Standard 8.49 Lesson

8.49 Analyze the women’s suffrage movement and its major proponents, including Elizabeth Cady Stanton, Lucretia Mott, and Susan B. Anthony and examine excerpts from the writings of Stanton, Anthony and Sojourner Truth. (C,P)

"Suffering till Suffrage" — from School House Rock! While this lesson covers the early suffrage movement, watch, learn and enjoy!

https://www.youtube.com/watch?v=cDXTdeQrtnc

The Fight for Women’s Suffrage

http://www.history.com/topics/womens-history/the-fight-for-womens-suffrage

Women’s Rights

( Pictured Above: Amelia Bloomer’s magazine, The Lily advocated a new outfit for women, consisting of a loose top, long pantaloons, and a knee-length dress. While some reformers adopted the costume, many were afraid that it would bring ridicule to the cause and began wearing more traditional clothes by the 1850s.)
Brain Pop - Women’s Suffrage  Brain Pop is provided for TCS students and teachers by Tullahoma City Schools.  https://www.brainpop.com/socialstudies/ushistory/womenssuffrage/

As a reminder, the Suffrage Movement began in the mid 1800s. The Nineteenth Amendment was passed in 1919.
While this Crash Course was included in a prior lesson, it is presented again because of its relevance.

Crash Course by John Green - Women in the 19th Century

https://www.youtube.com/watch?v=fM1czS_VYDI

Although women had many moral obligations and duties in the home, church and community, they had few political and legal rights in the new republic. When ABIGAIL ADAMS reminded her husband John during the Constitutional Convention to "REMEMBER THE LADIES!" her warning went unheeded. Women were pushed to the sidelines as dependents of men, without the power to bring suit, make contracts, own property, or vote. During the era of the "CULT OF DOMESTICITY," a woman was seen merely as a way of enhancing the social status of her husband. By the 1830s and 40s, however, the climate began to change when a number of bold, outspoken women championed diverse social reforms of prostitution, capital punishment, prisons, war, alcohol, and, most significantly, slavery.

Angelina and Sarah Grimke

ACTIVISTS began to question women’s subservience to men and called for rallying around the abolitionist movement as a way of calling attention to all human rights. Two influential Southern sisters, ANGELINA AND SARAH GRIMKE, called for women to "participate in the freeing and educating of slaves."

(Pictured Above: Elizabeth Cady Stanton’s daughter kept a scrapbook of her mother’s activities with the women’s rights movement, now housed at the Library of Congress.)
HARRIET WILSON became the first African-American to publish a novel sounding the theme of racism. The heart and voice of the movement, nevertheless, was in New England. LUCRETIA MOTT, an educated Bostonian, was one of the most powerful advocates of reform, who acted as a bridge between the feminist and the abolitionist movement and endured fierce criticism wherever she spoke. SARAH MARGARET FULLER wrote WOMEN IN THE NINETEENTH CENTURY, the first mature consideration of FEMINISM and edited THE DIAL for the Transcendental Club.

Around 1840 the abolitionist movement was split over the acceptance of female speakers and officers. Ultimately snubbed as a delegate to a world anti-slavery convention in London, Elizabeth Cady Stanton returned to America in 1848 and organized the first convention for women’s rights in Seneca Falls, New York. Under the leadership of Stanton, Mott, and Susan B. Anthony, the convention demanded improved laws regarding child custody, divorce, and property rights. They argued that women deserved equal wages and career opportunities in law, medicine, education and the ministry. First and foremost among their demands was SUFFRAGE — the right to vote. The women’s rights movement in America had begun in earnest. Amelia Bloomer began publishing THE LILY, which also advocated "the emancipation of women from temperance, intemperance, injustice, prejudice, and bigotry." She also advocated the wearing of pantaloons for women that would allow for greater mobility than the expected Victorian costume — now these garments are called "bloomers."

( Pictured Above: Sarah Grimke and her sister Angelina Grimke Weld came from a slaveholding family in South Carolina. Their involvement in the abolitionist movement eventually lead to their involvement in the struggle for women’s rights.)

As with the Civil War, the seeds of the quest for women’s rights were sown in the Declaration of Independence, claiming that "all men are created equal." Sarah Grimke wrote in 1837 that "men and women were created equal ... whatever is right for men to do is right for women." That language was mirrored in the Seneca Falls Declaration. Thus, in this era of reform and renewal women realized that if they were going to push for equality, they needed to ignore criticism and what was then considered acceptable social behavior. The new republic’s experiment in government was going to need all of its citizens to have "every path laid open" to them. However, the ardent feminists discovered that many people felt women neither should nor could be equal to men. The nation soon became distracted by sectional tension and the climate for reform evaporated. This important struggle would continue for many generations to come.
Born Isabella Baumfree, Sojourner Truth spoke about the evils of slavery after being enslaved for about 30 years. Sojourner spent 20 years speaking against slavery, devoting the end of her life to the struggle for freedom and equality for women.

Elizabeth Cady Stanton

Before Stanton narrowed her political focus almost exclusively to women’s rights, she was an active abolitionist with her husband, Henry Brewster Stanton and cousin, Gerrit Smith. Unlike many of those involved in the women’s rights movement, Stanton addressed various issues pertaining to women beyond voting rights. Her concerns
included women’s parental and custody rights, property rights, employment and income rights, divorce, and the economic health of the family. She was also an outspoken supporter of the 19th-century temperance movement.

After the American Civil War, Stanton’s commitment to female suffrage caused a schism in the women’s rights movement when she, together with Susan B. Anthony, declined to support passage of the Fourteenth and Fifteenth Amendments to the United States Constitution. She opposed giving added legal protection and voting rights to African American men while women, black and white, were denied those same rights. Her position on this issue, together with her thoughts on organized Christianity and women’s issues beyond voting rights, led to the formation of two separate women’s rights organizations that were finally rejoined, with Stanton as president of the joint organization, approximately twenty years after her break from the original women’s suffrage movement. Stanton died in 1902 having authored both The Woman’s Bible and her autobiography, along with many articles and pamphlets concerning female suffrage and women’s rights.

Watch, read and learn about Elizabeth Cady Stanton

http://www.biography.com/people/elizabeth-cady-stanton-9492182#awesm=~oHdKNm8RMnkSfB

Susan B. Anthony

Susan Brownell Anthony (February 15, 1820 – March 13, 1906) was an American social reformer and feminist
who played a pivotal role in the women’s suffrage movement. Born into a Quaker family committed to social equality, she collected anti-slavery petitions at the age of 17. In 1856, she became the New York state agent for the American Anti-Slavery Society. In 1851, she met Elizabeth Cady Stanton, who became her lifelong friend and co-worker in social reform activities, primarily in the field of women’s rights. In 1852, they founded the New York Women’s State Temperance Society after Anthony was prevented from speaking at a temperance conference because she was a woman. In 1863, they founded the Women’s Loyal National League, which conducted the largest petition drive in the nation’s history up to that time, collecting nearly 400,000 signatures in support of the abolition of slavery. In 1866, they initiated the American Equal Rights Association, which campaigned for equal rights for both women and African Americans. In 1868, they began publishing a women’s rights newspaper called The Revolution. In 1869, they founded the National Woman Suffrage Association as part of a split in the women’s movement. In 1890 the split was formally healed when their organization merged with the rival American Woman Suffrage Association to form the National American Woman Suffrage Association, with Anthony as its key force. In 1876, Anthony and Stanton began working with Matilda Joslyn Gage on what eventually grew into the six-volume History of Woman Suffrage. The interests of Anthony and Stanton diverged somewhat in later years, but the two remained close friends.

In 1872, Anthony was arrested for voting in her hometown of Rochester, New York, and convicted in a widely publicized trial. Although she refused to pay the fine, the authorities declined to take further action. In 1878, Anthony and Stanton arranged for Congress to be presented with an amendment giving women the right to vote. Popularly known as the Anthony Amendment, it became the Nineteenth Amendment to the U.S. Constitution in 1920.

Anthony traveled extensively in support of women’s suffrage, giving as many as 75 to 100 speeches per year and working on many state campaigns. She worked internationally for women’s rights, playing a key role in creating the International Council of Women, which is still active. She also helped to bring about the World’s Congress of Representative Women at the World’s Columbian Exposition in Chicago in 1893.

When she first began campaigning for women’s rights, Anthony was harshly ridiculed and accused of trying to destroy the institution of marriage. Public perception of her changed radically during her lifetime, however. Her 80th birthday was celebrated in the White House at the invitation of President William McKinley. She became the first nonfictitious woman to be depicted on U.S. currency when her portrait appeared on the 1979 dollar coin.

Watch, read and learn about the life of Susan B. Anthony.

http://www.biography.com/people/susan-b-anthony-194905#awesm=-oHdL6eijKzndQj

Lucretia Mott
Lucretia Coffin Mott (January 3, 1793 – November 11, 1880) was an American Quaker, abolitionist, a women's rights activist, and a social reformer.

Like many Quakers, Mott considered slavery to be evil. Inspired in part by minister Elias Hicks, she and other Quakers refused to use cotton cloth, cane sugar, and other slavery-produced goods. In 1821, Mott became a Quaker minister. With her husband’s support, she traveled extensively as a minister, and her sermons emphasized the Quaker inward light, or the presence of the Divine within every individual. Her sermons also included her free produce and anti-slavery sentiments. In 1833, her husband helped found the American Anti-Slavery Society. By then an experienced minister and abolitionist, Lucretia Mott was the only woman to speak at the organizational meeting in Philadelphia. She tested the language of the society’s Constitution and bolstered support when many delegates were precarious. Days after the conclusion of the convention, at the urging of other delegates, Mott and other white and black women founded the Philadelphia Female Anti-Slavery Society. Integrated from its founding, the organization opposed both slavery and racism, and developed close ties to Philadelphia’s Black community. Mott herself often preached at Black parishes. Around this time, Mott’s sister-in-law, Abigail Lydia Mott, and brother-in-law, Lindley Murray Moore were helping to found the Rochester Anti-Slavery Society.

Amidst social persecution by abolition opponents and pain from dyspepsia, Mott continued her work for the abolitionist cause. She managed their household budget to extend hospitality to guests, including fugitive slaves, and donated to charities. Mott was praised for her ability to maintain her household while contributing to the cause. In the words of one editor, "She is proof that it is possible for a woman to widen her sphere without deserting it." Mott and other female abolitionists also organized fairs to raise awareness and revenue, providing much of the funding for the anti-slavery movement.

Women’s participation in the anti-slavery movement threatened societal norms. Many members of the abolitionist movement opposed public activities by women, especially public speaking. At the Congregational Church General Assembly, delegates agreed on a pastoral letter warning women that lecturing directly defied St. Paul’s instruction for women to keep quiet in church. (1Timothy 2:12) Other people opposed women’s speaking to mixed crowds of men and women, which they called "promiscuous." Others were uncertain about what was proper, as the rising popularity of the Grimké sisters and other women speakers attracted support for abolition.

In 1848, Mott and Stanton organized a women’s rights convention at [[Seneca Falls (village), New York|Seneca Falls, New York]]. Stanton noted the Seneca Falls Convention was the first public women’s rights meeting in the
United States. Stanton’s resolution that it was "the duty of the women of this country to secure to themselves the sacred right to the elective franchise" was passed despite Mott’s opposition. Mott viewed politics as corrupted by slavery and moral compromises, but she soon concluded that women’s "right to the elective franchise however, is the same, and should be yielded to her, whether she exercises that right or not." Mott signed the Seneca Falls Declaration of Sentiments. Over the next few decades, women’s suffrage became the focus of the women’s rights movement. While Stanton is usually credited as the leader of that effort, it was Mott’s mentoring of Stanton and their work together that inspired the event. Mott’s sister, Martha Coffin Wright, also helped organize the convention and signed the declaration.

Noted abolitionist and human rights activist Frederick Douglass was in attendance and played a key role in persuading the other attendees to agree to a resolution calling for women’s suffrage.

Read about the life of Lucretia Mott from bio.com.
http://www.biography.com/people/lucretia-mott-9416590#awesm=~oHdMP50pgrJWBs

Sojourner Truth

Sojourner Truth A Life and Legacy of Faith
http://www.sojournertruth.org/Library/Archive/LegacyOfFaith.htm

Sojourner Truth; 1797 – November 26, 1883) was an African-American abolitionist and women’s rights activist. Truth was born into slavery in Swartekill, Ulster County, New York, but escaped with her infant daughter to freedom in 1826. After going to court to recover her son, she became the first black woman to win such a case against a white man. Sojourner Truth was named Isabella ("Bell") Baumfree when she was born. She gave herself the name Sojourner Truth in 1843. Her best-known extemporaneous speech on gender inequalities, "Ain’t I a Woman?", was delivered in 1851 at the Ohio Women’s Rights Convention in Akron, Ohio. During the Civil War, Truth helped recruit black troops for the Union Army; after the war, she tried unsuccessfully to secure land grants from the federal government for former slaves.
Read, watch and learn about Sojourner Truth from the Biography Channel.

http://www.biography.com/people/sojourner-truth-9511284#awesm=~oHdLFJ8Ie4z16v

Sojourner Truth – Ain’t I A Woman?  https://www.youtube.com/watch?v=XilHJc9IZvE

Seneca Falls Convention

The Declaration of Sentiments, Seneca Falls Conference, 1848, written by Elizabeth Cady Stanton and Lucretia Mott

http://www.fordham.edu/halsall/mod/Senecafalls.asp

Seneca Falls Convention

The Seneca Falls Convention was the first women’s rights convention. It advertised itself as "a convention to discuss the social, civil, and religious condition and rights of woman". Held in Seneca Falls, New York, it spanned two days over July 19–20, 1848. Attracting widespread attention, it was soon followed by other women’s rights conventions, including one in Rochester, New York two weeks later. In 1850 the first in a series of annual National Women’s Rights Conventions met in Worcester, Massachusetts.

Female Quakers local to the area organized the meeting along with Elizabeth Cady Stanton, who was not a Quaker. They planned the event during a visit to the area by Philadelphia-based Lucretia Mott. Mott, a Quaker, was famous...
for her oratorical ability, which was rare during an era which women were often not allowed to speak in public.

The meeting had six sessions, included a lecture on law, a humorous presentation, and multiple discussions about the role of women in society. Stanton and the Quaker women presented two prepared documents, the Declaration of Sentiments and an accompanying list of resolutions, to be debated and modified before being put forward for signatures. A heated debate sprang up regarding women’s right to vote, with many including Mott urging the removal of this concept, but Frederick Douglass argued eloquently for its inclusion, and the suffrage resolution was retained. Exactly 100 of approximately 300 attendees signed the document, mostly women.

The convention was seen by some of its contemporaries, including featured speaker Mott, as one important step among many others in the continuing effort by women to gain for themselves a greater proportion of social, civil and moral rights, while it was viewed by others as a revolutionary beginning to the struggle by women for complete equality with men. Stanton considered the Seneca Falls Convention to be the beginning of the women’s rights movement, an opinion that was echoed in the History of Woman Suffrage, which Stanton co-wrote.

The convention’s Declaration of Sentiments became "the single most important factor in spreading news of the women’s rights movement around the country in 1848 and into the future", according to Judith Wellman, a historian of the convention. By the time of the National Women’s Rights Convention of 1851, the issue of women’s right to vote had become a central tenet of the United States women’s rights movement. These conventions became annual events until the outbreak of the American Civil War in 1861.