I believe that all the intelligence can take care of all the ignorance. (Applause.) I am in favor of women’s suffrage in order that we shall have all the virtue and vice confronted. Let me tell you that when there were a few houses in which the black man could have put his head, this woolly head of mine found a refuge in the house of Miss Elizabeth Caddy Stanton, and if I had been blacker than 16 midnights, without a single star, it would have been the same. (Applause.)

Miss Anthony: – **the old anti-slavery school say women must stand back and wait until the Negroes shall be recognized. But we say, if you will not give the whole loaf of suffrage to the entire people, give it to the most intelligent first**. (Applause.) if intelligence, justice, and morality are to have precedence in the Government, let the question of woman be brought up first and that of the Negro last. (Applause.) while I was canvassing the state with petitions and had them filled with names for our cause to the legislature, a man dared to say to me that the freedom of women was all a theory and not a practical thing. (Applause.) when Mr. Douglass mentioned the black man first and the woman last, if he had noticed he would have seen that it was the men that clapped and not the women. There is not the woman born who desires to eat the bread of dependence no matter whether it be from the hand of the father, husband, or brother; for anyone who does so eat her bread places herself in the power of the person from whom she takes it. (Applause.) Mr. Douglass talks

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about the wrongs of the Negro; but with all the outrageous that he to-day suffers, he would not exchange his sex and take the place of Elizabeth Caddy Stanton. (Laughter and applause.)

Mr. Douglass: – I want to know if granting you the right of suffrage will change the nature of our sexes? (Great laughter.)

Miss Anthony: – it will change the pecuniary position of a woman; it will place her where she can earn her own bread. (Loud applause.) She will not then be driven to such employment only as man chooses for her.

Mrs. Norton said that Mr. Douglass' remarks left her to defend the government from the inferred inability to grapple with the two questions at once. It legislate upon many questions at one and at the same time, it has the power to decide the woman question and the Negro question at one and the same time. (Applause.)

Mrs. Lucy Stone: – Mrs. Stanton will, of course, advocate for the presidents for her sex, and Mr. Douglass will strive for the first position for his, and both are perhaps right. If it be true that the government derives its authority from the constant of the governed, we are safe in trusting that principle to the other most. If one has a right to say that you can not read and therefore cannot vote, then it may be said that you are a woman and therefore cannot vote. We are lost if we turn away from the middle principle and argue for one class. I was once a teacher among fugitive slaves. There was one old man, and every tooth was gone, his hair was white, and his face was full of wrinkles, yet, day after day and hour after hour, he came up to the school house and tried with patients to learn to read, and by- and-by, when he had spelled out the first few verses of the first chapter of the gospel of St. John, he said to me, "now, I want to learn to write." I tried to make him satisfied with what he had acquired, but the old man said, "Mrs. Stone, somewhere in the wide world I have A son; I have not heard from him in 20 years; if I should hear from him, I want to write to him, so to take hold of my hand and teach me." I did, but before he had preceded in many lessons the angels came and gathered him up and bore him to his Father. Let no man speak of an educated Suffrage. The gentleman who addressed you claimed that the Negroes had the first right to the suffrage, and drew a picture which only his great word Dash power can do. He again in Massachusetts, when it had cast a majority in favor of Grant and Negro Suffrage, stood up on the platform and said that women had better wait for the Negro; that is, that both could not be carried, and that the Negro had better be the one. But I freely for gave him because he felt as he spoke. But woman suffrage is more imperative than his own; and I want to remind the audience that when he says what the Ku Klux's is dead all over the south, the Ku Klux Klan is here and the north in the shape of men, take away the children from the mother, and separate them as completely as if done on the block of the auctioneer. Over in New Jersey they have a law which says that any father – he might be the most brutal man that ever existed – any father, it says, whether he be under the age or not, maybe by his last, will and testament dispose of the custody of his child, born or to be born, and that such a disposition shall be good against all persons, and that the mother may not recover her child; and that law modified inform exists over every state in the union except in Kansas. Woman has an ocean of wrongs too deep for any plummet, and the Negro, too, has an ocean of wrongs that cannot be fathomed. There are two great oceans; in the one is the black man, and the other is the woman. But I think God for that XV. Amendment, and hope that it will be adopted in every state. I will be thankful in my soul if anybody can get out of the terrible pit. But I believe that the safety of the government would be more promoted by the admission of woman as an element of restoration in harmony than the Negro. I believe that the influence of woman will save the country before every other power. (Applause.) I see the signs of the times pointing to this consummation, and I believe that in some parts of the country women will vote for the President of the United States in 1872. (Applause.)

Buhle, Mari Jo and Paul Buhle. "The Concise History of Woman Suffrage." Chicago, University of Illinois Press, 2005.

Source:



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1. Are minutes from a meeting a reliable primary source?

Document:

2. For what reason does Stephen Foster want Susan B. Anthony and Elizabeth Cady Stanton to resign the American Equal Rights Association?
3. For what reason does Douglass take offense to *The Revolution*?
4. Why does Douglass argue Black men need the vote first?
5. Why does Anthony argue educated women need the vote first?
6. Why does Douglass believe Stanton is NOT racist?
7. Mrs. Norton and Lucy Stone make alternative arguments, describe them in your own words.

Analysis

8. Look back through the document. At what did audience members laugh? Why?
9. Can laughter be a sign of a bit of tongue-in-cheek? Or do you think prejudice is on display here?

Summative Performance Task

At this point in the inquiry, students have examined sources that allow students to determine if black women can be considered free or not after the Civil War. Students have looked at various factors of freedom through this inquiry; voting, social freedom, and rights of an individual.

Students should be expected to demonstrate the breadth of their understanding and their abilities to use evidence from multiple sources to support their claims. In this task, students will write a five paragraph essay arguing if black women can be considered free or not after the Civil War. Students should use evidence from the three lessons to support their claim.

To support students in their writing they can use this provided organizer for a body paragraph:

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.	
What makes this quote credible, valid, or helpful in providing insights to this issue?	<i>The quote revealed...</i>

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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.
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

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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.