

# **Lesson Plans**

**Including  
Supporting Activities for**

**FCAT Reading  
and  
FCAT Writing**

## Lesson Plan Overview

Page	Lesson	Grade Level/ Course	CBC Component/ Competency Objective	Sunshine State Standards	FCAT Reading	FCAT Writing
109	My Favorite Woman	Kindergarten	II A 1	SS. (A.1.1.1) (A.1.1.2) (A.1.1.3) (A.1.1.4) (A.4.1.4).		<b>T</b>
110	Betsy Ross	Kindergarten	II B 1	SS. (A.1.1.1) (A.1.1.2) (A.2.1.3) (A.3.1.1) (A.3.1.3) (A.4.1.1) (A.5.1.1)		
112	Famous Women	One	II A 1	SS. (A.1.1.2) (A.1.1.4) (A.2.1.3) (A.3.1.1) (A.3.1.2) (A.3.1.3) (A.5.1.1)		<b>T</b>
114	Traditions	One	V A 2	SS. (A.1.1.1)		
115	A Woman Can Do Everything	Two	IV A 3,5	SS. (A.5.1.4) (B.2.1.3) (D.1.1.1) (D.1.1.4) (D.2.1.1) (D.2.1.4)		<b>T</b>
117	Significant Women in My Life	Two	V A 3	SS. (A.4.1.4)	<b>T</b>	<b>T</b>
122	The ABC Book of Immigrants	Three	II A 2	SS. (A.1.2.1) (A.1.2.2) (A.3.2.4) (A.5.2.1) (A.5.2.7) (A.6.2.1) (A.6.2.4) (A.6.2.6) (B.1.2.2) (B.1.2.4) (B.2.2.1)		<b>T</b>
124	Sojourner Truth	Three	III A 6	SS. (A.4.2.4) (C.2.2.1) (C.2.2.3) (C.2.2.4) (C.2.2.5)	<b>T</b>	<b>T</b>
133	Florida Women's Biographies	Four	II A 1,2,5	SS. (A.1.2.1) (A.1.2.2) (A.1.2.3) (A.3.2.4) (A.5.2.1) (A.6.2.1) (A.6.2.3) (A.6.2.4) (A.6.2.5) (A.6.2.7) (B.1.2.2)	<b>T</b>	<b>T</b>
139	Portraits of Women in Space	Four	IV A 1,4	SS. (A.1.2.2) (A.5.2.1) (A.5.2.7) (A.6.2.1) (A.6.2.3) (A.6.2.4) (A.6.2.5) (B.1.2.2) (B.2.2.2) (B.2.2.4) (C.2.2.5) (D.1.2.1) (D.1.2.5) (D.2.2.1)		<b>T</b>
141	The Right to Vote	Five	III A 3	SS. (A.1.2.1) (A.3.2.4) (A.4.2.4) (C.2.2.3)	<b>T</b>	<b>T</b>

149	Women of Impact	Five	V B 1,5	SS. (A.1.2.1) (A.5.2.7) (A.6.2.1) (A.6.2.4.) (A.6.2.5)		<b>T</b>
<b>Page</b>	<b>Lesson</b>	<b>Grade Level/ Course</b>	<b>CBC Component/ Competency Objective</b>	<b>Sunshine State Standards</b>	<b>FCAT Reading</b>	<b>FCAT Writing</b>
152	Women Explorers	Geography- Six	B, 1,2,3,4	SS. (B.1.3.1) (B.1.3.3) (B.1.3.6) (B.2.3.9)		<b>T</b>
154	World Women's Rights Leaders	Geography - Six	II A, 3	SS. (A.1.3.3) (A.2.3.1) (A.2.3.2) (A.2.3.5) (A.3.3.1) (A.3.3.2) (A.3.3.4) (A.4.3.3) (A.5.3.2) (A.6.3.1) (A.6.3.3) (A.6.3.4) (B.3.3.2) ((B.2.3.3) (B.2.3.5)	<b>T</b>	
162	Gender Apartheid in Afghanistan	Geography - Six	II A, 6	SS. (A.1.3.1) (A.1.3.3) (A.2.3.1) (A.2.3.2) (A.3.3.1) (A.3.3.2) (A.5.3.3) (A.6.3.1) (A.6.3.3) (A.6.3.4) (B.2.3.2) (B.2.3.3) (B.2.3.5)		
164	A Woman's Preamble	Civics - Seven	II A, 2,4	SS. (A.1.3.1) (A.1.3.3) (A.3.3.1) (A.3.3.2) (A.4.3.3) (A.6.3.4) (B.2.3.2) (B.2.3.3) (C.1.3.1) (C.1.3.6) (C.2.3.1) (C.2.3.2) (C.2.3.4) (C.2.3.7)	<b>T</b>	<b>T</b>
170	Contemporary Problems	Civics - Seven	III B, 5 VI A 2,4	SS. (A.1.3.1) (A.1.3.2) (A.5.3.2) (A.6.3.3) (B.1.3.6) (B.2.3.2) (B.2.3.3) (B.2.3.6) (B.2.3.7) (B.2.3.9) (C.1.3.1) (C.1.3.5) (C.2.3.1) (C.2.3.4) (C.2.3.5) (C.2.3.6) (C.2.3.7)		
172	Women in Combat	Civics - Seven	VI A, 2	SS. (A.1.3.1) (A.5.3.2) (B.1.3.6) (B.2.3.2) (B.2.3.3) (B.2.3.6) (B.2.3.9) (C.1.3.5) (C.2.3.4) (C.2.3.5) (C.2.3.6) (C.2.3.7)		
175	Corsets and the Painful Cost of Beauty	U.S. History - Eight	II A, 15 II B, 1	SS. (A.1.3.1) (A.1.3.2) (A.1.3.3) (A.2.2.3) (A.3.3.1) (A.3.3.2) (A.4.3.3) (A.5.3.2) (A.6.3.1) (A.6.3.4) (B.1.3.1) (B.1.3.2) (B.2.3.2)		

179	Jane Addams	U.S. History - Eight	II A 9,13,14,15	SS. (A.1.3.1) (A.1.3.2) (A.1.3.3) (A.3.3.2) (A.3.3.4) (A.4.3.3) (A.5.3.1) (A.5.3.2) (A.6.3.1) (A.6.3.4) (B.1.3.2) (B.2.3.1) (B.2.3.2) (B.2.3.3)	<b>T</b>	<b>T</b>
<b>Page</b>	<b>Lesson</b>	<b>Grade Level/ Course</b>	<b>CBC Component/ Competency Objective</b>	<b>Sunshine State Standards</b>	<b>FCAT Reading</b>	<b>FCAT Writing</b>
188	Women Civil Rights Leaders	U.S. History -Eight	II A 12,13,14,15	SS. (A.1.3.1) (A.1.3.2) (A.1.3.3) (A.3.3.2) (A.3.3.4) (A.4.3.3) (A.5.3.1) (A.5.3.2) (A.6.3.1) (A.6.3.4) (B.1.3.2) (B.2.3.1) (B.2.3.2) (B.2.3.3)		
213	Prominent Women in the History of the World	World History - Nine	III A 3,10	SS (A.1.4.4) (A.2.4.1) (A.2.4.7) (A.2.4.9) (A.2.4.10) (A.2.4.11) (A.3.4.3) (A.3.4.5) (A.3.4.9) (A.4.4.1) (A.4.4.2) (A.5.4.2) (B.2.4.1)	<b>T</b>	
220	Does Human Rights = Women's Rights?	World History - Nine	III A 3,10	SS (A.1.4.2) (A.1.4.3) (A.1.4.4) (A.3.4.1) (A.3.4.2) (A.3.4.3) (A.3.4.5) (A.3.4.6) (A.3.4.10) (A.5.4.6) (B.1.4.4) (B.2.4.1) (C.1.4.1)		
227	Portrayals of Women Through Time	World History - Nine	VI A 3,4	SS . (A.1.4.1) (A.1.4.3) (A.1.4.4) (A.2.4.3) (A.2.4.4) (A.2.4.5) (A.2.4.7) (A.2.4.8) (A.2.4.9) (A.2.4.10) (A.2.4.11) (A.3.4.1) (A.3.4.3) (A.3.4.5) (A.3.4.6) (A.3.4.8) (A.3.4.9) (A.4.4.1) (A.4.4.2) (A.5.4.2) (A.5.4.3) (B.1.4.4) (B.2.4.1) (B.2.4.2)		<b>T</b>
229	Abolitionist Women	American History - Eleven	II A 12	SS . (A.1.4.1) (A.1.4.4) (A.3.4.10) (A.5.4.8) (B.2.4.2) (B.2.4.4) ((D.2.4.3)	<b>T</b>	
236	Women Artists	American History - Eleven	V A 5,6	SS . (A.1.4.1) (A.1.4.2) (A.1.4.4) (A.5.4.2) (B.1.4.4) (B.2.4.1) (B.2.4.2) (C.1.4.4		

239	Immigrant Women	American History - Eleven	V B 3,5	SS . (A.1.4.1) (A.1.4.2) (A.1.4.3) (A.1.4.4) (A.2.4.10) (A.5.4.2) (A.5.4.8) B.1.4.4) (B.2.4.1) (B.2.4.2) (B.2.4.4)		
241	The First Woman President of the United States	American Government - Twelve	II D 6	SS . (A.1.4.1) (A.1.4.3) (A.1.4.4) (A.3.4.9) (A.4.4.5) (A.5.4.8) (C.1.4.4)		
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243	Court Cases That Expanded or Limited the Individual Rights of Women	American Government - Twelve	III B 1	SS . (A.1.4.2) (A.1.4.4) (A.4.4.4) (A.5.4.7) (C.1.4.4) (D.2.4.3)		
245	Equal Pay for Equal Work	Economics - Twelve	II B, 2	SS. (A.1.4.1) (A.1.4.2) (A.1.4.3) (A.1.4.4) (A.3.4.7) (A.3.4.8) (A.3.4.9) (A.3.4.10) (A.5.4.1) (A.5.4.8) (B.1.4.4) (C.1.4.4) (D.1.4.1) (D.2.4.1) (D.2.4.4)		
248	Report to the National Commission on the Status of Women	Economics - Twelve	V A, 3	SS (A.1.4.1) (A.1.4.2) (A.1.4.3) (A.1.4.4) (A.3.4.9) (A.3.4.10) (A.5.4.2) (A.5.4.7) (A.5.4.8) (B.2.4.1) (B.2.4.2) (B.2.4.3) (B.2.4.4) (B.2.4.5) (C.1.4.1) (C.1.4.4) (D.2.4.3)	<b>Y</b>	

<b>WOMEN'S HISTORY LESSON PLAN</b>
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**GRADE LEVEL OR COURSE:** Kindergarten

**TITLE:** My Favorite Woman

**COMPONENT:** II. Historical Awareness

**COMPETENCY:** II.A

**OBJECTIVE:**

1. Listen to stories about family life, both past and present...

**SUNSHINE STATE STANDARDS:** SS. (A.1.1.1) (A.1.1.2) (A.1.1.3) (A.1.1.4) (A.4.1.4).

**DESCRIPTION OF ACTIVITY:**

1. Ask students to think about the most important woman in their life.
2. Allow class time for students who would like to tell something about their favorite woman.
3. Ask students to bring in something that reminds them of the identified person, or something that is important to this particular woman (with her permission) and share it with the class.
4. Students then draw a picture of their favorite woman.
5. Help the students to write one or two sentences about why that woman is important.
6. A culminating part to the lesson might be a dress-up day or a guest day.

**ASSESSMENT STRATEGY:**

Make sure that each student has written something on his/her paper.

**MATERIALS/ AIDS NEEDED:**

Students bring in something to share.  
Paper  
Crayons

**FCAT WRITING ACTIVITY:**

Think about a woman who is important in your life.  
Write one sentence stating why that woman is important.

## WOMEN'S HISTORY LESSON PLAN

**GRADE LEVEL OR COURSE:** Kindergarten

**TITLE:** Betsy Ross

**COMPONENT:** II. Historical Awareness

**COMPETENCY:** II.B

**OBJECTIVE:**

1. Listen to stories about people who have made contributions to United States history.

**SUNSHINE STATE STANDARDS:** SS. (A.1.1.1) (A.1.1.2) (A.2.1.3) (A.3.1.1) (A.3.1.3)  
(A.4.1.1) (A.5.1.1)

**SUGGESTED TIME:** Two class periods

**DESCRIPTION OF ACTIVITY:**

Day One:

1. Read or tell a story about Betsy Ross. Describe how George Washington asked her to sew the country's first flag showing the thirteen new states as stars in a circle.
2. Count the seven red stripes and six white stripes that were on the original flag.
3. Distribute a drawing of the flag that students will color. As an alternate, show students a picture and have them draw and color their own flag.

Day Two:

1. Ask the students if they remember how many stars were on our first flag and who sewed the flag.
2. Distribute paper headbands and thirteen stars to each student. Help them glue the stars in a circle on the headband.
3. As a possible follow-up to the lesson, the next day, the teacher might distribute paper bags to complete the activity by making a puppet to represent Betsy Ross.

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**ASSESSMENT STRATEGY:** The completed flag or the puppet should be used to assess the student's progress.

**MATERIALS/ AIDS NEEDED:**

Picture of Betsy Ross  
construction paper  
white cut out stars

Drawing of our original flag  
crayons, and glue  
blue or red headband strips

**WRITING:** Ask the students to think about what Betsy Ross did.  
With the class, compose a sentence about Betsy Ross.  
Write the sentence on the board for the students to copy.



<b>WOMEN'S HISTORY LESSON PLAN</b>
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**GRADE LEVEL OR COURSE:** Grade One

**TITLE:** Famous Women

**COMPONENT:** II. Historical Awareness

**COMPETENCY:** II.A

**OBJECTIVE:**

1. Identify people who are historically significant in North America, South America, and Europe.

**SUNSHINE STATE STANDARDS:** SS. (A.1.1.2) (A.1.1.4) (A.2.1.3) (A.3.1.1) (.3.1.2)  
(A.3.1.3) (A.5.1.1)

**SUGGESTED TIME:** One week

**DESCRIPTION OF ACTIVITY:**

1. Introduce several well-known women's names to the class by means of library books, coloring books, posters, bulletin board materials, or films.
2. Share books about such women as:
  - a. Pocahantas
  - b. Sacajawea
  - c. Betsy Ross
  - d. Martha Washington
  - e. Harriet Tubman
  - f. Wilma Rudolph
  - g. Hillary Clinton
  - h. Sally Ride
  - i. Eileen Collins
  - j. Marjory Stoneman Douglas
  - k. Amelia Earhart
  - l. Eleanor Roosevelt
3. Check out "easy read" books on women from the library.
4. Encourage students to share any books they might have at home, especially picture books.

<b>WOMEN'S HISTORY LESSON PLAN</b>
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5. After students are familiar with several women, let them work individually or in small groups to create a picture of their person. They should write one or two sentences about what that person accomplished in her life.
6. When the class is finished with the project, use their drawings to make a banner. (Arrange the drawings chronologically).

**ASSESSMENT STRATEGY:**

Ask questions about the book students read or the person studied. Students should be able to write a one to two word answer to each question.

**MATERIALS/ AIDS NEEDED:**

Biographies of famous women      crayons, magic markers      (felt for the  
Construction paper or white paper glue, paste      banner)

**FCAT WRITING ACTIVITY:**

A lot of people, both men and women, have done something special and became famous.

Think about something special that you wish you could do that might make you famous.  
Write two to three sentences about that special something.

## WOMEN'S HISTORY LESSON PLAN

**GRADE LEVEL OR COURSE:** Grade One

**TITLE:** Traditions

**COMPONENT:** V. Cultural Awareness

**COMPETENCY:** V.A

**OBJECTIVE:**

2. Recognize contributions of various cultural groups

**SUNSHINE STATE STANDARDS:** SS . (A.1.1.1)

**SUGGESTED TIME:** One day

**DESCRIPTION OF ACTIVITY:**

1. Ask the media specialist for several books on different cultures and traditions. This works especially well at a holiday time.
2. Read one or two books to the class. Discuss the roles of the women and girls in the story, as well as their responsibilities. Make the other books accessible for students to check-out to share at home.
3. Ask the students to find out at home what special preparations are made for a holiday celebration, or event.
4. Using sentence strips write each child's name on a strip. Then write one thing that they have to contribute about their home tradition.
5. Arrange the sentence strips on a bulletin board.

**ASSESSMENT STRATEGY:**

Each student should write one thing they learned from the book, one thing they learned from home, and one thing they learned from another student.

**MATERIALS/ AIDS NEEDED:**

Library books on other cultures  
Sentence strips

**WRITING:**

Use the assessment topic for a writing exercise.

<b>WOMEN'S HISTORY LESSON PLAN</b>
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**GRADE LEVEL OR COURSE:** Grade Two

**TITLE:** A Woman Can Do Everything

**COMPONENT:** IV. Economic Understanding

**COMPETENCY:** IV.A

**OBJECTIVES:**

3. Differentiate between occupations which produce goods and occupations which perform services.
5. Understand that cooperation and effort are needed in the world of work.

**SUNSHINE STATE STANDARDS:** SS . (A.5.1.4) (B.2.1.3) (D.1.1.1) (D.1.1.4) (D.2.1.1) (D.2.1.4)

**SUGGESTED TIME:** One day

**DESCRIPTION OF ACTIVITY:**

1. Read a picture book to the class that has a woman working as its focal point.
2. Display several other picture books that depict women at work, both at home and outside of the home. Also, include books highlighting women in sports, music, etc.
3. Encourage the students to share a job their mother does either at home or at another place or a hobby that she likes.
4. Using chart paper or the board, make a list of all the things women can do.
5. Students will then look through magazines and make a collage of pictures of women at work, play, mothering, etc. (This can be done either in school or at home as a homework assignment.)

**ASSESSMENT STRATEGY:**

Students should share their collages with the rest of the class. Additionally, students might divide a paper into four columns and write a category at the top of each column, example: Sports, Home, Jobs, Hobbies. As a classmate shares the pictures on the collage, the other students might write it under the appropriate category.

<b>WOMEN'S HISTORY LESSON PLAN</b>
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**MATERIALS/ AIDS NEEDED:**

Books such as:

Wilma Unlimited: How Wilma Rudolph Became the World's Fastest Woman by  
Kathleen Krull.

Just Us Women by Jeannette Caines

Magazines for cutting

Paper

**FCAT WRITING ACTIVITY:**

Many women are working outside of the home.

Think about something you have seen a woman doing lately to work outside of the home.

Write at least three sentences about what you saw her doing.

## WOMEN'S HISTORY LESSON PLAN

**GRADE LEVEL OR COURSE:** Grade Two

**TITLE:** Significant Women in My Life

**COMPONENT:** V. Cultural Awareness

**COMPETENCY:** V.A

**OBJECTIVE:**

3. Examine the customs and traditions of various cultural groups, past and present.

**SUNSHINE STATE STANDARDS:** SS. (A.4.1.4)

**SUGGESTED TIME:** Two days

**DESCRIPTION OF ACTIVITY**

1. Read several books to the class that are about girls and women
2. Create a list of questions (or use the interview questions on page 119) that students can ask a mother, grandmother, or aunt. Students are not limited to just the questions provided here or to only one person. They may interview as a team, tape record, or videotape their interviews.
3. Suggested questions a student may ask a mother, grandmother, or an aunt are on page 119 and can be reproduced for students to take home. Teachers might want to write a cover letter to accompany the interview sheet. Encourage the adults to write the answers if the student has difficulty.
4. When the interviews are completed, allow class time for sharing.
5. Discuss with the students the similarities and the differences they found between the lives of the women they interviewed and opportunities today for women. For example, Eileen Collins was a woman commander of the space shuttle.

**ASSESSMENT STRATEGY:**

Students should present the result of their interview orally, visually, or in audio-visual format. Work should be assessed with relation to completeness and quality of presentation.

**MATERIALS/ AIDS NEEDED:**

library books about females

interview questions on page 119

**WOMEN'S HISTORY  
LESSON PLAN**

**FCAT WRITING ACTIVITY:**

Women living today have opportunities that were not available to women living a long time ago.

Think about something that a woman could not do a long time ago, but today has the opportunity.

Write about something a woman can do now, but could not do a long time ago.

## GRADE TWO LESSON

## INTERVIEW QUESTIONS

1. What is your full name?  
\_\_\_\_\_
2. When were you born? (Optional answer!)  
\_\_\_\_\_
3. In what town/country were you born?  
\_\_\_\_\_
4. Where were you born (hospital, home)?  
\_\_\_\_\_
5. What were your parents' full names?  
\_\_\_\_\_
6. Were you raised by your parents or by someone else? Who?  
\_\_\_\_\_
7. Were they strict?  
\_\_\_\_\_
8. How were you disciplined? What rules did you have to follow?  
\_\_\_\_\_
9. Did you have more rules to follow than the boys?  
\_\_\_\_\_
10. Did you have brothers or sisters? If so, how many?  
\_\_\_\_\_
11. Describe the place you lived when you were my age.  
\_\_\_\_\_
12. Did you have a room of your own?  
\_\_\_\_\_
13. Did your family move a lot?  
\_\_\_\_\_
14. What was school like?  
\_\_\_\_\_
15. What did you do for fun?  
\_\_\_\_\_
16. Could the girls do the same things as the boys?  
\_\_\_\_\_
17. Did you have a part-time or full-time job? What was the pay?  
\_\_\_\_\_
18. Were there different responsibilities for boys and for girls in your family?  
\_\_\_\_\_
19. What significant historical events during that time do you recall?  
\_\_\_\_\_
20. What women from that time do you remember in public life?  
\_\_\_\_\_



**WOMEN'S HISTORY  
LESSON PLAN**

**FCAT READING ACTIVITY**

**HELEN KELLER**

When Helen Keller was two years old, she became sick. As a result, she lost her sense of sight and her sense of hearing. Because Helen couldn't hear, she couldn't speak. She lived in a dark world of her own until she was seven years old. Then, a 20-year-old teacher, Anne Sullivan, came to live with Helen and her family.

I raced toward the water pump and hit my hands against it, and then held up my hand, expectantly. Annie rushed to my side. P-U-M-P her fingers spelled. My mind concentrated on the shapes she was forming. I raced around with my arms open to catch all the things that made up the world, asking for their names, feeling the signs and repeating them to make sure I'd gotten them correctly. Suddenly, I stopped.

I slowly lifted my arms, and patted my chest. I was hardly breathing because of the excitement with which I asked my question. Annie understood immediately that I wanted to know my name. **H-E-L-E-N** she spelled into my trembling hand.

I felt as if the sun had just poured into my soul. Then I reached out to touch Annie. My teacher thought I was thanking her. Then, I banged on her arm. Annie smiled, and nodded. **T-E-A-C-H-E-R** she spelled into my hand. Now we both had names.

**WOMEN'S HISTORY  
LESSON PLAN**

**HELEN KELLER**


Bubble in the correct answers.

1. Read this sentence from the article.

She lost her sense of sight and her sense of hearing.

This sentence means that Helen Keller was \_\_\_\_\_

- (A) deaf and blind.
  - (B) losing her direction.
  - (C) out of sight of her mother.
  - (D) not able to smell anything.
2. She lost her sight when she was \_\_\_\_\_
- (A) twenty-two.
  - (B) two.
  - (C) twelve.
  - (D) born.
3. This part of the story is when Helen first \_\_\_\_\_
- (A) came to visit.
  - (B) lost her sight.
  - (C) learned that everything had a name.
  - (D) learned to speak.
4. Annie was Helen's \_\_\_\_\_
- (A) mother.
  - (B) teacher.
  - (C) student.
  - (D) pupil.

<p>5 .</p>		<p>Why was this day in Helen Keller's life so very important to her? Explain using details from her story to support your answer.</p> <hr/> <hr/> <hr/> <hr/> <hr/>
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<b>WOMEN'S HISTORY LESSON PLAN</b>
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**GRADE OR COURSE:** Grade Three

**TITLE:** The ABC Book of Immigrants

**COMPONENT:** II. Historical Awareness

**COMPETENCY:** II.A

**OBJECTIVE:**

2. Infer that while immigrants have come from all parts of the world, their reasons for coming to the United States are often similar.

**SUNSHINE STATE STANDARDS:** SS (A.1.2.1) (A.1.2.2) (A.3.2.4) (A.5.2.1) (A.5.2.7)  
(A.6.2.1) (A.6.2.4) (A.6.2.6) (B.1.2.2) (B.1.2.4)  
(B.2.2.1)

**SUGGESTED TIME:** Several days

**DESCRIPTION OF ACTIVITY:**

1. Discuss the meaning of immigrant, immigration, melting pot, contributions to society.
2. Assign each student a letter of the alphabet.
3. The students will then look for information related to women's history beginning with their letter. They may choose a person (female) or a term relating to the woman's movement.
4. Students will write their information on paper and illustrate it.
5. Compile the pages alphabetically and place in a book, or arrange as a quilt on the bulletin board.

**ASSESSMENT STRATEGY:** Grade each child's paper for information, neatness, spelling

**MATERIALS/ AIDS NEEDED:** Information on women  
Suggested list of women's names  
5x7 or 8x10 white paper

<b>WOMEN'S HISTORY LESSON PLAN</b>
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**FCAT WRITING ACTIVITY:**

One day each of you will be an adult making a contribution to society.

Think about what you are good at now and if you enjoy doing it. Now, think about what you would like to do better. Is this something you would want to do for a living? Write about something you want to accomplish when you are older. Include your reasons.

**Suggestions for the teacher:**

**Immigration and the Women's Story**

Albright, Madeleine	1937-	Prague	Secretary of State
Blackwell, Elizabeth	1857-1950	England	Physician
Caldwell, Taylor	1900-1985	England	Novelist
Dietrich, Marlene	1901-1992	Germany	Actress and singer
Estefan, Gloria	1958-	Cuba	Songwriter and singer
Fontanne, Lynn	1887-1983	London	Actress
Green, Anne	1720-1775	Netherlands	Printer
Hutchinson, Anne	1591-1643	England	Religious leader
Irwin, May	1862-1938	Canada	Actress and singer
Jones, Mary (Mother)	1830-1930	Ireland	Labor leader
Keene, Laura	1820-1873	London	Theatrical Producer
Loeb, Sophie	1876-1929	Russia	Journalist, welfare worker
Moran, Mary	1842-1899	Scotland	Artist
Navratilova, Martina	1956-	Prague	Tennis player
Ono, Yoko	1933-	Tokyo	Artist
Prida, Dolores	1943-	Cuba	Playwright
Ros-Lehtinen, Ileana	1952-	Cuba	Congresswoman
Suffrage		The right to vote	
Tucker, Sophie	1884-1966	Russia	Entertainer
Urso, Camill	1842-1902	France	Violinist
Velazquez, Nydia	1953-	Puerto Rico	Congresswoman
Wu, Chien-shiung	1912-	China	Scientist
X chromosome		Reproductive cell that determines gender	
Yaddo		Writers Colony in Saratoga Springs, N.Y.	
Zakrzewska, Marie	1829-1902	Berlin	Physician

## WOMEN'S HISTORY LESSON PLAN

**GRADE LEVEL OR COURSE:** Grade Three

**TITLE:** Sojourner Truth

**COMPONENT:** III. Civic Responsibility

**COMPETENCY:** III.A

**OBJECTIVE:**

6. Evaluate the importance of citizen participation through community service.

**SUNSHINE STATE STANDARDS:** SS (A.4.2.4) (C.2.2.1) (C.2.2.3) (C.2.2.4) (C.2.2.5)

**SUGGESTED TIME:** Three to four days

**DESCRIPTION OF ACTIVITY:**

Students will construct a timeline of Sojourner Truth's life. Students will create a big book of Sojourner's life.

1. Discuss the meaning of sojourn - to travel. Ask the students how the word travel might relate to a woman? Why would a person change her name to Sojourner? Then lead a discussion about why a black woman would travel around our country during the time of slavery in the United States. What might she try to convince people about slavery? Ask if students know the meaning of a time line.
2. Read a biography of Sojourner Truth to the class. Reread the book, this time writing important dates or facts in sequential order on the chalk board.
3. Send groups to the library to find additional events in the life of Sojourner Truth.
4. Distribute index cards and instruct students to write about an event in Sojourner's life.
5. Students should assemble their cards in sequential order. One lesson might be all cards chronologically, another might be by importance to her, or by her speaking engagements.
6. Students might work in small groups to compile a big book with factual information and illustrations.

**ASSESSMENT STRATEGY:**

Check the accuracy of the time line.

## WOMEN'S HISTORY LESSON PLAN

To ensure that students understand how to read a time line, ask the questions included with this lesson on page 130. Students may answer either orally or in written form. Allow groups time to share their big books.

**MATERIALS/ AIDS NEEDED:**    Index cards                      Time line paper                      Paper to  
create a big  
book

Biographies such as:

Clafin, Edward Beacher. Sojourner Truth and the Struggle for Freedom. New York: Barrons, 1987.

McLoone, Margo. Sojourner Truth: A Read and Discover Book. Minnesota: Bridgestone Books, Capstone Press, 1997.

Ortiz, Victoria. Sojourner Truth: A Self-Made Woman. New York: J.B. Lippencott Co., 1974.

Shumante, Jane. Sojourner Truth and the Voice of Freedom. Brookfield, Conn. Millbrook Press, 1991.

### **FCAT WRITING ACTIVITY:**

At one time or another everyone has felt that they have been treated unfairly.

Ask students to think about a time they were treated unfairly.

Have students write an explanation as to why they think they were treated unfairly at that time.

### **FCAT READING ACTIVITY:**

Read "1847... What Else Was Happening," found on page 131.

Answer the questions on page 132.

## WOMEN'S HISTORY LESSON PLAN

### **Sojourner Truth Information Sheet** (for the teacher).

1797 - Isabella (Sojourner Truth's real name) was born into slavery in New York.

1806 - Isabella was bought at a slave auction for \$100 by John Neely.

1808 - Isabella was sold for \$105 to Martinus Schryver, where she stayed for about 18 months.

1810 - Isabella was bought for \$175 by John Dumont.

1814 - Isabella married Thomas (also a slave owned by the Dumonts). They had five children.

1817 - New York passed a law that all slaves were to be freed within ten years. Her owner promised her freedom in nine years.

1826 - When her owner refused her freedom, she escaped with her infant daughter, Sophia. She had to leave her other children because they were not legally free.

July 4, 1827 - New York state emancipated slaves born after 1799.

1827 - The Dumonts sold her five-year-old son, Peter.

1828 - Isabella became the first African-American woman to win a lawsuit in the United States with her landmark law suit (which she won) to recover Peter.

1829 - Isabella moved to New York City, with her son Peter, after she and Thomas agreed to separate.

1832-35 - Isabella met Robert Matthews, Prophet Matthias, and joined his communal church in New York City.

1835 - Isabella won a slander suit when she was accused of a murder that Matthias had committed.

1836-42 - Isabella remained in New York City. Her son, Peter, shipped out on a whaling ship, Zone of Nantucket. He wrote her five letters.

## WOMEN'S HISTORY LESSON PLAN

1842 - The ship returned to port with no sign of Peter. Isabella never heard from him again.

1843 - At age 46, Isabella adopted the name Sojourner Truth and began to travel the United States making speeches. (Sojourner because she planned to sojourn. Truth because she said her only master was God and that God was truth).

1843 - Her grandson, James Caldwell, was born.

1844-46 - Sojourner joined the utopian Northampton Association in Massachusetts, where she met many anti-slavery reformers.

1850 - Sojourner purchased a home for \$300 mortgage.

1851 - She traveled to Rochester, New York; stayed with Underground Railroad leader, Amy Post.

May 1851 - She attended a women's rights convention in Akron, Ohio, where she delivered the speech later known as "Ain't I a Woman?"

1856 - In Battle Creek, Michigan, she addressed the Friends of Human Progress convention.

1857 - She sold her Northampton property and bought a house in Harmonia, Michigan.

Nov. 1863 - Sojourner took Thanksgiving dinner supplies to black soldiers stationed at Camp Ward in Detroit during the Civil War.

June 1864 - She traveled to Washington, D.C.

October 1864 - Sojourner visited President Abraham Lincoln in the White House.

1865 - She was assigned to work at Freedman's Hospital in Washington. She forced desegregation on the streetcars.

1867 - She moved to Battle Creek, Michigan.

1871 - She became the first woman to vote in a Michigan state election.



## WOMEN'S HISTORY LESSON PLAN

September 1871 - She left for Kansas with grandson Sammy Banks to promote the idea of free land there for ex-slaves.

1875 - Following an operation, her grandson, Sammy Banks, died and was buried at Oak Hill Cemetery.

1876 - Sojourner was ill; however, she improved in health after being treated by Dr. Orville Guiteau, a veterinarian.

1878-79 - She traveled to Kansas and Wisconsin during the summer to campaign for free land for former slaves.

1880-82 - Sojourner made limited appearances speaking for temperance and against capital punishment.

July 1883 - She became ill with ulcers on her legs, and was treated by Dr. John Harvey Kellogg of the Battle Creek Sanitarium, who is said to have grafted some of his own skin onto her leg.

November 26, 1883 - Sojourner Truth died at her College Street home in Battle Creek, Michigan.

November 28, 1883 - Sojourner Truth's funeral was held. She was buried in Oak Hill Cemetery next to her grandson, Sammy Banks.

## Ain't I A Woman

(The Classic Report)

Several ministers attended the second day of the Woman's Rights Convention, and were not shy in voicing their opinion of man's superiority over women. One claimed "superior intellect," one spoke of the "manhood of Christ," and still another referred to the "sin of our first mother."

Suddenly, Sojourner Truth rose from her seat in the corner of the church.

"For God's sake, Mrs. Gage, *don't* let her speak!" half a dozen women whispered loudly, fearing that their cause would be mixed up with Abolition.

Sojourner walked to the podium and slowly took off her sunbonnet. Her six-foot frame towered over the audience. She began to speak in her deep, resonant voice: "Well, children, where there is so much racket, there must be something out of kilter, I think between the Negroes of the South and the women of the North - all talking about rights - the white men will be in a fix pretty soon. But what's all this talking about?"

Sojourner pointed to one of the ministers. "That man over there says that women need to be helped into carriages, and lifted over ditches, and to have the best place everywhere. Nobody helps *me* any best place. *And ain't I a woman?*"

Sojourner raised herself to her full height. "Look at me! Look at my arm." She bared her right arm and flexed her powerful muscles. "I have plowed, I have planted and I have gathered into barns. An no man could head me. *And ain't I a woman?*"

"I could work as much, and eat as much as man - when I could get it - and bear the lash as well! *And ain't I a woman?* I have borne children and seen most of them sold into slavery, and when I cried out with a mother's grief, none but Jesus heard me. *And ain't I a woman?*"

The women in the audience began to cheer wildly.

She pointed to another minister. "He talks about this thing in the head. What's that they call it?"

"Intellect," whispered a woman nearby.

"That's it, honey. What's intellect got to do with women's rights or black folk's rights" If my cup won't hold but a pint and your hold a quart, wouldn't you be mean to not let me have my little half-measure full?"

"That little man in black there! He says women can't have as much rights as men. 'Cause Christ wasn't a woman. She stood with outstretched arms and eyes of fire. "Where did your Christ come from?"

*Where did your Christ come from?*" she thundered again. "From God and a Woman! Man had nothing to do with him! The entire church now roared with deafening applause.

"If the first woman God ever made was strong enough to turn the world upside down all alone, these women together ought to be able to turn it back and get it right-side up again. And now that they are asking to do it, the men better let them."

Sojourner Truth  
1851 Women's Rights Convention  
Akron, Ohio

**WOMEN'S HISTORY  
LESSON PLAN**

**TIME LINE QUESTIONS**

1. When was Isabella (Sojourner) born?

\_\_\_\_\_

2. When did Sojourner die?

\_\_\_\_\_

3. When did Isabella change her name to Sojourner Truth?

\_\_\_\_\_

4. How many years did Sojourner live in New York?

\_\_\_\_\_

5. When did Sojourner Truth move to Battle Creek?

\_\_\_\_\_

6. How many years did Sojourner Truth live in Battle Creek?

\_\_\_\_\_

7. When did Isabella escape from slavery?

\_\_\_\_\_

8. Approximately how many years did Sojourner live?

\_\_\_\_\_

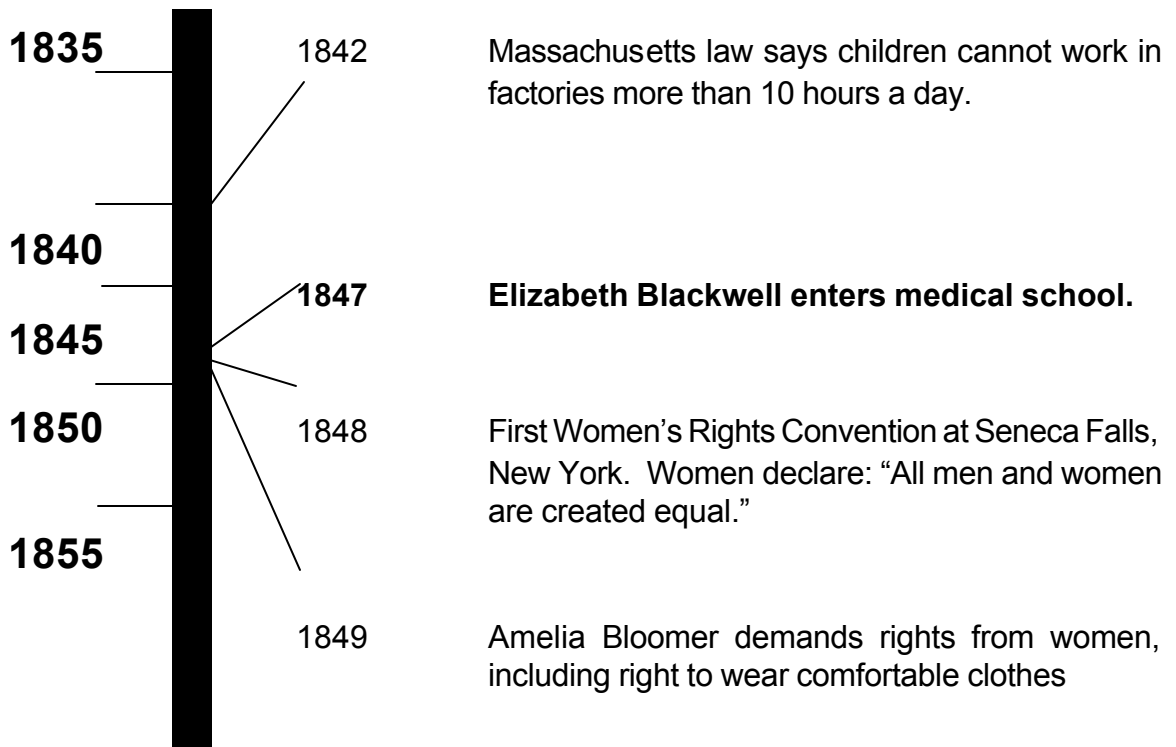
9. During what year did Sojourner Truth visit Abraham Lincoln?

\_\_\_\_\_

10. How many times was Isabella sold into slavery?

\_\_\_\_\_

# 1847



## What Else Was Happening?

Early American women had many duties, but few rights. A woman's husband was her master, and all of a family's money and property belonged to him. If a husband and wife separated, everything-including the children-belonged to the husband. People believed that women were weaker and not as bright as men. Education, they felt, was for men only.

By the 1840's, some women began pointing out that these ideas were wrong and that women deserved more rights. In the West the family depended on the wife and mother for survival. In the North women proved to be capable factory workers, and when a husband died, the widow who took over his business often did as well as the man.

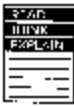
**WOMEN'S HISTORY  
LESSON PLAN**

**FCAT READING QUESTIONS**

After reading "1847: What Else Was Happening?" answer the following questions.

Bubble in your response to the following:

1. According to the time line, when did Elizabeth Blackwell enter medical school?  
(A) 1840  
(B) 1845  
(C) 1947  
(D) 1847
2. At the beginning of the article, women had many duties but \_\_\_\_\_  
(A) all of the money.  
(B) few rights.  
(C) wrong ideas.  
(D) all the property.
3. The time line is from the year 1835 to 1855. How many years is that?  
(A) 20 years.  
(B) 10 years  
(C) 15 years.  
(D) 47 years.
4. By the 1840's, some women were saying these ideas were \_\_\_\_\_  
(A) deserved.  
(B) wrong.  
(C) right.  
(D) equal

	<p>By the 1840's many people felt that women deserved more rights. Use facts from the story and the time line to prove that statement.</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>
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## WOMEN'S HISTORY LESSON PLAN

**GRADE LESSON OR COURSE:** Grade Four

**TITLE:** Florida Women's Biographies

**COMPONENT:** II. Historical Awareness

**COMPETENCY:** II.A

**OBJECTIVES:**

1. Gather and collect data from different sources relative to Florida's history.
2. Conduct library research on Florida's history, past and present.
5. Research famous men and women, both past and present, who have contributed to Florida's development.

**SUNSHINE STATE STANDARDS:** SS (A.1.2.1) (A.1.2.2) (A.1.2.3) (A.3.2.4) (A.5.2.1)  
(A.6.2.1) (A.6.2.3) (A.6.2.4) (A.6.2.5) (A.6.2.7)  
(B.1.2.2)

**SUGGESTED TIME:** Several days.

**DESCRIPTION OF ACTIVITY:**

1. Ask the media specialist to reserve biographies on women in Florida's history. Assign women for students to research. Books may also be checked out from the Miami-Dade Public Library. (See names on the included Florida history list on page 135).
2. Students will read one of the biographies. An alternative to reading biographies might be to find any information on the women from the accompanying list.
3. Students will then write a report about their "woman." These questions should be answered in their report:
  - a. What did this woman try to accomplish in her life?
  - b. Was she successful? Why or why not?
  - c. Was it more difficult for her to accomplish her goal because she was a woman?
  - d. Did a particular incident in her life influence her activities?
  - e. What impressed you the most about this woman?
  - f. Compose a list of questions you would like to ask this woman.
4. If the biography is about a woman alive today and in the South Florida area, possibly try to engage her as a guest speaker.

**WOMEN'S HISTORY  
LESSON PLAN**

5. As a follow-up to the biographies, students might create a portrait gallery of historical personalities who have contributed to Florida's history. These portraits can then be displayed on a bulletin board, in the main office, or in the Media Center.

**ASSESSMENT STRATEGY:** Let the students write a riddle about one of the women studied. Allow class time for the students to ask their riddles.

**FCAT WRITING ACTIVITY:**

There are many questions to ask a person when you are interviewing them. Think about some questions that you might ask the woman you have just studied. Write several of your questions and answer them from that woman's point of view.

**FCAT READING ACTIVITY:** Read the story about Mary McLeod Bethune on pages 136-137 and answer the questions on page 138.

## WOMEN'S HISTORY LESSON PLAN

### FLORIDA'S WOMEN

The following names are taken from Florida Women's Hall of Fame, a pamphlet published by the Florida Commission on the Status of Women and from Women of Impact, a pamphlet published by The Community Coalition for Women's History, Inc. Miami, Florida.

Balmeseda, Liz  
Baro, Alicia  
Betancourt, Annie  
Bethune, Mary McLeod  
Bishop, Ann  
Bolton, Roxcy  
Castor, Betty  
Cherry, Gwendolyn Sawyer  
Douglas, Marjory Stoneman  
Fox, Roberta Fulton  
Gibson, Althea  
Gordon, Elaine  
Hurston, Zora Neale  
Kennedy, Rosario  
Meek, Carrie  
Range, M. Athalie  
Rawlings, Marjorie Kinnan  
Reno, Janet  
Ros-Lehtinen, Ileana  
Suarez, Ana Veciano  
Tuttle, Julia DeForest Sturtevant  
West, Helen Hunt



<b>WOMEN'S HISTORY LESSON PLAN</b>
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## **FCAT READING ACTIVITY**

### **Mary McLeod Bethune**

Do you like to read? As a child, Mary McLeod wanted to learn to read more than anything else. But there were very few schools for African-American children in the South, where she lived, at that time. It wasn't until she was nine years old that her dream came true and she was finally able to go to school. She was so excited that she almost ran the entire three miles to class!

Very soon after Mary was born, in July 1875, her mother and father knew that she was somehow different from their first fourteen children. She was their first child born after slavery was outlawed; the first to be born a free person. Did this freedom mean that her future would be special in some way? It seemed that way to her parents. They were sure that Mary was destined for something more than a life of working in the cotton fields.

On her first day in school, Mary learned to write out her name and quickly memorized the whole alphabet. For the next six years she was able to go to a small church school. Even though she was smart, her chances for more education looked very slim. Then her good, quick mind brought her another unusual chance. She won a scholarship to go to school in North Carolina for another six years. Her way was being paid by a woman in Colorado who Mary had never even met. The woman wanted to see to it that bright children like Mary got the education they deserved.

After she finished school, Mary wanted to share her knowledge with as many Black children as possible, even if it meant that she had to start her own school. In 1904, Mary went to Daytona Beach, Florida, where there were no schools for Black children. Although she had only \$1.50 to her name, she was able to convince a real estate man to trust her. She rented a two-story house by the railroad tracks next to the city dump. It wasn't much, but her first school was about to open!

Mary soon had six students whose parents paid 50 cents a week for them to attend. She had no money for supplies for the students, so they had to make do with whatever they could find. Their pencils were made of charcoal. Berry juices served as ink. From the packing boxes Mary found in the dump, she made desks and chairs. Mary was twenty-nine years old and her dream was starting to come true.

## **WOMEN'S HISTORY LESSON PLAN**

Two years later the school had 250 students and was becoming very crowded. Another property nearby was soon bought with money Mary and her students had earned selling ice cream and sweet potato pies. Her students put on musical programs to raise money, and their families helped with the construction of the new school building. Mary spoke to many wealthy people about her school. They listened to her plans and many agreed to give money to the school or to support her in other ways. In 1907 the classes moved out of the old schoolhouse and into the first building at the new school.

This didn't mean that Mary's work was finished, though. Not at all! In the next few years she started evening study groups for women. Soon the school had recreational programs and classes in the workers' camps nearby and activities for the school's young neighbors. In 1911, Mary McLeod Bethune started a hospital where African-Americans could get medical treatment. She started the hospital after she found out that one of her students couldn't get the emergency medical treatment she needed because the local hospital only took care of white people.

In addition to the school and hospital, Mary McLeod Bethune founded the National Council of Negro Women, wrote weekly articles for two newspapers, and served as an advisor to President Franklin D. Roosevelt. She also became very close friends with Eleanor Roosevelt, the wife of the president. The two women shared concerns about education, poverty, and equal opportunity for Black children.

In 1954, when the U.S. Supreme Court ruled that segregation in public schools was illegal, Mary McLeod Bethune leapt out of the chair on her front porch, shouting with joy. Her lifelong dream of equal educational opportunity for all citizens was finally becoming a reality! Mary McLeod Bethune died one year later at the age of eighty.

**WOMEN'S HISTORY  
LESSON PLAN**

**FCAT READING QUESTIONS**

After reading Mary McLeod Bethune answer the following questions.

Bubble in your response to the following:

1. Mary McLeod Bethune was not able to go to school until she was \_\_\_\_\_
  - (A) six years old.
  - (B) nine years old.
  - (C) fourteen years old.
  - (D) fifteen years old.
  
2. Why was she able to go to school in North Carolina?
  - (A) A school was built three miles from her home.
  - (B) Her parents paid 50 cents a week for her to attend.
  - (C) Her way was paid by a woman in Colorado.
  - (D) She sold ice cream and sweet potato pies.
  
3. What happened after she finished school in North Carolina?
  - (A) She won a scholarship
  - (B) She went to a small church.
  - (C) She served as advisor to President Clinton.
  - (D) She started her own school.
  
4. Where did she open her own school?
  - (A) Daytona Beach, Florida
  - (B) Washington, D.C.
  - (C) Denver, Colorado
  - (D) Columbia, North Carolina



Besides starting the school, do you think Mary McLeod Bethune did anything else that was important? Use details and examples from the article to support your answer.

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## WOMEN'S HISTORY LESSON PLAN

**GRADE LESSON OR COURSE:** Grade Four

**TITLE:** Portraits of Women in Space

**COMPONENT:** IV. Economic Understanding

**COMPETENCY:** IV.A

**OBJECTIVES:**

1. Examine tourism, agriculture, trade, and environment in Florida from the political, economic, and social perspectives.
4. Discuss ways in which occupational choices are linked to the Florida economy.

**SUNSHINE STATE STANDARDS:** SS (A.1.2.2) (A.5.2.1) (A.5.2.7) (A.6.2.1) (A.6.2.3) (A.6.2.4) (A.6.2.5) (B.1.2.2) (B.2.2.2) (B.2.2.4) (C.2.2.5) (D.1.2.1) (D.1.2.5) (D.2.2.1)

**SUGGESTED TIME:** Two days

**DESCRIPTION OF ACTIVITY:**

1. Lead a discussion with students about the Kennedy Space Center, NASA, and the astronaut program. As an alternate, use the KWL chart found on p. 323 in the appendix as an opening exercise. Allow time for the students to complete the section on what they know and what they want to know.
2. Ask students how many names of astronauts they know. Write these names on the board or overhead projector.
3. Use the Internet with the class to research the number and names of women in the space program.
4. Divide the class into groups and assign the names of women astronauts to each group. Example: Sally Ride, Mae Jemison, Eileen Collins.
5. Groups should report to the class on anything interesting they found out about their astronaut.
6. Tell the students that many astronauts take personal items into space. For instance Mae Jemison took a poster denoting her African heritage. Students may create a collage, poster, bulletin board, etc. of items of importance they might take into space if they were astronauts.

<b>WOMEN'S HISTORY LESSON PLAN</b>
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**ASSESSMENT STRATEGY:**

Grade posters taking into account the creativity involved in taking something meaningful yet small enough to fit in limited space.

**MATERIALS/ AIDS NEEDED:**

Internet access  
Poster boards, or chart paper  
Magazines  
Markers

**FCAT WRITING ACTIVITY:**

You are going to lead the next space shuttle mission. You have been given an area that is the size of two shoe boxes and told you may take anything non-living into space with you.

Think about the things you have that are most important to you.

Write about what you would take. Include descriptions and reasons for their importance to you.

## WOMEN'S HISTORY LESSON PLAN

**GRADE LEVEL OR COURSE:** Grade Five

**TITLE:** The Right to Vote

**COMPONENT:** III. Civic Responsibility

**COMPETENCY:** III.A

**OBJECTIVE:**

3. Discuss the importance of voting and identify voting requirements; e.g., citizenship, age, registration.

**SUNSHINE STATE STANDARDS:** SS (A.1.2.1) (A.3.2.4) (A.4.2.4) (C.2.2.3)

**SUGGESTED TIME:** One to two days

**DESCRIPTION OF ACTIVITY:**

Students should be given the following information first:

1. The struggle for women to get the right to vote in the United States began in 1848 at the first women's rights convention in Seneca Falls, New York. Women did not get the right to vote until seventy years later when the Nineteenth Amendment became part of the United States Constitution.
2. Amendment 19 (1920) - The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex.
2. After the House of Representatives and the Senate approved the amendment on June 4, 1919, 36 out of the 48 states had to also approve the amendment.
3. After thirty-six states ratified the Nineteenth Amendment, it was proclaimed part of the U.S. Constitution on August 26, 1920. Connecticut and Vermont ratified it shortly after the needed 36. Ten states did not approve.

Students will map the states in the order of ratification of the 19th Amendment. (Teachers can either furnish the students with the information needed to complete the map or they can assign it as a homework or class lesson.)

**DIRECTIONS:** Use the color red to identify the first 10 states to ratify the 19th Amendment.  
Color the next 10 states to ratify the 19th Amendment in blue.  
Use green to color in the next 10 states.

## WOMEN'S HISTORY LESSON PLAN

Color the last 6 states needed to ratify the Amendment in purple.  
Color any states orange if they did not ratify the 19th Amendment by August 26, 1920.  
Title your map, make a color key for your map, and identify Florida.

### **ASSESSMENT STRATEGY:**

Ten states did not approve of giving women the right to vote. Name them.

### **MATERIALS/ AIDS NEEDED:**

List of states and the dates they ratified the amendment. (Included on page 143).

Map of the United States (included on page 145).

Markers, or colored pens = red, blue, green, purple.

**VOCABULARY:** Define the following: amendment, ratify

### **FCAT WRITING ACTIVITY:**

It is 1920 and the United States Legislature is discussing whether or not to amend the Constitution to give women the right to vote.

Think about your point of view on amending the Constitution for such a law.

Now write to convince the legislature to support your point of view about amending the Constitution.

### **FCAT READING ACTIVITY:**

Susan B. Anthony and Elizabeth Cady Stanton on page 146.

## WOMEN'S HISTORY LESSON PLAN

### **36 States Ratifying the Nineteenth Amendment to the Constitution**

#### **(List for the student)**

Arizona - February 12, 1920  
Arkansas - July 28, 1919  
California - November 1, 1919  
Colorado - December 15, 1919  
Idaho - February 11, 1920  
Illinois - June 10, 1919  
Indiana - January 16, 1920  
Iowa - July 2, 1919  
Kansas, June 16, 1919  
Kentucky - January 6, 1920  
Maine - November 5, 1919  
Massachusetts - June 25, 1919  
Michigan - June 10, 1919  
Minnesota - September 8, 1919  
Missouri - July 3, 1919  
Montana - August 2, 1919  
Nebraska - August 2, 1919  
Nevada - February 7, 1920  
New Hampshire - September 10, 1919  
New Jersey - February 9, 1920  
New York - June 16, 1919  
New Mexico - February 21, 1920  
North Dakota - December 1, 1919  
Ohio June 16, 1919  
Oklahoma - February 28, 1920  
Oregon - January 13, 1920  
Pennsylvania - June 24, 1919  
Rhode Island - January 6, 1920  
South Dakota - December 4, 1919  
Tennessee - August 18, 1920  
Texas - June 28, 1919  
Utah - October 2, 1919  
Washington - March 22, 1920  
West Virginia - March 10, 1920  
Wisconsin - June 10, 1919  
Wyoming - January 27, 1920



## WOMEN'S HISTORY LESSON PLAN

### (Answers for the teacher)

#### **Color RED**

Illinois  
Wisconsin  
Michigan  
Kansas  
New York  
Ohio  
Pennsylvania  
Massachusetts  
Texas  
Iowa

#### **Color BLUE**

Missouri  
Arkansas  
Montana  
Nebraska  
Minnesota  
New Hampshire  
Utah  
California  
Maine  
North Dakota

#### **Color GREEN**

South Dakota  
Colorado  
Kentucky  
Rhode Island  
Oregon  
Indiana  
Wyoming  
Nevada  
New Jersey  
Idaho

#### **Color PURPLE**

Arizona  
New Mexico  
Oklahoma  
West Virginia  
Washington  
Tennessee

Connecticut and Vermont ratified the Amendment shortly after the 36 that were needed.

The ten states that did not approve of giving the women the right to vote:

Alabama  
Delaware  
Florida  
Georgia  
Louisiana  
Maryland  
Mississippi  
North Dakota  
South Carolina  
Virginia

Alaska and Hawaii were not states at the time.

## FCAT READING ACTIVITY

### Susan B. Anthony and Cady Stanton

On July 19, 1848, the first Women's Rights Convention was held in Seneca Falls, New York. Over three hundred women and men came from miles around. Elizabeth Cady Stanton read the "Declaration of Sentiments" which she had written. "*We hold these truths to be self-evident: that all men and women are created equal...*" The "Declaration of Sentiments" listed many injustices she felt women faced in their everyday lives. Most of the people at the meeting agreed with her ideas. The most controversial of all the statements was the one calling for women's right to vote in government elections. Many of the people at the convention thought this was too radical an idea. But, with the support of Frederick Douglass, the great Black leader who had come to the meeting to support the idea of women's rights, that resolution was approved by the group, too. For most of the women at the Seneca Falls Convention, the right to vote was not as important as the other issues addressed by the "Declaration of Sentiments" -an equal right to a free education, equal pay for equal work, freedom to enter all fields of activity, the right to own property and be guardians of their own children, and the right to speak whenever and wherever they chose.

A few years later, Susan B. Anthony and Elizabeth Cady Stanton met at the home of a friend. They liked each other right away. Although Susan was spending most of her time and energy in anti-slavery and anti-alcohol work, Elizabeth Stanton soon convinced her to work for the cause of women's rights instead.

Combining their talents, these two women worked together for over 50 years. Writing came easily to Elizabeth. Susan was great as a public speaker, had lots of energy and was a good organizer. As a single woman Susan had the free time needed for the work they had to do. She could provide the drive and energy both women needed to accomplish their goals. Susan often stayed at the Stanton home, very much a part of Elizabeth's large family. Stanton's family provided company for Susan and she helped out around the house. With Susan taking care of the Stanton household, Elizabeth had time to write speeches and develop the ideas for the women's movement. Susan provided her with the facts and the statistics, and then traveled around the country delivering Elizabeth's speeches and starting local organizations to work for women's rights.

Susan traveled everywhere and in all kinds of weather. Even on the coldest days of winter, with the temperature well below zero, she would still be out speaking, collecting signatures on a petition, trying to change one state law or another which treated women unfairly. She became so well known that girls who stood up for themselves were called "Susan Bs." Whether people agreed with her or not, Susan B. Anthony became the best-known woman in the country.

In Susan B. Anthony's honor, the Nineteenth Amendment to the Constitution, giving women the right to vote, was called the "Anthony Amendment." Neither Anthony nor Stanton lived to see it finally pass in 1920.

## Susan B. Anthony and Elizabeth Cady Stanton

1 .

READ
THINK
EXPLAIN

What were the benefits of Susan B. Anthony and Elizabeth Cady Stanton combining their talents? Use facts and details from the story to support your answer.

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2. What are “Susan B’s?”
- (A) Girls whose first names are Susan.
  - (B) Girls who stood up for themselves.
  - (C) Friends of Cady Stanton.
  - (D) Women at the Convention.
3. Elizabeth Stanton convinced Susan to \_\_\_\_\_
- (A) work for anti-slavery.
  - (B) work for anti-alcohol.
  - (C) work for women’s rights.
  - (D) write the Nineteenth Amendment.
4. One of the issues the women wanted at the Seneca Falls Convention was \_\_\_\_\_
- (A) the right to work.
  - (B) freedom of speech.
  - (C) equal pay.
  - (D) right to freedom of religion.

## Susan B. Anthony and Cady Elizabeth Stanton (cont.)

5.  What were the various issues raised by the women at the Seneca Falls Convention? Which ones did the women attending the convention think were the most important? Which ones do you think are the most important? Use facts and details from the article to support your answer.

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## WOMEN'S HISTORY LESSON PLAN

**GRADE LEVEL OR COURSE:** Grade Five

**TITLE:** Women of Impact

**COMPONENT:** V. Cultural Awareness

**COMPETENCY:** V. B

**OBJECTIVES:**

1. Gather data from a variety of sources relative to United States history.
5. Discuss the contributions of immigrant groups to American society; i.e., social, political, economic, religious.

**SUNSHINE STATE STANDARDS:** SS (A.1.2.1) (A.5.2.7) (A.6.2.1) (A.6.2.4.) (A.6.2.5)

**SUGGESTED TIME:** One Week

**DESCRIPTION OF ACTIVITY:**

Students will complete a KWL chart as they study the impact of immigrant women on American society.

Day One

1. Distribute individual KWL charts to students (see page 151 for a copy of a KWL chart), or have them copy one from the board. Write the topic on the board, "Woman Immigrants and Their Contributions to American Society."
2. After allowing students time to think about the meaning of the topic, ask them to fill in the first part of the chart with specific names or any contributions they know were credited to women.
3. Discuss the information students wrote in the first part of the chart.
4. Tell the students that tomorrow they will be assigned a specific women immigrant to research and prepare an oral report. They may also suggest their own immigrant woman.

Day Two:

1. Discuss any names the class may have added to their list.
2. Complete the second section of the KWL chart.
3. Add the new names to the board.

4. Assign a name to each student (or group of two or three) so that they can prepare an oral report on their assigned person.

Day Three:

1. Students research in the library to complete their oral report.
2. They can report orally, or present a short skit.

Day Four and Five:

Presentation of reports or skits.

Week Two (optional):

Prepare a time-line, banner, or bulletin board, of the achievements.

**ASSESSMENT:** Complete the L (WHAT I LEARNED) section on the chart on page 151

**FCAT WRITING ACTIVITY:**

People often think about a person who has done something special. It may be someone they know personally or it may be someone they have only read about.

Think about one of the women you have been studying.

Write to explain to your reader why you think that woman has helped our country.

WHAT I **K**NOW

WHAT I **W**ANT TO KNOW

WHAT I **L**EARNED

## WOMEN'S HISTORY LESSON PLAN

**GRADE LEVEL/COURSE:** Sixth/Geography

**TITLE:** Women Explorers

**COMPONENT:** I. Geographic Understanding

**COMPETENCY:** 1.B

**OBJECTIVES:**

1. Define key geographic terms and concepts; e.g., boundary, compass rose, hemisphere, latitude, legend, longitude, map, map projection, scale, symbols.
2. Apply basic map and globe skills including cardinal and intermediate directions, determining distance using scale, interpreting map projections, interpreting legends and symbols, calculating time zones, and determining absolute locations using latitude and longitude.
3. Locate reference points on maps and globes; e.g., equator, Prime Meridian, Tropic of Cancer, Tropic of Capricorn, Arctic Circle, Antarctic Circle, International Date Line.
4. Determine the absolute location of each region studied and describe its relative location to other world regions.

**SUNSHINE STATE STANDARDS:** SS (B.1.3.1) (B.1.3.3) (B.1.3.6) (B.2.3.9)

**SUGGESTED TIME:** One week

**DESCRIPTION OF ACTIVITIES:**

1. Review key geographic skills listed in objectives above.
2. Have students write a letter to a relative or friend describing a trip to a chosen site taken by a woman explorer. Possible explorers include:

Lucy Atkinson-Asia  
Susie Carson Rijnhart-Asia  
Alexandra David-Neel-Asia  
Freya Stark-Asia  
Dervla Murphy-Asia  
Alexandrine Tinne-Africa  
Florence von Sass-Baker-Africa  
Christina Dodwell-Africa

Nellie Cashman-North America  
Annie Peck-South America  
Ynes Mexia-South America  
Mary Blair Niles-South America  
Violet Cressy-Marcks-South America  
Mary Kingsley-Africa  
Delia Akeley-Africa  
Ida Pfeiffer-Polar Regions



Kate Marsden-Polar Regions      Agnes Deans Cameron-Polar Regions  
Louise Arner Boyd-Polar Regions   Helen Thayer-Polar Regions

The letter should include a short description of the site explored by using cardinal and intermediate directions. It will also include a student drawn map showing the route taken and identifying the important reference points encountered along the way. Students should determine distance using scale and determine the latitude and longitude of the area explored. They should describe the climate of the area and the major topographical features found in the area explored. Finally, the letter should include a description of the relative location of the area explored to other regions.(Completion of this activity will fulfill Competency I.B.a,b,c,d,e)

3. Divide students into groups. Have each group a woman explorer studied earlier to research. Have the groups reenact an expedition of the explorer.
4. Have student create a collage that represents the life of the woman explorer used for their letters.
5. Have students write an essay using the following Florida Writes! prompt:  
Women explorers are not widely covered in school textbooks.

Think about why women explorers are not included in textbooks.

Write to explain why women explorers are not included in textbooks.

**ASSESSMENT STRATEGY:**

Evaluate letters and maps on their inclusion of requirements outlined in Competency I.B.a,b,c,d,e.

Consider a creativity grade for use of costumes and performance of reenactments.

Grade the collage based on its representation of the explorer and the places she explored.

Evaluate essays based on the Florida Writes! rubric.

**MATERIALS/AIDS NEEDED:**

Textbooks, reference books, paper, pen, posterboard, magazines, glue

Possible References:

Women Explorers: Capstone Short Biographies, Capstone Press

**EXTENSION ACTIVITY:**

Students can write journal entries reflecting an exploration experience.

## WOMEN'S HISTORY LESSON PLAN

**GRADE LEVEL/COURSE:** Sixth/Geography

**TITLE:** World Women's Rights Leaders

**COMPONENT:** II. Historical Awareness

**COMPETENCY:** II.A

**OBJECTIVE:**

3. Identify significant individuals in a region.

**SUGGESTED TIME:** Two 45-60 minute sessions.

**SUNSHINE STATE STANDARDS:** SS (a.1.3.3) (A.2.3.1) (A.2.3.2) (A.2.3.5) (A.3.3.1)  
(A.3.3.2) (A.3.3.4) (A.4.3.3) (A.5.3.2) (A.6.3.1)  
(A.6.3.3) (A.6.3.4) (B.3.3.2) ((B.2.3.3) (B.2.3.5)

**DESCRIPTION OF ACTIVITIES:**

1. Lead a class discussion by asking students to name groups in America that have experienced discrimination. Answers may include: African Americans, Hispanics, Jews, Japanese Americans, Chinese Americans, and the Irish. Make sure women are included in the list. Ask students what rights women have been denied; e.g., voting, education, employment. Explain to students that women in other countries have also faced discrimination and, as in the United States, many women in those countries fought for equality. On the chalkboard or overhead, write the names of the women and their countries:
  - Emmeline Pankhurst and Christabel Pankhurst-Great Britain
  - Huda Shaarawi-Egypt
  - Qiu Jin-China
  - Fukada Hideko-Japan
  - Mary Wollstonecraft Godwin-Great Britain
  - Susan B. Anthony-United States
  - Minerva Bernardino-Dominican Republic
  - Rocio Suarez Lopez-Mexico
  - Emily Howard Stowe-Canada
  - Madeleine Pelletier-France
  - Pandita Ramabai-India
  
2. Assign students to groups and have each group prepare a written report, to be given to the entire class, on their assigned activist. Assign each activist to at least

two groups. Inform students that each report must include the leader's name, country, birth/death dates of activist, goals and philosophy, obstacles, and achievements.

3. Have reports copied and distributed to all students in the class.
4. Have students use the reports to individually complete a chart comparing and contrasting the activists of each country. Each chart must have the leader's name, country, birth/death dates of activist, goals and philosophy, obstacles, and achievements.
5. Complete FCAT Reading activity on pages 156-161.

**ASSESSMENT STRATEGY:**

Consider group reports and individual charts as two separate grades.

Grade charts not only on accuracy but also on presentation.

Evaluate group and individual work based on depth of understanding, clarity of expressed ideas, and relevance to the topic.

**MATERIALS/AIDS NEEDED:**

Textbooks, reference books, paper, pen, posterboard.

**EXTENSION ACTIVITIES:**

Students can create charts which compare and contrast the women's rights movement in the United States with women's movements in other countries.

Students can create time lines of women's rights movements in other countries.

Students can role-play scenes from the lives of women's rights activists in various countries.

## **THREE WOMEN'S RIGHTS LEADERS- HUDA SHAARAWI OF EGYPT; QIU JIN OF CHINA; AND FUKADA HIDEKO OF JAPAN**

### **Huda Shaarawi - Egypt, 1920s-1940s**

In 1923, forty-one year-old Huda Shaaarawi did an unbelievable thing. After returning home from a women's conference in Europe, she removed her veil as she stepped from a train unto a crowded Cairo station. At first there was silence. Then the women who had come to greet her broke into applause. Some removed their veils also. For Huda, this indicated the concluding break with her old life as a concealed woman within a harem and the beginning of her new life as leader of a women's movement. Within few years, the majority of women in Egypt no longer wore a veil when they went out in public.

In Huda's day, upper and middle class women and men were separated. It was considered "right" for a woman to stay mainly within the secluded world of the family, called the *harem*. In public women wore *hegabs* (the traditional veil that covers a woman's hair and often much of her face). Although veiling was not the practice of all parts of society, women who went into the public were humiliated and sometimes they were spat on.

Huda, the daughter of a wealthy administrator was raised in Cairo, she was jealous of the advantages that her brother received because he was a male. In her writings, Huda writes about how she separated herself and "resented those around me."

When Huda was thirteen years old, she was forced to marry her forty year-old cousin and guardian. When Huda discovered that her marriage was already arranged she "wept long and hard," and refused to obey. Huda was then told, "Do you wish to disgrace the name of your father and destroy your poor mother who might not survive the shock of your refusal?" Huda finally gave in. Huda managed to separate from her husband for seven years because the marriage did not go smoothly.

While Huda was separated from her husband, she met educated women who yearned to participate in their modernizing nation. To these women, the veil and harem life were outdated signs of women's relegation to a passive, almost invisible world.

Huda reconciled with her husband and had two children. During these years she developed a place where speakers could come and talk to women about their condition. She also established the first women's welfare society with the help of some royal princesses.

### **"The Arab Woman Will Not Agree To Be Chained in Slavery"**

In a speech given at the Arab Feminist Conference held in Cairo, 1944, Huda said:

"The Arab woman who is equal to the man in duties and obligations will not accept, in the twentieth century, the distinctions between the sexes that the advanced countries have done away with. The Arab woman will not agree to be chained in slavery and to pay

### **THREE WOMEN'S RIGHTS LEADERS (Continued)**

for the consequences of men's mistakes with respect to her country's rights and the future of her children...

The advanced nations, after careful examination into the matter, have come to believe in the equality of sexes in all rights even though their religious and secular laws have not reached the level Islam has reached in terms of justice toward the woman. Islam has given her the right to vote for the ruler and has allowed her to give opinions on questions of jurisprudence and religion. The woman, given by the Creator the right to vote for the successor of the Prophet, is deprived of the right to vote for a deputy in a circuit or district election by a (male) being created by God. At the same time, this right is enjoyed by a man who might have less education and experience than the woman. And she is the mother who has given birth to the man and has raised him and guided him...

The woman today demands to regain her share of rights that have been taken from her ... Gentlemen, this is justice and I do not believe that the Arab man who demands that the others give back his usurped rights would be avaricious and not give the woman back her own lawful right...

There are some who still hesitate to give us this confidence and do not understand the benefits that accrue to the nation when women enjoy their political rights... Every woman who does not stand up for her legitimate rights would be considered as not standing up for the rights of her country and the future of her children and society. Every man who is pushed by his selfishness to trespass on the legitimate rights of women is robbing the rights of others and bringing harm to his country. He is an obstacle preventing the country from benefitting from the abilities and efforts of half the nation or more. He is impeding the advancement of his country and preventing it from being placed in the position it deserves - among the advanced nations whose civilization was built on the shoulders of women and men together, just as Arab civilization at the beginning of Islam was built on the cooperation and equality of the two sexes..."

#### **Qiu Jin of China**

Qiu Jin (or Ch'iu Chin) was a feminist for whom Joan of Arc was a role model. The youngest daughter of a Chinese lawyer Qiu Hin was well educated before her arranged marriage in 1893 to Wang T'ing-Chun, with whom she had two children. As a feminist, she strongly opposed the binding of women's feet, a crippling procedure traditionally imposed on women for cosmetic reasons. She also founded a school for girls.

In 1904, she left her family to study in Tokyo, where she joined a radical student

## THREE WOMEN'S RIGHTS LEADERS (Continued)

group committed to ousting the Manchu government. In 1906 she returned to China, achieving considerable public notice as a dedicated advocate of both feminist and anti-Manchu issues. At this time in her life she was appointed head of a college and founded a women's journal, whose main platform was the need to liberate a women in order to enable China to be taken seriously by the West.

The following year, she joined her cousin Hsu Hsi-Lin in planning an uprising in Hankou. However, their plans misfired, and they were both captured. Hsu was executed immediately, but Qiu Jin was tortured before being beheaded. Under torture she refused to confess to any crimes or to implicate any of her associates. She is still regarded as a martyr of the early revolutionary movement that laid the foundations for modern China.

### **Fukada Hideko of Japan**

#### **Background Information: Japan's Feminists**

#### **Resisting The Policies Of The Meiji Government**

Japanese leaders were open to new ideas when the Meiji-Taisho era (1868-1926) began. During this period, Japan's "first wave" of feminists arose, which joined liberal male reformers who supported the movement for "popular rights and freedom." The feminists identified the ways in which women were oppressed. They asked for legislation to ensure women's rights and challenged the restrictions of the traditional family structure.

The feminists received negative reactions from the ruling elites. They responded by enacting laws designed to keep women from participating in any political activities. These restrictions were legalized in:

- the Meiji Constitution of 1889 and the Law of Election in which females were denied the right to vote.
- the Law on Assembly and Political Association of 1889, which became the hated Article 5 of the Peace Police Law of 1890. This law denied Japanese women the right to join political parties, attend political gathering, or even take political science courses.
- the Meiji Civil Code of 1898 which gave the male head of the family total authority over family members. Men had the sole right to control family property, determine where each family member could live, approve or disapprove of marriages and divorce, and control inheritance. One provision stated: "Cripples and disabled persons and wives cannot undertake any legal action."

On the heels of Japan's "first wave" of feminists, a "second wave" within the feminist

## THREE WOMEN'S RIGHTS LEADERS (Continued)

movement arose in response to these restrictions. By 1922, this new generation of young intellectuals won the right for women to attend political meetings. However, the right for women to vote wasn't achieved until after World War II.

### Fukada Hideko (1867-1927)

Hideko's mother was a strong-willed, educated woman who encouraged her daughter. Her father was a low-ranking samurai and teacher.

In 1884, the government closed the first school that Hideko and her mother opened to promote progressive ways of teaching. After the school closed, life became hard for Hideko. Hideko then established two more schools for working women but they later failed, also. Through this difficult stage in Hideko's life, she started peddling yard goods for money because she had three children and her elderly mother to take care of.

By the age of twenty, Hideko was involved in a group within the Popular Rights Movement. Hideko, along with others in the group, illegally attempted to send guns to Korean revolutionaries. Hideko was caught and served a year and a half in prison. Since she was the only woman in the group, her trial and subsequent imprisonment was widely publicized. Newspaper stories called her "Japan's Joan of Arc" because of her reputation as a fighter for freedom. She then became the idol of young women.

By 1900, Hideko moved from liberalism to socialism and started her career in writing. In 1904, she published her first autobiography called *Half of My Life* which was the first woman's autobiography to be widely read in Japan. She wrote: "The reason why I dare to describe half of my life so frankly without hiding anything is not only to express my regrets at my past sins, but more to declare what I call a new war against society and myself."


Hideko thought that the best forum to discuss women's issues was in a magazine Hideko started in 1907 called *Sekai fujin* (Women of the World). In the magazine, Hideko includes recipes and information about making clothes and buying cosmetics so that the magazine would reach a wide audience but the main focus was political. Hideko, along with other women, had organized a campaign to destroy the "insulting" restrictions of Article 5. She hoped to use *Women of the World* as a way to motivate women to join their group. "Are not women also human beings?" she asked. "It is as human beings that women have their divinely-given rights and liberty...What reason is there for regarding politics as outside this sphere of women?"

The government tried to find ways to harass the magazine because of Fukada's socialist views as well as her feminist views. Fines were imposed, the office was raided, and school age girls were forbidden to read it. In 1909, *Women of the World* was judged to be subversive and was banned by a Tokyo court.


## FCAT READING ACTIVITY

Fukada Hideko

1. The author's main point about the treatment of women is that they are
  - A. treated equally with men.
  - B. taxed but have the right to vote.
  - C. too demanding about their rights.
  - D. not treated fairly in society.

2 .		Explain the cause and effect relationship between the “first wave” of feminism and the Japanese government passing laws to restrict women’s political activity. Support your answer with details from the document.
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3. When was the right for women to vote achieved?
  - A. After World War I
  - B. After World War II
  - C. In 1922
  - D. In 1898

4 .		Imagine you are Fukada Hideko. Develop a plan to protest laws that restrict women’s rights. Outline your plan in the space provided below.
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5. How did the government harass the magazine *Sekai fujin*?
- A. Imposing fines
  - B. Raiding the offices
  - C. Forbidding the reading of it by school age girls
  - D. all of the above

## WOMEN'S HISTORY LESSON PLAN

**GRADE LEVEL/COURSE :** Sixth/Geography

**TITLE:** Gender Apartheid in Afghanistan

**COMPONENT:** II. Historical Awareness

**COMPETENCY:** II.A

**OBJECTIVE:**

6. Relate significant events in a region's past to current events or problems in the region.

**SUGGESTED TIME:** Two 45-60 minute sessions.

**SUNSHINE STATE STANDARDS:** SS (A.1.3.1) (A.1.3.3) (A.2.3.1) (A.2.3.2) (A.3.3.1) (A.3.3.2) (A.5.3.3) (A.6.3.1) (A.6.3.3) (A.6.3.4) (B.2.3.2) (B.2.3.3) (B.2.3.5)

**DESCRIPTION OF ACTIVITIES:**

1. Complete a lesson on the history of the Afghanistan including Soviet occupation. Emphasize how the fall of communism is a source of the problems existing in Afghanistan today.
2. Ask students to define apartheid. Discuss the definition and what segments of society the term is generally applied to, racial and ethnic. Discuss South Africa as an example of apartheid. Ask students if they know of anywhere apartheid still exist.
3. Inform students that in 1996, the Taliban and extremist militia, took control of the capital of Afghanistan, Kabul. The Taliban immediately instituted a policy of gender apartheid in occupied territories. When it took control in 1996, the Taliban initially imposed strict edicts that:
  - Banished women from the workforce.
  - Closed schools to women and girls in cities and expelled women from universities.
  - Prohibited women from leaving their homes unless accompanied by a close male relative.

- Ordered the publicly-visible windows of women's houses painted black and forced women to wear the burqa - which completely covers the body, leaving only a small mesh-covered opening through which to see.
- Denied women and girls admittance to most hospitals and from being examined by male physicians while at the same time, prohibited most female doctors and nurses from working.

For teacher background information and updates on the situation in Afghanistan, visit the website [www.feminst.org/afghan/facts.html](http://www.feminst.org/afghan/facts.html) or the United Nations website to view human rights violation reports on Afghanistan. You may prefer to read the list of edicts first and ask students to guess what year they were put into effect before you explain the background of the edicts.

4. Discuss the implication of these policies on women and the society in general; e.g., women have died of treatable illnesses, women being beaten and killed for violation of edicts, poverty of women whose husbands have died in the civil war, immigration of women fleeing harsh treatment, possible economic impact of boycotts of the Taliban controlled government.
5. Have students prepare a two part plan to alert people of the situation in Afghanistan and possible ways to help the women of Afghanistan.

**ASSESSMENT STRATEGY:**

Evaluate plans based on creativity and feasibility.

**MATERIALS/AIDS NEEDED:**

Handouts from Internet on gender apartheid, pen, paper.

**EXTENSION ACTIVITIES:**

Have students research human rights violations against women in other countries.

Have students create a "Dateline" type newscast on the situation in Afghanistan.

Have students create a piece of literature reflecting their emotions about the situation in Afghanistan.

<b>WOMEN'S HISTORY LESSON PLAN</b>
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**GRADE LEVEL/COURSE:** Seventh/Civics

**TITLE:** A Women's Preamble

**COMPONENT:** II. Historical Awareness

**COMPETENCY:** II.A

**OBJECTIVES:**

2. Analyze the key democratic concepts found in historical documents including the Magna Carta, Mayflower Compact, Declaration of Independence, and the United States Constitution (Preamble and the Bill of Rights); e.g., justice, equality, individual rights, social contract, majority rule, separation of powers, checks and balances, representation, and compromise.
4. Identify the rights contained in the Bill of Rights and other amendments to the United States Constitution and give examples of how rights are applied and limited; e.g., majority rule vs. minority rights.

**SUNSHINE STATE STANDARDS:** SS (A.1.3.1) (A.1.3.3) (A.3.3.1) (A.3.3.2) (A.4.3.3) (A.6.3.4) (B.2.3.2) (B.2.3.3) (C.1.3.1) (C.1.3.6) (C.2.3.1) (C.2.3.2) (C.2.3.4) (C.2.3.7)

**SUGGESTED TIME:** Three 45-60 minute sessions.

**DESCRIPTION OF ACTIVITIES:**

1. After studying the documents listed in Objective #2 above, lead a class discussion on the concept of equality and to whom the concept applied at the time the documents were written.
2. Pass out and read the Declaration of Sentiments from the Women's Rights Convention, held in 1848, at Seneca Falls, New York. Ask "What part of the Declaration of Sentiments sounds like some other document in U.S. history?" "What document does it sound like?" Discuss why this document was needed when there were already documents that proclaimed equality.
3. Have students locate the parts of the Constitution that were added to give women more rights.

4. Discuss the history of the Equal Rights Amendment.
5. Have students write an essay following the FCAT Writing format to convince society that the Equal Rights Amendment is needed. Possible prompt:  
Everyone has different opinions on whether women have achieved equality and the need for an Equal Rights Amendment.

Think about whether you feel women have achieved equality or not.

Write to convince voters to support or oppose the Equal Rights Amendment.

6. Have student's prepare a contemporary preamble and new symbol as per Competency II.A.a,b,c (See page 11). The focus of the preamble and new symbol should reflect the current status and needs of women in our society.
7. Complete FCAT exercise.

**ASSESSMENT STRATEGY:**

Evaluate essays based on rubric scoring used to score FCAT Writing (see Appendix pp. 328-335).

Preamble and symbols should be graded based on their representation of women within our society.

Consider a separate grade for the preamble and symbol.

**MATERIALS/AIDS NEEDED:**

Textbooks, handouts, paper, pens, construction paper, markers.

**EXTENSION ACTIVITIES:**

Create a bulletin board to display preambles and symbols.

Have students create a time line of the journey of the Equal Rights Amendment. Dates should include when it was first introduced to Congress, when it was approved by the House and Senate, when each state voted on it, and when the campaign ended (see pages 143-144).

## DECLARATION OF SENTIMENTS

Seneca Falls, New York, 1848

When, in the course of human events, it becomes necessary for one portion of the family of man to assume among the people of the earth a position different from that which they have hitherto occupied, but one to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes that impact them to such a course.

We hold these truths to be self-evident: that all men and women are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted, deriving their just powers from those who suffer from it to refuse allegiance to it, and to insist upon the institution of a new government, laying its foundation of such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient cases; and accordingly all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they were accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object evinces a design to reduce them under absolute despotism, it is their duty to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of the women under this government, and such is now the necessity which constrains them to demand the equal station to which they are entitled.

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

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

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

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

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

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

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

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

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

After depriving her of all rights as a married woman, if single, and the owner of

property, he has taxed her to support a government which recognizes her only when her property can be made profitable to it.

He has monopolized nearly all the profitable employments, and from those she is permitted to follow, she receives but a scanty remuneration. He closes against her all the avenues to wealth and distinction which he considers most honorable to himself. As a teacher of theology, medicine, or law, she is not known.

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

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

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

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

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

Now, in view of this entire disfranchisement of one-half of the people of this country, their social and religious degradation - in view of the unjust laws above mentioned, and because women do feel themselves aggrieved, oppressed, and fraudulently deprived of their most sacred rights, we insist that they have immediate admission to all the rights and privileges which belong to them as citizens of the United States.

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

## **EQUAL RIGHTS AMENDMENT**

Section 1. Equality of Rights under the law shall not be denied or abridged by the United States or any state on account of sex.

Section 2. The Congress shall have the power to enforce, by appropriate legislation, the provisions of this article.

Section 3. This amendment shall take effect two years after the date of ratification.

The Equal Rights Amendment was written in 1921 by Alice Paul. It was introduced in Congress every session from 1923 until it passed in 1972. The Amendment failed to be ratified by the necessary thirty-eight states by the July, 1982 deadline.

## FCAT READING ACTIVITY

### Declaration of Sentiments

1. The author's main point about the treatment of women is that they are
- A. treated equally with men.
  - B. taxed but have the right to vote.
  - C. too demanding about their rights.
  - D. not treated fairly in society.

2. Why was the document named the Declaration of Sentiments? Support your answer with details from the document.



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3. What is meant by the term elective franchise?
- A. The right to vote.
  - B. The right to own a business.
  - C. Selling a name for business purposes.
  - D. Passing bills in the legislature.

- 6 . What does the Declaration of Sentiments reveal about the position of women in society in 1848? Use details and information from the story to support your answer.
- 7 .



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5. What does the Declaration of Sentiments insist women have immediate admission to?
- A. college
  - B. all the rights and privileges which belong to them as citizens
  - C. profitable employment
  - D. all of the above

## WOMEN'S HISTORY LESSON PLAN

**GRADE LEVEL/COURSE:** Seventh/Civics

**TITLE:** Contemporary Problems

**COMPONENT:** III. Civic Responsibility  
VI. Global Perspective

**COMPETENCY:** III.B  
VI.A

**OBJECTIVES:**

5. Identify a community problem and perform a service designed to resolve it. (III.B)
2. Identify contemporary issues that affect the local, state, national and international community; e.g., drugs, HIV/AIDS, environmental. (VI.A)
4. Apply the five-step decision-making model (define the problem, list alternatives, state criteria, evaluate alternatives, make the decision) to a contemporary global issue. (VI. A)

**SUNSHINE STATE STANDARDS:** SS (A.1.3.1) (A.1.3.2) (A.5.3.2) (A.6.3.3) (B.1.3.6) (B.2.3.2) (B.2.3.3) (B.2.3.6) (B.2.3.7) (B.2.3.9) (C.1.3.1) (C.1.3.5) (C.2.3.1) (C.2.3.4) (C.2.3.5) (C.2.3.6) (C.2.3.7)

**SUGGESTED TIME:** Two weeks

**DESCRIPTION OF ACTIVITIES:**

1. As a class assignment have students write to various women's organizations requesting information on several of the global problems facing women today: e.g., equal work for equal pay, medical care, child care, human rights violations, political power, birth control (voluntary and forced), maternity leave. Have students request the information be mailed to the school in care of the teacher. The addresses of some of the organizations are provided in the appendix, pages 285-290.
2. When adequate replies have arrived, divide the class into groups and assign each group a problem. Have a group present the problem to the class.
3. Ask students to bring in one article related to their problem. Discuss each of the articles.
4. Have students apply the five-step decision-making process to the problem. (define the problem, list alternatives, state criteria, evaluate alternatives, make the decision)

5. Create a survey that is designed to determine the community's awareness level of each of the assigned problems.

**EXAMPLE**

Please indicate your awareness of the following problems by checking the appropriate space:

	Very Aware	Somewhat Aware	Unaware of the Problem
Equal Pay for Equal Work			
Child Care			
Etc.			

6. Have students administer the survey to at least three people outside of class but within the school.
7. After the surveys are returned, have each group tabulate the results. Announce the results and have each group record the results and use them to create a graph or chart using the results.
8. Identify the problem of which the community was least aware. Discuss what actions are needed to make people more sensitive to these problems and possible solutions to them.
9. Each group will organize and carry out a campaign to raise the level of awareness of and possible solutions to these problems: e.g., posters, letters to editor, articles in school newspapers, and radio or television commercials on cassettes. Each campaign must clearly define the problem and suggest possible solutions.

**ASSESSMENT STRATEGY:**

Consider assigning a credit or no credit (A or F) grade for the letter to organizations.

Grades for student graphs or charts should be based on the accuracy of their results. Did they use the numbers given out in class and were their graphs/charts properly constructed?

Grades for campaigns should be based on creativity, definition of problem and feasibility of solutions.

**EXTENSION ACTIVITY:**

Students may want to write legislators to raise awareness or provide possible solutions to problems faced by women today.

## WOMEN'S HISTORY LESSON PLAN

**GRADE LEVEL/COURSE:** Seventh/Civics

**TITLE:** Women in Combat

**COMPONENT:** VI. Global Perspective

**COMPETENCY:** VI.A

**OBJECTIVE:**

2. Identify contemporary issues that affect the local, state, national, and international community; e.g., drugs, HIV/AIDS, environmental.

**SUNSHINE STATE STANDARDS:** SS (A.1.3.1) (A.5.3.2) (B.1.3.6) (B.2.3.2) (B.2.3.3) (B.2.3.6) (B.2.3.9) (C.1.3.5) (C.2.3.4) (C.2.3.5) (C.2.3.6) (C.2.3.7)

**SUGGESTED TIME:** Two 45-60 minute sessions.

**DESCRIPTION OF ACTIVITIES:**

1. Lead a class discussion by asking if there is any segment of society that still restricts participation by women? Inform students that women are still not allowed in combat.
2. Pass out and read handout of Senator Edward Kennedy speaking to the Senate.
3. Allow students to voice their opinions on whether women should be allowed in combat.
4. Tell students they are part of a commission set up by the Senate to study the effects of assigning women to combat. They are to come up with a list of questions to consider so they can make informed decisions before they make a recommendation to the Senate.

Possible questions include:

- Should combat assignments of women be voluntary?
- Should women be required to register for the draft?
- What are the physical requirements for a combat position? Should present gender norming (women are given less physically challenging tests than men to attain the same fitness rating) be stopped for women in combat?
- What is the impact of pregnancy for women in combat that are in critical positions?
- How would living quarters be provided for women in combat?
- How does the restriction of women in combat affect career advancement of women in the military?

Are women more likely to be tortured and in a more brutal way than men if captured by the enemy?

5. Organize a class debate on women in combat.
6. Have students prepare speeches to present to Congress to convince them whether they should pass a law allowing women in combat. Deliver speeches in class.

**ASSESSMENT STRATEGY:**

Evaluate speeches on the inclusion of relevant arguments.

Consider the persuasiveness of the speech as part of the grade.

**MATERIALS/AIDS NEEDED:**

Handout, paper, pen.

Teacher Resources:

Holm, Jeanne. *Women in the Military: An Unfinished Revolution*. Rev. Ed. Novato, CA: Presidio Press, 1992.

Wekesser, Carol and Matt Polesetsky, eds. *Women in the Military*. St. Paul, MN: Greenhaven Press, 1991.

**EXTENSION ACTIVITIES:**

Have students research the role women have played in all military conflicts throughout history.

Research the role of women in combat in other countries such as Israel.

Have students create a bill to be presented in Congress which addresses women in combat.

Possible FCAT Writing prompt:

There is a great deal of discussion about women in the military participating in combat.

Think about how you feel on the subject of women in combat.

Write an essay to convince your audience to support your position on women in combat.

**SENATOR EDWARD KENNEDY**  
**SENATE-JULY 31, 1991**

...The Armed Forces claim that they are an equal opportunity employer, and they are, partly. They have made great strides in opening up all branches of the service to racial minorities.

But the same thing cannot be said with regard to sex discrimination, because archaic statutes still in the books deny equal opportunity to women.

Barriers based on sex discrimination are coming down in every part of our society. The Armed Forces should be no exception. Women should be allowed to play a full role in our national defense, free of any arbitrary and discriminating restrictions. The only fair and proper test of a woman's role is not gender but ability to do the job...

The dangers [of war] now extend well behind the front lines. As we saw in the Persian Gulf War, military personnel well behind the lines can be killed or wounded. At the same time, the infusion of advanced electronic and computer technology into modern weapons has changed many phases of warfare from a test of physical strength to a test of technical skill.

In the Gulf War, the technological abilities of our personnel were as important to our victory as their physical strength and courage. There is virtually universal consensus that the women who served in Operation Desert Storm did an outstanding job, including jobs that were, for all practical purposes, combat jobs. They faced hostile fire; they flew into enemy territory; they suffered death, injury, and were captured as prisoners of war; they lived in conditions of extreme hardship, and they performed tasks requiring physical strength and stamina.

In short, to quote Secretary of Defense Dick Cheney, women members of our armed forces "were every bit as professional as their male colleagues."

## WOMEN'S HISTORY LESSON PLAN

**GRADE LEVEL/COURSE:** Eighth/U.S. History

**TITLE:** Corsets and the Painful Cost of Beauty

**COMPONENT:** II. Historical Awareness

**COMPETENCY:** II.A,B

**OBJECTIVES:**

15. Read biographies, legends, myths, tall tales, stories, and poetry and listen to music that details the lives and times of heroes and ordinary people throughout United States and Florida history.(II A)
1. Obtain appropriate information about historical events from maps, atlases, pictures, primary sources, graphs, tables, charts, diagrams, reference materials, newspapers, political cartoons, and periodicals. (II B)

**SUNSHINE STATE STANDARDS:** SS (A.1.3.1) (A.1.3.2) (A.1.3.3) (A.2.2.3) (A.3.3.1) (A.3.3.2) (A.4.3.3) (A.5.3.2) (A. 6.3.1) (A.6.3.4) (B.1.3.1) (B.1.3.2) (B.2.3.2)

**SUGGESTED TIME:** One 45-60 minute sessions.

**DESCRIPTION OF ACTIVITIES:**

1. Using masking tape, tape two concentric circles on the floor. The inside circle will have a perimeter of 13 inches and the outside circle will have a perimeter of 6 feet. (The smaller circle will represent the waist size a few women attained through the use of corsets; some even had a rib surgically removed to help waist constriction. The larger circle represents the size of hoop skirts commonly worn in the 1800's.)
2. Have students guess what the circles represent. Take several responses.
3. Tell the students what the circles represent. Distribute the illustrations and cartoons about the corset on page 178 and then provide the following information:
  - Corsets were a major fashion accessory for women until about 1920. The hour glass figure gave way at that time to the shapelessness of the flapper, some of whom bound boards against their chest to appear flatter.
  - Corsets were laced tightly from the back (with the corseted woman holding her breath in and often holding a post for support). Corsets constricted the woman's waist (the smaller, the better), creating several problems. They hindered breathing, mobility and digestion. In addition, they damaged internal organs and caused skeletal

deformity and fainting. Nonetheless, they were constantly worn.

4. Read or xerox the following information about corsets during the 1800's:
  - Cassell's Family Magazine (1892): Nothing could be more becoming to the figure (than the corset); the waist looks infinitesimal.  
Young Ladies Journal (1868): ...many vain and silly girls might be induced to lace-in to the ultimate destruction of their health.
  - A father's letter (1828): My daughters are living instances... of the dreadful fashion of squeezing the waist until the body resembles that of an ant. Their stays are bound with iron in the holes through which the laces are drawn... to reduce so important a part of the human frame to a third of its natural proportion. They are unable to stand, sit or walk, as women used to do. To expect one of them to stoop would be absurd.
  - Female Beauty (1837): When the young lady spends a quarter of an hour in lacing her stays as tight as possible, and is sometimes seen by her female friends pulling hard for some minutes, next pausing to breathe, then resuming the task with might and main, till after perhaps a third effort she at last succeeds and sits down covered with perspiration, then it is that the effect of stays is not only injurious to the shape but is calculated to produce the most serious consequence.
  - Some people believed that the woman's waist at marriage should not exceed her age in years and her age at marriage should not exceed 21.
5. Discuss and analyze the cartoons and illustrations.
6. Ask and discuss: Why did women continue to wear corsets, even though they were painful and harmful? What do people do now for the sake of beauty which is painful and/or harmful? Have students write their responses and then share them. Expect some of the following responses:
  - Severe dieting, anorexia nervosa, bulimia, breast implants, waxing, electrolysis, piercing, braces, extreme exercising, tanning, face lifts, smoking (for fashion or appearance), tummy tucks, liposuction, nose nobs, high heels.
7. Have the students rank the list from what they consider the most harmful to the least harmful. Discuss the lists.
8. You may want to ask some or all of the following questions. They can be part of a written or oral assignment.
  - Why are the items on the list normally associated with females?
  - Is there a lot of pressure at this school for females and males to conform to a certain idea of beauty? Do you feel much pressure? Do you think the pressure will increase or decrease as you get older? Explain.
  - How are women portrayed in the media, especially in advertisements and commercials? How are men portrayed?
  - Do you think Sports Illustrated Swimsuit Issues are harmful to women or



objectifies them? Explain.

- Imagine you have a ten year-old child who comes home crying because kids at school are saying he or she is ugly. What do you say to your child? What do you say if the child wants plastic surgery?
9. Have the students create a magazine advertisement in which he or she is a doctor in the 1850's. The ad should warn women of the hazards of corsets and should be illustrated.
  10. Have students write an essay using the following FCAT Writing prompt:  
Women in today's society alter their bodies in many ways such as piercing, plastic surgery, and tattooing.

Think about the reasons women alter their bodies.

Write to explain to your reader the reasons women alter their bodies.

### **ASSESSMENT STRATEGY:**

Grade ads based on creativity as well as accuracy.

If questions are assigned for written answers, consider giving a grade for the questions.

Evaluate essays based on the FCAT Writing rubric (included pp. 330-335)

### **MATERIALS/AIDS NEEDED:**

Handouts, paper, pens, construction paper, markers.

Teacher Resources:

*The History of Underclothes*, C. Willot and Phillis Cunnington, Faber & Faber, Landon and Boston, 1951.

*Fashion and Fetishism*, David Konzle, Rowman and Littlefield, Totowa, New Jersey, 1982.

### **EXTENSION ACTIVITIES:**

A role play in which a husband demands his wife wear a corset and the wife refuses.

A study of television commercials to see how many focus on image and whether they target males. or females.

A journal entry from one corset-wearer to another describing her feelings.

\*\*\*\*\*ADD CARTOONS\*\*\*\*\*

## WOMEN'S HISTORY LESSON PLAN

**GRADE LEVEL/COURSE:** Eighth/U.S. History

**TITLE:** Jane Addams

**COMPONENT:** II. Historical Awareness

**COMPETENCY:** II.A

**OBJECTIVES:**

9. Examine a social, political, or economic issue in the United States during the 1920's that has implications for society today: e.g., changing role of women, science vs. religion, isolationism vs. global participation.
13. Analyze the goals and accomplishments of various reform movements throughout United States history; e.g., Abolition, Women's Rights, Temperance, Progressive, Populist, Civil Rights.
14. Discuss the roles of key individuals, including women and minorities, during major historical periods or events in United States and Florida history.
15. Read biographies, legends, myths, tall tales, stories, and poetry and listen to music that details the lives and times of heroes and ordinary people throughout United States and Florida history.

**SUNSHINE STATE STANDARDS:** SS (A.1.3.1) (A.1.3.2) (A.1.3.3) (A.3.3.2) (A.3.3.4)  
(A.4.3.3) (A.5.3.1) (A.5.3.2) (A.6.3.1) (A.6.3.4)  
(B.1.3.2) (B.2.3.1) (B.2.3.2) (B.2.3.3)

**SUGGESTED TIME:** Four 45-60 minute sessions

**DESCRIPTION OF ACTIVITIES:**

1. Read information about Jane Addams and Hull House in library books or your textbook. Hand out and read selections of Jane Addams' writings. (Note: Two selections are included in this lesson.)
2. Lead a class discussion on the readings. When discussing "Why Women Should Vote" be sure to discuss the purpose of Jane Addams' argument. She was trying to convince women (proof: source where article appeared, *Ladies Home Journal*) that they should want the right to vote. Some women of the time believed that women should not be involved in politics. She wanted to demonstrate that the right to vote was needed so women could better raise their families and manage their households. Addams was trying to soften the perceived threat to male political power. She argued women needed the right to vote to keep children from becoming sick and dying. Who could argue against her on that point?

3. Have students answer orally or in writing the following questions:
  - a. How does Jane Addams argue that women's suffrage is an extension of the traditional female duties? Is the argument valid?
  - b. How would women and men, of the time period, react to this article?
  - c. Why did Addams see the theater as a serious urban problem and how did she propose to combat it? Are we still having this same debate today?
  - d. How did she account for the popularity of saloons among youth? What did she offer as a substitute?
4. Find and pass out a cartoon on women's suffrage. Review concepts related to analyzing political cartoons: e.g., symbolism, conveyance of a position on an issue.
5. Have students create a political cartoon to convince society to give women the right to vote.
6. Have students write a paragraph explaining the symbolism of their cartoon.
7. Complete FCAT Reading activity on pages 181-187.

**MATERIALS/AIDS NEEDED:**

Textbooks, handouts, paper, pens.

**ASSESSMENT STRATEGY:**

If done in writing, grade questions from activity number 3.

Evaluate cartoons based on the use of symbolism, persuasiveness, and clarity of paragraph structure.

**EXTENSION ACTIVITIES:**

Have students research and write biographical sketches of other female leaders of the Progressive Movements.

Create a chart comparing/contrasting the lives and actions of various Women's Rights activists.

## "WHY WOMEN SHOULD VOTE" (1910)

This paper is an attempt to show that many women today are failing to discharge their duties to their own households properly simply because they do not perceive that as society grows more complicated it is necessary that woman shall extend her sense of responsibility to many things outside of her own home if she would continue to preserve the home in its entirety. One could illustrate in many ways. A woman's simplest duty, one would say, is to keep her house clean and wholesome and to feed her children properly. Yet if she lives in a tenement house, as so many of my neighbors do, she cannot fulfill these simple obligations by her own efforts because she is utterly dependent upon the city administration for conditions which render decent living possible....In a crowded city quarter, however, if the street is not cleaned by the city authorities no amount of private sweeping will keep the tenement free from grime, if the garbage is not properly collected and destroyed a tenement-house mother may see her children sicken and die of diseases from which she alone is powerless to shield them, although her tenderness and devotion are unbounded....In short, if woman would keep on with her old business of caring for her house and rearing her children she will have to have some conscience in regard to public affairs lying quite outside of her immediate household. The individual conscience and devotion are no longer effective....

If women follow only the lines of their traditional activities there are certain primary duties which belong to even the most conservative women, and which no one woman or group of women can adequately discharge unless they join the more general movements looking toward social amelioration through legal enactment.

The first of these...is woman's responsibility for the members of her own household that they may be properly fed and clothed and surrounded by hygienic conditions. The second is a responsibility for the education of children: (a) that they may be provided with good schools; (b) that they may be kept free from vicious influences on the street; (c) that when working they may be protected by adequate child-labor legislation.

(a) The duty of a woman toward the schools which her children attend is so obvious that it is not necessary to dwell upon it. But even this simple obligation cannot be effectively carried out without some form of social organization as the mothers' school clubs and mothers' congresses testify, and to which the most conservative women belong because they feel the need of wider reading and discussion concerning the many problems of childhood. It is, therefore, perhaps natural that the public should have been more willing to accord a vote to women in school matters than in any other, and yet women have never been members of a Board of Education in sufficient numbers to influence largely actual school curricula....

(b) But women are also beginning to realize that children need attention outside of school hours; that much of the petty vices in cities is merely the love of pleasure gone wrong, the over restrained boy or girl seeking improper recreation and excitement. It is obvious that a little study of the needs of children, a sympathetic understanding of the

conditions under which they go astray, might save hundreds of them. Women traditionally have had an opportunity to observe the plays of children and the needs of youth, and yet in Chicago, at least, they had done singularly little in this vexed problem of juvenile delinquency until they helped to inaugurate the Juvenile Court movement a dozen years ago....

(c) As the education of her children has been more and more transferred to the school, so that even children four years old go to the kindergarten, the woman has been left in a household of constantly-narrowing interests, not only because the children are away, but also because one industry after another is slipping from the household into the factory.... Because many thousands of those working in factories and shops are girls between the ages of fourteen and twenty-two there a necessity that older women should be interested in the conditions of industry. The very fact that these girls are not going to remain in industry permanently makes it more important that some one should see to it that they shall not be incapacitated for their future family life because they work for exhausting hours and under unsanitary conditions.

...If conscientious women were convinced that it was a civic duty to be informed in regard to these grave industrial affairs, and then to express the conclusions which they had reached by depositing a piece of paper in a ballot-box, one cannot imagine that they would shirk simply because the action ran counter to old traditions....

This is, perhaps, the attitude of many busy women who would be glad to use the ballot to further public measures in which they are interested and for which they have been working for years. It offends the taste of such a woman to be obliged to use indirect "influence" when she is accustomed to well-bred, open action in other affairs, and she very much resents the time spent in persuading a voter to take her point of view, and possibly to give up his own, quite as honest and valuable as hers, although different because resulting from a totally different experience. Public-spirited women who wish to use the ballot, as I know them, do not wish to do the work of men nor to take over men's affairs. They simply want an opportunity to do their own work and to take care of those affairs which naturally and historically belong to women, but which are constantly being overlooked and slighted in our political institutions....

In closing, may I recapitulate that if woman would fulfill her traditional responsibility to her own children; if she would educate and protect from danger factory children who must find their recreation on the street; if she would bring the cultural forces to bear upon our materialistic civilization; and if she would do it all with the dignity and directness fitting one who carries on her immemorial duties, then she must bring herself to the use of the ballot—that latest implement for self-government. May we not fairly say that American women need this implement in order to preserve the home? \_\_\_\_\_

Jane Addams, "Why Women Should Vote," *Ladies Home Journal* 27 (January 1910):21-22

## The Spirit of Youth (1909)

### JANE ADDAMS

This spring a group of young girls accustomed to the life of a five-cent theater, reluctantly refused an invitation to go to the country for a day's outing because the return on a late train would compel them to miss one evening's performance. They found it impossible to tear themselves away not only from the excitements of the theater itself but from the gaiety of the crowd of young men and girls invariably gathered outside discussing the sensational posters.

A steady English shopkeeper lately complained that unless he provided his four daughters with the money for the five-cent theaters every evening they would steal it from his till, and he feared that they might be driven to procure it in even more illicit ways. Because his entire family life had been thus disrupted he gloomily asserted that "this cheap show had ruined his home and was the curse of America." This father was able to formulate the anxiety of many immigrant parents who are absolutely bewildered by the keen absorption of their children in the cheap theater. This anxiety is not, indeed, without foundation. An eminent alienist<sup>1</sup> of Chicago states that he has had a number of patients among neurotic children whose emotional natures have been so over-wrought by the crude appeal to which they had been so constantly subjected in the theaters, that they have become victims of hallucination and mental disorder....

This testimony of a physician that the conditions are actually pathological, may at last induce us to bestir ourselves in regard to procuring a more wholesome form of public recreation. Many efforts in social amelioration have been undertaken only after such exposures; in the meantime, while the occasional child is driven distraught, a hundred children permanently injure their eyes watching the moving films, and hundreds more seriously model their conduct upon the standards set before them on this mimic stage.

Three boys, aged nine, eleven and thirteen years, who had recently seen depicted the adventures of frontier life including the holding up of a stage coach and the lassoing of the driver, spent weeks planning to lasso, murder, and rob a neighborhood milkman, who started on his route at four o'clock in the morning. They made their headquarters in a barn and saved enough money to buy a revolver, adopting as their watchword the phrase "Dead Men Tell no Tales." ...Fortunately for him, as the lariat was thrown the horse shied, and, although the shot was appropriately fired, the milkman's life was saved. Such a direct influence of the theater is by no means rare, even among older boys. Thirteen young lads were brought into the Municipal Court in Chicago during the first week that "Raffles, the Amateur Cracksman" was upon the stage, each one with an outfit of burglar's tools in his possession, and each one shamefacedly admitting that the gentlemanly burglar in the play had suggested to him a career of similar adventure.

In so far as the illusions of the theater succeed in giving youth the rest and recreation

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<sup>1</sup>Alienist: psychiatrist

which comes from following a more primitive code of morality, it has a close relation to the function performed by public games. It is, of course, less valuable because the sense of participation is largely confined to the emotions and the imagination, and does not involve the entire nature....

Well considered public games easily carried out in a park or athletic field, might both fill the mind with the imaginative material constantly supplied by the theater, and also afford the activity which the cramped muscles of the town dweller so sorely need. Even the unquestioned ability which the theater possesses to bring men together into a common mood and to afford them a mutual topic of conversation, is better accomplished with the one national game which we already possess, and might be infinitely extended through the organization of other public games.

The theater even now by no means competes with the baseball league games which are attended by thousands of men and boys who, during the entire summer, discuss the respective standing of each nine and the relative merits of every player. During the noon hour all the employees of a city factory gather in the nearest vacant lot to cheer their own home team in its practice for the next game with the nine of a neighboring manufacturing establishment and on a Saturday afternoon the entire male population of the city betakes itself to the baseball field; the ordinary means of transportation are supplemented by gay stage-coaches and huge automobiles, noisy with blowing horns and decked with gay pennants. The enormous crowd of cheering men and boys are talkative, good-natured, full of the holiday spirit, and absolutely released from the grind of life. They are lifted out of their individual affairs and so fused together that a man cannot tell whether it is his own shout or another's that fills his ears; whether it is his own coat or another's that he is wildly waving to celebrate a victory. He does not call the stranger who sits next to him his "brother" but he unconsciously embraces him in an overwhelming outburst of kindly feeling when the favorite player makes a home run. Does not this contain a suggestion of the undoubted power of public recreation to bring together all classes of a community in the modern city unhappily so full of devices for keeping men apart?...

We are only beginning to understand what might be done through the festival, the street procession, the band of marching musicians, orchestral music in public squares or parks, with the magic power they all possess to formulate the sense of companionship and solidarity....

As it is possible to establish a connection between the lack of public reaction and the vicious excitements and trivial amusements which become their substitutes, so it may be illuminating to trace the connection between the monotony and dullness of factory work and the petty immoralities which are often the youth's protest against them.

There are many city neighborhoods in which practically every young person who has attained the age of fourteen years enters a factory. When the work itself offers nothing of interest, and when no public provision is made for recreation, the situation becomes almost insupportable to the youth whose ancestors have been rough-working and hard-playing peasants.

In such neighborhoods the joy of youth is well nigh extinguished; and in that long procession of factory workers, each morning and evening, the young walk almost as



wearily and listlessly as the old. Young people working in modern factories situated in cities still dominated by the ideals of Puritanism face a combination which tends almost irresistibly to overwhelm the spirit of youth. When the Puritan repression of pleasure was in the ascendant in America the people it dealt with lived on farms and villages where, although youthful pleasures might be frowned upon and crushed out, the young people still had a chance to find self-expression in their work. Plowing the field and spinning the flax could be carried on with a certain joyousness and vigor which the organization of modern industry too often precludes. Present industry based upon the inventions on the nineteenth century has little connection with the old patterns in which men have worked for generations. The modern factory calls for an expenditure of nervous energy almost more than it demands muscular effort, or at least machinery so far performs the work of the massive muscles, that greater stress is laid upon fine and exact movements necessarily involving nervous strain. But these movements are exactly of the type to which the muscles of a growing boy least readily respond, quite as the admonition to be accurate and faithful is that which appeals the least to his big primitive emotions...

In vast regions of the city which are completely dominated by the factory, it is as if the development of industry had outrun all the educational and social arrangements.

The revolt of youth against uniformity and the necessity of following careful directions laid down by some one else, many times results in such nervous irritability that the youth, in spite of all sorts of prudential reasons, "throws up his job," if only to get outside the factory walls into the freer street, just as the narrowness of the school inclosure induces many a boy to jump the fence.

When the boy is on the street, however, and is "standing around the corner" with the gang to which he mysteriously attaches himself, he finds the difficulties of direct untrammelled action almost as great there as they were in the factory, but for an entirely different set of reasons. The necessity so strongly felt in the factory for an outlet to his sudden and furious bursts of energy, his overmastering desire to prove that he could do things "without being bossed all the time," finds little chance for expression, for he discovers that in whatever really active pursuit he tries to engage, he is promptly suppressed by the police....

The unjustifiable lack of educational supervision during the first years of factory work makes it quite impossible for the modern educator to offer any real assistance to young people during that trying transitional period between school and industry. The young people themselves who fail to conform can do little but rebel against the entire situation.

There are many touching stories by which this might be illustrated. One of them comes from a large steel mill of a boy of fifteen whose business it was to throw a lever when a small tank became filled with molten metal. During the few moments when the tank was filling it was his foolish custom to catch the reflection of the metal upon a piece of looking-glass, and to throw the bit of light into the eyes of his fellow workmen. Although an exasperated foreman had twice dispossessed him of his mirror, with a third fragment he was one day flicking the gloom of the shop when the neglected tank overflowed, almost instantly burning off both his legs. Boys working in the stock yards, during their moments of wrestling and rough play, often slash each other painfully with the short knives which

they use in their work, but it in spite of this the play impulse is too irrepressible to be denied....

The discovery of the labor power of youth was to our age like the discovery of a new natural resource, although it was merely incidental to the invention of modern machinery and the consequent subdivision of labor. In utilizing it thus ruthlessly we are not only in danger of quenching the divine fire of youth, but we are imperiling industry itself when we venture to ignore these very sources of beauty, of variety and of suggestion.


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From Jane Addams, *The Spirit of Youth and the City Streets* (The Macmillan Company, New York, 1909).

## FCAT READING ACTIVITY

### “Why Women Should Vote”

1. The author’s main goal of the article is to convince society women need the right to
  - A. own property.
  - B. work.
  - C. vote.
  - D. join school organizations.
2. Which of the following does the author say is a woman’s responsibility?
  - A. That children be provided good schools.
  - B. That children be free from vicious influences on the street.
  - C. That children be protected by adequate child-labor legislation.
  - D. All of the above

3  How are tenement women more dependent on government? Support your answer with details and information from the article.

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4. Which of these is **NOT** a reason the author gives for wanting to “deposit a piece of paper in a ballot box?”
  - A. To bring cultural forces to bear upon our materialistic society.
  - B. To educate and protect factory children from danger.
  - C. To do the work of men or to take over men’s affairs.
  - D. To have more of a say in school matters.

5  Analyze how the author appeals to the intended audience of women in the article. Support your answer with details and information from the article.

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## WOMEN'S HISTORY LESSON PLAN

**GRADE LEVEL/COURSE:** Eighth/U.S. History

**TITLE:** Women Civil Rights Leaders

**COMPONENT:** II. Historical Awareness

**COMPETENCY:** II.A

**OBJECTIVES:**

12. Examine political controversies from 1945 to the present: e.g., civil rights, women's rights, Vietnam War, drug trafficking, and identify efforts to resolve each controversy.
13. Analyze the goals and accomplishments of various reform movements throughout United States history: e.g., Abolition, Womens' Rights, Temperance, Progressive, Populist, Civil Rights.
14. Discuss the roles of key individuals, including women and minorities, during major historical periods or events in United States and Florida history.
15. Read biographies, legends, myths, tall tales, stories, and poetry and listen to music that details the lives and times of heroes and ordinary people throughout United States and Florida history.

**SUNSHINE STATE STANDARDS:** SS (A.1.3.1) (A.1.3.2) (A.1.3.3) (A.3.3.2) (A.3.3.4)  
(A.4.3.3) (A.5.3.1) (A.5.3.2) (A.6.3.1) (A.6.3.4)  
(B.1.3.2) (B.2.3.1) (B.2.3.2) (B.2.3.3)

**SUGGESTED TIME:** One week.

**DESCRIPTION OF ACTIVITIES:**

1. Lead a class discussion by asking students what names come to mind when they think of civil rights? (Answers will probably include Martin Luther King Jr. and Malcolm X.)
2. Read information about the Civil Rights Movement in your textbook. Pass out and read the biographies of women civil rights leaders included on pages 191-209.. Discuss: How do the readings show the role women played in the Civil Rights Movement? 3. Have students write an editorial about how one of the women studied made a difference in history.
4. Write a bio-poem of one Civil Rights leader.

## Bio-Poem

- Line 1 First name
- Line 2 Four words that describe that person
- Line 3 Who demonstrated the core values of
- Line 4 Who believed in (one or more ideas)
- Line 5 Who wanted (three things)
- Line 6 Who gave (three things)
- Line 7 Who used
- Line 8 Who felt (three things)
- Line 9 Who said (a quote)
- Line 10 Last name

5. Group work: Role play an interview with a civil rights leader. Your groups will need:

**A Photographer.** This person will tell the class the context of the time/place in which the person lived. This person will relate the historical background in which the person did his/her work.

**A Writer.** This person will write the script that is decided on by the whole group. He/she will provide one copy to each group member for the presentation and one to the teacher for grading.

**An Interviewer.** This person will ask the questions decided on by the whole group. He/she will be the "Oprah" or "Geraldo" of the group presentation.

**An Interviewee.** This person will be the civil rights leader. This person will give the answers decided on by the whole group for the presentation.

Be sure to include samples of the person's achievements in your presentation. Focus on the major aspects of the person's life for your presentation—not where they were born and how many children they have. Include examples of the core values each leader represents.

### **ASSESSMENT STRATEGY:**

Consider a credit or no credit (A or F) grade on poems.

Grade group interviews based on the historical accuracy of information. Consider whether each group member met his/her assigned responsibility. Consider giving a creativity grade based on dramatic performance.

**MATERIALS/AIDS NEEDED:**

Textbooks, handouts, paper, pens.

**EXTENSION ACTIVITY:**

Have students research and write biographical sketches of other female Civil Rights leaders. A bibliography is included on pages 210-212 to assist students with this assignment.

**Civil rights** was once a technical term meaning those rights to which all Americans are entitled by virtue of citizenship. The right to vote is certainly the most obvious of "rights" to which any citizen should be able to lay claim, and—in the 1960s—there was indeed a struggle to secure for southern black citizens the right to vote which white southerners already held. But there were broader goals of the civil rights movement, the most obvious being that of political and racial equality. In countless situations where there was inequitable treatment of blacks on the basis of race, thousands of black and white Americans rose to the challenge to erase those inequalities. Sometimes the issue was treatment on public buses, as was the case in Montgomery, Alabama. In other places such as Little Rock, Arkansas, the issue was inferior schools. And—in hundreds of towns all over the South—the issue was access to public facilities, such as bus depots, bathrooms, or even water fountains. The result is that civil rights is now a term which refers to the challenge of the racial *status quo*. Because it resulted in such profound changes in matters of race in the United States, sometimes the Civil Rights Movement is called the "Second Reconstruction."

The strategies for securing civil rights were varied, but had a common pattern. In each case, there was a grass-roots movement—based in the black community—which demonstrated the lack of equality for blacks and demanded change. Local white governments routinely resisted blacks' demands. Blacks citizens would continue their protests and attempt to enlist the support of the U.S. President. Finally the federal government would respond to the local grievance with its action.

Despite the varying degrees of success of the civil rights struggles, all agree that after the deaths of John F. Kennedy and Martin Luther King—the time when the Civil Rights movement can be said to have ended—blacks had advanced their position in the mainstream of American life.

Martin Luther King has become the symbol for the Civil Rights Movement of the 1950s and 1960s. He was a charismatic and effective spokesperson, later martyred to the cause. In the national arena, in communicating with leaders in the federal government, for example, King or his close colleagues constituted the visible leadership of the Civil Rights movement. Both those men—many of them ministers affiliated with the Southern Christian Leadership Conference—often came in at the last minute to join with previously planned demonstrations or marches. It is at the grassroots level—and therefore not at the national level that attracted publicity—that the women carried the movement. Wrote historian Steven Lawson in 1991:..."[W]omen both initiated and provided grassroots support for the civil rights protests that transformed the nation. Without the courage, commitment and vision of Rosa Parks, Jo Ann Robinson, Ella Baker, and Fannie Lou Hamer, to name a few together with the legions of ordinary housewives and workers who boycotted, marched, sat in, and went to jail, a widespread freedom struggle could not have launched and sustained."

Lawson might well have mentioned many others: Virginia Durr, Daisy Bates, Mary Fair Burks, Elizabeth Huckaby, Septima Clarke, Mary King, Diane Nash, Modjeska Simkins and Unita Blackwell come to mind quickly.

The purpose of this packet, then, is to complete the canvas of the civil rights story that standard high school textbooks only begin to paint. Its purpose is not merely to identify the women, nor solely to give their pedigrees. Nor is it to explore why women have been omitted or slighted in traditional accounts of the Civil Rights movement. Rather, it is to celebrate their actions so that they and we can continue the journey they began.

## Pauli Murray 1910-1985

The Civil Rights Movement in the USA did not spring full-blown in the middle 1950s. Rather, it rested on the previous successes and failures of countless Americans—both black and white—who had been long concerned with civil rights. Ida Wells Barnett, for example, had used newspapers to launch an anti-lynching crusade at the turn of the century. And through the nineteen thirties and forties, there were many other activists. One foremother of the Civil Rights Movement who used activism, writing, and the legal system to achieve equity was Pauli Murray, who grew up in North Carolina, but who lived as an adult in New York, Boston, and even spent a year in Accra, Ghana. As a youngster, she was wounded to be called "colored." She fought to be called a "Negro." It was hard for her to use the term "Afro-American" to refer to herself, and she died before "African-American" came into usage.

Pauli Murray (Anna Pauline Murray) was a civil rights activist and women's rights activist twenty years before the Civil Rights Movement came to fruition. She was on the cutting edge, marching to her own drummer, and insisting for equity for both blacks and for women many years before it was customary for either blacks or women to do so. Academically trained as a lawyer, self-trained as a poet and writer, she cut a hard path for herself, but in the end achieved her goals. She was diminutive in stature, but a giant in the annals of women's activism.

Late in life, Pauli Murray was often introduced as the granddaughter of slaves. She always responded that she was also the great-granddaughter of slave-holders. Born (1910) in Baltimore to middle-class parents—a school principal and a nurse—Murray had a tragic childhood. Her mother died when she was three, and because her father was ill, the six children were separated and sent to live with family members. Pauli Murray moved to Durham, North Carolina with the aunt for whom she had been named, Pauline Fitzgerald Dame. Mrs. Dame was a teacher in an elementary school and took her niece along to school before she was old enough to enroll. Before she entered first grade, Pauli Murray could read and write.

The Durham of Murray's childhood was a segregated one, with schools which were separate but not equal. When she was in the middle grades and realized that—should she ride the bus, she would be required to sit in the rear—Pauli simply refused to use buses. She walked everywhere, even as a twelve-year old!

Photos from Pauli Murray's days at Durham's Hillside High School show her in the midst of many school activities. She felt, however, as though she were an outsider. Mrs. Dame did not own a car and lived a long distance from the school. Worrying that it was unsafe for her niece to walk on Durham streets at night, she forbade her to participate in many after-school events she would have enjoyed. Murray's superior abilities in the classroom also contributed to discomfort with her peers.

Pauli Murray realized that going to college was not automatic, even though Wilberforce University had offered her a scholarship for one semester. Refusing to go to the segregated college in Durham, Murray moved to live with another aunt in New York



City, hoping to attend Barnard. Lack of money prevented this dream. When she attempted to enroll in New York City's Hunter College, which charged no tuition, Murray learned that the inferior education available to her in Durham had rendered her ineligible for admission. She entered a New York high school to repeat her senior year, then enrolled as a freshman at Hunter College in 1928.

Graduates in 1933 faced enormous difficulties in finding jobs at the depths of the Depression. Thousands of New Yorkers were unemployed, most of them having more skills than Pauli Murray. She scrambled for paid work that provided enough for the simplest possible existence: food and a bed. She worked at Hunter College's switchboard, sold magazine subscriptions; and—to relieve boredom when she was out of work—hitch-hiked to Nebraska and back. For a while, she lived in the studio of a friend who was an artist. Malnutrition caused ill health which she fought for her entire life. Finally, in 1936, Murray landed a job with the Works Progress Administration as a teacher of remedial reading. In her poignant autobiography, *Song in a Weary Throat*, Pauli Murray noted that she was "saved" by the WPA.

In 1939, when she realized that WPA work was coming to an end, and knowing that state law prevented Negroes from attending the University of North Carolina—she nevertheless applied for admission to the UNC graduate school for a degree in social work. Of course she was not surprised at the letter of rejection, but her application and its surrounding publicity were patterns which would continue throughout her life. By chance, news of her rejection followed the U.S. Supreme Court's ruling in the *Gaines* case, in which the court ruled that states were required to provide Negro applicants with substantially the same legal education that they provided for white applicants. Moreover, states could not circumvent their obligation by paying tuition to another state for Negroes who wanted to go to law school.

In 1940, Murray and Adelene McBean rode from Washington, DC, to Durham by bus. Sitting in the back of the bus in a seat over a wheel, McBean had become ill. When the white driver refused to ask white passengers to move forward so that Murray and McBean could move forward (segregation laws prevented blacks from sitting in front of whites) Murray objected so strenuously that the driver sent for his supervisor to calm the situation. Placated, Murray and McBean reboarded, but were furious when they realized that the driver was soliciting support for his behavior from the white riders. The two travelers made a scene, with the result that they were arrested for violating segregation laws and for disorderly conduct. Petersburg lawyers came to their aid, about both women went to jail, choosing to pay no bail. The state of Virginia later dropped the segregation charges, but retained the disorderly conduct charges. Found guilty in a trial, the two women insisted on serving the sentence rather than paying their fines. Even their jailers must have wished they had paid. Stating that they wished to be model prisoners, Murray and McBean insisted on being issued not only clean bed linens, but also a broom, and cleanser and cloths to clean the toilets.

Released from jail, Murray returned to New York and secured a job with the Workers Defense League (WDL) and attempted to raise funds to secure legal help for a black Virginia sharecropper. Odell Waller had been convicted of first-degree murder of his white employer and was slated to be electrocuted. The WDL had many grievances about

Waller's conviction, the most prominent being the fact that, because jurors were chosen from a list of those who had paid poll taxes, he had been denied a jury of his peers because poor blacks could not afford to pay the poll tax levied in Virginia. Pauli Murray then entered law school at Howard University in Washington, DC. As might have been expected, even as a law student, she was an activist.

In 1942, while still in law school, Murray helped organize a sit-in of Howard students at a local restaurant. Participants were given careful instructions about the rationale for the sit-in, about their behavior, about reactions to potential police action, and cautioned to be familiar with the details of the U.S. Constitution. One of the most interesting aspects of this affair was that the Howard University administration was opposed to the sit-ins. Because the university received financial support from the U.S. Congress, it did not want to jeopardize that funding by having Congressmen irritated by "uppity" students. Murray and the students continued their protest.

Graduating first in her class from law school, Murray received the coveted Rosenwald Fellowship to pay for further study. Once again, knowing that rejection was certain, she proposed to penetrate another barrier which impeded her progress: she sought and was denied admission to the Harvard Law School because she was a female! Her papers include the letter in which she asked to have her application kept active until such time as the Harvard Law School admitted women. She nevertheless studied law at Boalt Hall in California, and later returned to New York where she practiced alone.

A major client was the Women's Division of the Methodist Church. In spite of the fact that laws requiring segregation existed in 31 states, there was no one single volume where those laws were compiled and organized. The women of the Methodist church felt that they needed such a volume so that they might know what was and was not possible in the states where they worked. Murray undertook to compile and analyze the existing laws, not realizing that it would require two years of full-time work. When *States' Laws on Race and Color* was published, it was used not only by the church, but distributed widely (funded by the Ford Foundation) to state law libraries, Negro Colleges, human rights agencies, and key individuals interested in the cause of human rights. Happily for Civil Rights, the book had a "short but strategic" career. The U.S. Supreme Court's *Brown v. Board* decision of 1954 precipitated so many rapid changes in the laws that its usefulness was short-lived.

By 1954, Murray had undertaken another project, the writing of *Proud Shoes*. An account of the lives of her ancestors, *Proud Shoes*, was published in 1956 to rave reviews, and was reissued more than once. Having lived from hand to mouth for so long, she was able to write the book only because she received a grant for unknown authors, as well as an advance from the publisher. She was a guest (along with James Baldwin) at New Hampshire's MacDowell Colony for artists during part of her struggle to commit her painful words to paper.

A large New York law firm then asked Pauli Murray to join its staff. She had realized ten years earlier that such an appointment was out of the question, but in the wake of the enormous social changes that were taking place in the mid-fifties, she polished her lawyering skills and joined Paul, Weiss, Rifkind, Wharton & Garrison, where she remained for several years. By 1960, the practice of corporate law paled, and Murray sought a job in Africa where she served on the faculty at Ghana's new law school. At the time there

was not even a Ghanaian constitution, but Murray had never shrunk from a challenge, and going to Accra was certainly a challenge. She had some deep-seated notion of getting in touch with the African side of her heritage. Sailing with her dog Smokey, and with her Karman Ghia car, Murray adjusted to the rigors of life in Accra. She was a dedicated teacher, frustrated because some of her Ghanaian students had been short-changed academically by their inferior schooling. She was patient with their shortcomings, and both faculty and students were enthusiastic in their praise for her teaching and writing at the University.

There was considerable civil unrest in Ghana, however, resulting in the country's becoming a dictatorship. Her disillusion with political developments, coupled with her continuing bouts with malaria and dysentery, meant that her stay in Ghana lasted only a year, not the anticipated three. Before leaving, however, she published with a colleague, *The Constitution and Government of Ghana*.

Returning to the USA in 1961, Murray was awarded a fellowship to attend the Yale Law School to secure the Doctor of Juridical Science degree. In 1965 as a 55-year old with a new J.D. degree, once again she was uncertain of her future. She spent one year as an administrator at Benedict College in Columbia, SC, leaving when she realized that classroom interaction with students was more interesting for her than was administration. She also worked in Washington as a consultant to the Equal Opportunity Commission. During this time, she was one of the founding members of NOW, the National Organization for Women.

Permanence and stability in her career came in 1968 when Pauli Murray was invited by the president of Brandeis University—one of the partners in her former NYC law firm—to teach American Studies. A highly regarded and respected teacher, she remained there for five years.

At 63 in 1973, Pauli Murray entered seminary in preparation for ordination to the priesthood of the Episcopal Church. At that time, no women were permitted to be ordained to the Episcopal priesthood, but in her case, her quest seems the logical next step. Her cause for black's admissions to the UNC Graduate School has been achieved, as had her cause for women's admission to Harvard's Law School. Still her church denied its priesthood to women. By the time she finished seminary, the national church had voted to ordain women. Later, she became the nation's first Negro female ordained Episcopal priest. An invitation to return to the Chapel Hill, NC church of her white great-grandfather's family, to be the officiant at her first communion as priest came immediately. The event received widespread attention, including a visit from Charles Kuralt *On the Road*.

One constant thread in Murray's life was her relationship with Eleanor Roosevelt, which both treasured. The relationship was initiated by Murray when she wrote to Roosevelt about continuing injustices inflicted on American Negroes. Over time, a genuine friendship evolved. Murray sometimes wrote and asked Roosevelt to point out a societal inequity to their husband, President Franklin Roosevelt. Other times, Murray was invited both to the White House, and to Roosevelt's Hyde Park home. When Murray graduated from the Howard University Law School (where she was the only woman in the class), Eleanor Roosevelt sent a bouquet, the ribbon from which Murray saved and used to mark her place in her grandmother's Bible.

The other constant in Murray's life was her typewriter. At her death in 1985, Murray left her papers to the Schlesinger Library at Harvard University. Consisting of 136 boxes of materials, the collection is clear evidence that she was aware of herself as a person about whom historians would be interested. She wrote constantly to anyone—friend or stranger—about anything—just or unjust—about which she felt strongly. She saved everything from the profound to the mundane; the letters to and from UNC about attending graduate school, as well as the certification of rabies shots for her many dogs. Included are word-for-word transcriptions of the events in the bus incident in Petersburg, and notes about the sit-ins in Washington, DC restaurants. An inventory of the items she took to Accra is included, as well as correspondence with laborers there whom she believed did shoddy work. There are copies of her letters to newspaper editors, of articles about individual and group struggles, even clippings about events in which Murray was not a participant, but which she believed raised fundamental issues. Long before the days of photocopiers, she made carbon copies of her letters on onion-skin paper, documenting her correspondence. Sometimes she even retyped a letter she received if its penmanship was poor.

Wrote Murray, "One person and a typewriter constitutes a movement." Pauli Murray herself constituted a movement, a movement on behalf of Negroes and women far ahead of her time.

## **Rosa Parks Jo Anne Robinson**

Before the "Movement", life in Montgomery, Alabama—and in other southern cities—was segregated. There were segregated schools, segregated bus depots, segregated water fountains, segregated rest rooms, segregated restaurants. There was even segregated seating on the city buses. Because daily bus rides were a fact of life for the working poor, there were constant reminders of injustices at every stop. Black women used the buses to get to their jobs as seamstresses, domestic workers, or service workers in restaurants. Montgomery laws required separate seating. But Montgomery customs rankled as much as the laws. Black Montgomery bus riders were forced to pay their fares at the front door of the bus, then dismount and reenter through the back door where they were seated from the rear. Whites, meanwhile, were seated from the front. Routinely, black passengers had to stand over empty seats at the front of the bus reserved for whites.

The unfairness of this system humiliated all of Montgomery's black citizens, including Jo Anne Robinson (b. 1912), a professor of English at Alabama State College. The sixth of twelve children of a black Georgia farm family, she was the only one who went to college or graduate school. Valedictorian of her high school class, she graduated also from Georgia State and earned a masters degree from Atlanta University. She had married, had a child who died in infancy, and by the time she came in Montgomery to teach in 1949, was divorced. Robinson entered fully into life of Montgomery. She became an active member of the Dexter Avenue Baptist Church and of the Women's Political Council (WPC) which had been formed by a group of black Montgomery women to instigate political action, including voter registration and interviewing candidates for office; to attempt to change abuses on the buses; and to educate young blacks for citizenship. In 1950, Robinson succeeded founder Mary Fair Burks as president of the Women's Political Council.

Robinson was propelled to accept WPC leadership because she had a traumatic experience that convinced her that Montgomery's laws about seating on the buses must change. Laden with bundles of Christmas presents and heading to Cleveland, Ohio for a Christmas holiday in 1949, she had boarded a city bus to ride to the airport. There were two other passengers. Robinson paid her fare and took a seat. She was startled when the driver approached her with his hand drawn back. "He was standing over me saying 'Get up from there! Get up from There!'", she recounted. She had made the mistake of sitting in one of the ten seats in the front of the bus, saved for whites. In tears, she fled the bus, returned home, and had friends drive her to the airport. "I felt like a dog. And I got mad, after this was over, and I realized that I was a human being, and just an intelligent and far more trained than that bus driver was. But I think he wanted to hurt me, and he did...I cried all the way to Cleveland."

As president of the WPC, Robinson conferred with the manager of the bus company and with city officials about bus service. She also wrote letters to the mayor about treatment of black citizens on the buses. When the company attempted to raise fares, Robinson and the WPC protested that drivers often were discourteous, that the distance between stops was too long, that it was unfair to pay at the front of the bus, then dismount

and reenter to be seated from the back door. Moreover, she believed that it was unjust for paying black passengers to have to "stand over" empty seats in the "whites only" section of the buses. The response by the bus commission: raised fares.

The WPC, poised with three groups of 100 members, had already mobilized for action. It held workshops about citizenship, sponsored Youth Day for high school seniors, and was a clearing house for grievances of disenfranchised, segregated blacks. Under Robinson's leadership, the WPC had already put into place machinery for a boycott of buses at some appropriate time in the future. What it needed was a catalyst. Rosa Parks provided that catalyst on December 1, 1955.

Rosa Parks was an ideal person to test the segregation laws. Born (1913) in Alabama, Rosa Parks was raised by her mother, a teacher in rural Alabama schools. At eleven, Parks moved to Montgomery where she attended a school run by northerners. In lieu of paying tuition, she cleaned two classrooms. She later attended high school, but had to drop out when her mother became ill. Her maternal grandparents often told her stories of their enslavement. From her observations of her mother's hard life and of her own life, she knew early that segregation was wrong. During the Depression, she married Raymond Parks, a barber who had little schooling. Parks supplemented the family income by doing domestic work, selling insurance, and sewing.

In 1943, Rosa Parks joined the Montgomery chapter of the NAACP, one of the first women to do so. An active member, she not only encouraged black citizens to vote, but she took on the responsibility of working with the student-members of the NAACP. Additionally, Parks was elected NAACP secretary. Through the NAACP, Parks met Virginia Durr and Clifford Durr, Montgomery natives who had spent the New Deal years in Washington, DC. Staunch opponents of segregation upon their return to Montgomery in 1953, the Durrs were interested in securing a case to test Montgomery's segregation laws. Virginia Durr employed Parks as a seamstress, and the two women often worked side by side, talking about many issues—including Civil Rights—while they stitched. Virginia Durr later described Rosa Parks as "the perfect Southern lady." (Hall)

It was Virginia Durr who encouraged Rosa Parks in August 1955 to attend a two-week school-desegregation workshop at the Highlander Folk School in Monteagle, TN. Operating since the 1930's, Highlander had originally been a place where labor unions taught their leaders how to organize and increase membership. By the 1950s, it had extended its operation to include workshops for Civil Rights activists. At workshops like the one attended by Parks, participants—both black and white—discussed problems of integration and learned strategies to ease the way from segregated schools to integrated ones. Rosa Parks was so uneasy about attending Highlander (a mountain-top site between Chattanooga and Nashville) that Virginia Durr drove her to Atlanta, where she boarded the bus. She did not want to be seen leaving Montgomery. Said Parks about Highlander: "That was the first time I had lived in an atmosphere of complete equality with members of the other race." Other participants at Highlander later recalled that Parks was almost too shy to speak when she arrived, but gained courage during her stay there. Several persons who met Rosa Parks at Highlander quoted her later as having said, "Nothing ever happens in Montgomery."

When she refused to move to the back of the bus on December 1, 1955 in

Montgomery, Rosa Parks was certainly not naive. Yet when she boarded the bus with her groceries on that cold Thursday, she could hardly have foreseen that ensuing events would change Montgomery and America. The driver, realizing that a white man was standing, told Parks and others to move to the rear. The 42-old seamstress told the driver that she "didn't think she should have to move," and that she was going to stay put. Parks was arrested and taken to jail. Later that evening, local NAACP member E.D. Nixon came with Clifford and Virginia Durr to post bond for Parks. Trial was set for the following Monday, December 5. Normal procedure would have been for someone in Parks's position to plead guilty, pay a small fine, and consider the matter closed. Clifford Durr and E.D. Nixon realized that Parks was the perfect person to test the Montgomery law. Asked if she would let hers be the "test case" of Montgomery's laws about bus segregation, Rosa Parks—though she knew her husband opposed to it—agreed. Because she could not foresee what lay ahead, Parks' action was courage indeed. Her trial day coincided with Boycott Day, the following Monday.

Learning that Parks had been arrested, Jo Anne Robinson went into action. Under her leadership, the Women's Political Council earlier had prepared a plan for a bus boycott to be used when the moment was ripe. She prepared to distribute information so that there would be widespread non-use of the buses the following Monday. At midnight, she went to her office where—in a project that took all night, she typed and mimeographed 52,000 flyers. The next day, with the help of several of her students—she delivered the flyers to drop-off points. At that time, neither Rosa Parks or E.D. Nixon even knew what Robinson had done. The flyer read:

This is for Monday:

Another Negro woman has been arrested and thrown in jail because she refused to get up out of her seat on the bus for a white person to sit down....This has to be stopped. Negroes have rights too, for if Negroes did not ride the buses, they could not operate. Three-fourths of the riders are Negroes, yet we are arrested, or have to stand over empty seats. If we do not do something to stop these arrests, they will continue. The next time it may be you, or your daughter or your mother. This woman's case will come up Monday. We are, therefore, asking every Negro to stay off the buses Monday in protest of the arrest and trial. Don't ride the buses to work to town, to school, or anywhere on Monday. You can afford to stay out of school for one day if you have no other way to go except by bus. You can also afford to stay out of town for one day. If you work, take a cab, or walk. But please children and grown-ups don't ride the bus at all on Monday. Please stay off all buses Monday.

(Robinson 45)

The leaflets announcing the boycott were everywhere by late Friday afternoon. Many had been delivered to local schools whose pupils took them to their parents. Others were hand-delivered, door-to-door. Meanwhile, ministers from the local black churches called an interdenominational mass meeting for Friday evening, prior to the Monday one-day boycott. Sunday, local ministers in the black community announced the boycott from their

pulpits. On Monday, the Montgomery buses were empty of its black citizens. The one-day boycott was a resounding success! Even though white Montgomery officialdom was disturbed, they did not take action that day. In court that day, Parks was convicted. Her lawyers entered an appeal.

At a second mass meeting Monday night at the Dexter Avenue Baptist Church, where Dr. Martin Luther King was the new pastor, an overflow crowd elected King to be president of the Montgomery Improvement Association (MIA). Buoyed by its success, the MIA then planned and executed an extended boycott of the Montgomery buses. Though Martin Luther King was by then the public spokesperson on behalf of the boycott, Jo Ann Robinson continued her leadership of the WPC during the course of the 13 months' boycott. It was Robinson who published the newsletter about the boycott, and Robinson who drove car-pools mornings and afternoons, even while holding down her job at Alabama State.

Of course there was substantial white opposition to the boycott. White city government officials insisted that even in shared cabs, each passenger had to pay the full fare. When boycotters shifted to private cars, police hassled drivers who were too fast or too slow. Drivers with several riders might be arrested for carrying improper insurance coverage. Boycotters who were waiting on the street for prearranged rides were arrested for loitering. When white employers transported their employees—mostly domestic servants—the mayor asked that employers not provide transportation. At first, blacks with cars offered rides to those whom they knew, or picked up others they saw walking. Later, boycott leaders realized that a reliable transportation system was needed. They solved that problem by purchasing cars which were used solely by boycotters. The purchase was funded by contributions by sympathetic persons from all over the nation. The MIA even arranged to pay for gas used by private providers.

Meanwhile there was extraordinary harassment of King and other boycotters from non-governmental sources. King's home was bombed, as were some of the black churches. Boycott leaders were subject to obscene phone calls and their yards were trashed with items hurled from the open windows of cars filled by hoodlums.

By the thousands—it is estimated that there had been fifty thousand black riders before the boycott—Montgomery blacks stayed off the buses. Mostly, they walked. They walked, and car-pooled, and walked, and waited for friends to share rides, and walked and attended Monday-night rallies, and walked and managed to get the MIA cars insured, and walked and held mass meetings, and walked and sang, and walked and often were afraid. But they walked and prevailed. That such a boycott could be sustained for such a long time is astonishing.

Thirteen months later, the United States Supreme Court ruled that the law under which the buses had been segregated was unconstitutional. Montgomery boycotters entered through the front doors, sat in any available seats, and savored their victory.

For bus riders, the happy outcome of the Montgomery Boycott was not assured when Parks and Robinson came into public prominence. Personally, both paid high prices for their actions, and for the public visibility of their actions. Soon after her arrest, Rosa Parks and her husband were fired from their jobs, and were unemployed for some time. They later moved to Detroit, Michigan, where she later worked as an assistant in the local office



of U.S. Representative John Conyers. Forgotten for many years, she became a symbol of pride of accomplishment in the late 1970s. Today she is often an honored guest at programs featuring Civil Rights activists, and has won many awards in recognition of her contributions to civil rights.

Jo Anne Robinson left Montgomery in 1960, and later moved to California where she taught English in a public high school until her retirement. Accounts of the cause of her move vary. Her memoirs indicate that she left Alabama State College of her own accord, although her colleague Mary Burks stated that pressure from the Alabama legislature on the administration triggered the firing of seventeen Alabama State faculty who supported the boycott.

In *Stride Toward Freedom*, Martin Luther King stated that "more than any other person" Jo Anne Robinson was active on every level of the protest. It is a mark of her grace that she never drew attention to her pivotal role in the boycott. Its success was in large part due to her seizing the moment, a strategy that would have been impossible had the WPC not already organized and prepared for such a comprehensive maneuver, down to the smallest details. In typical non-celebrity fashion, Robinson did not publish her memoirs until more than 30 years after the boycott's successful conclusion, and only then when David Garrows persuaded her to do so.

The Robinson-Parks story recounted here is different from the one usually told. Generations of schoolchildren have been taught that a simple seamstress, Rosa Parks, refused to move when told to do so by a bus driver in Montgomery. Her feet hurt, allegedly, and she therefore—in defiance of the bus driver—refused to stand. The correct part of the story is the defiance. Parks herself never mentioned her tired feet, though they well may have been tired. She spoke instead of the justice of her cause. "My resistance to being mistreated on the buses and anywhere else was just a regular thing with me and not just that day." (Carson 38) What is now also added is that Parks had attended Highlander where she received training about how to be an effective leader for social change.

Both Parks and Robinson responded to crisis situations not in haste and anger, but with forethought. Their actions involved considerable risk, because they were moving in uncharted territory. Such behavior, while perhaps lacking the romanticism of the myths, surely requires more bravery than sheer spontaneity. Although Parks always gave credit to Robinson, others' public acknowledgment of Robinson's role has been late in coming.

Hundreds of other women not mentioned here by name were fundamental to the boycott's success. It was women who scheduled the car pools. Some women made pies, sold them, and contributed proceeds to the boycott fund, all the while competing to see who could earn the most money. Countless women ensured the boycott's success by staying off the buses.

A fascinating question is why men were the public spokespersons for the boycott and were considered by many to be its leaders, even though the boycott was launched and sustained by women. There are several possible answers. An obvious reason for Robinson's keeping a low profile was that she wanted to protect her job and that of her college president who supported the boycott. A second reason for the absence of women in the history of the boycott is the characteristic deference to a long tradition of community

leadership by black ministers. (Burns, 808) Perhaps the ministers themselves were unwilling to share the limelight with their sisters. It is interesting to note that when Martin Luther King received the Nobel Peace Prize, Rosa Parks was not invited to join the group which accompanied him to Oslo for the ceremony. Maybe there are other answers.

Parks and Robinson were not the first women to insist on social justice, for social change, for Americans. They were standing on the shoulders of giants, just as women who came after them would stand on theirs.

## Daisy Bates

1920-

### Doing Something About It

The true heroes and heroines of the story of the Crisis at Central High School, Little Rock Arkansas, were the nine students who endured. Attending school each day, they were subject to the hostility of most of their classmates and even a few faculty. They were taunted by waiting crowds when they arrived at school each day. They were jeered by their peers when they went to the cafeteria for lunch. They were "bumped" in the halls, or jostled as they came down the stairs. Sometimes their presence was greeted by silence—as it was at the graduation ceremony Ernest Green and his family—accompanied by Martin Luther King—attended. The stories of these brave pioneers have been recounted in at least two made-for-TV movies: *Crisis at Central High*, and Disney's *The Ernest Green Story*.

But the fulcrum for those students—the person at the center—was Daisy Bates. It is fair to say that—without Daisy Bates—the students would not have enrolled at Central High at all. Nor could they have managed to remain there without her constant presence. As both a journalist and president of the Arkansas NAACP, Bates was intimately involved with the nine students in every aspect of their struggle. She pressured the local school board to integrate the school, and was an advocate and protector of the nine students during the 1957-58 school year before the Little Rock school board closed the schools to avoid integration. With the integration of Little Rock schools accomplished she continued her work in Civil Rights in other areas.

Though Bates acquired national public visibility in 1957, she had in fact been active in the Arkansas Civil Rights movement for many years before that. She had a long history of activity on behalf of justice and equity of Civil Rights as both a member and an officer of the NAACP in Arkansas.

The horror of Daisy Gatson's childhood might have scarred others permanently. Though she felt loved and secure in the family as the only child of Orlee and Susie Smith, persons she believed to be her parents, she learned when she was eight that they were not her biological parents. Her mother had been killed/drowned when Daisy was very young, and her father, frightened for his life, left Daisy with his friends, the Smiths, who raised her. She was devoted to them and grieved when Orlee Smith died when she was 15. On his deathbed, he counseled her: "If you hate, make it count for something. Hate the humiliations we are living under in the South. Hate the discrimination that eats away at the soul of every black man and woman. Hate the insults hurled at us by white scum—and then do something about it, or your hate won't spell a thing." Daisy Gatson spent her life "doing something about it."

When Daisy Gatson was 15, she met L.C. Bates, whom she married in 1941. She and her new husband bought a newspaper and became its publishers, editors, and writers. The *Arkansas State Press* served the black community in Little Rock and around the state. For a while the paper prospered, supported by both black and white advertisers. After an incident when the paper exposed white police brutality to blacks, however, white advertisers refused to continue to advertise in the paper. That lack of funds resulted in severe financial problems

for the *State Press* and for Daisy and L.C. Bates. The couple refused to be defeated, however, and increased the paper's circulation by selling new subscriptions and by appealing to the loyalty of its veteran readers. Their stance on behalf of rights for blacks persons—and against police brutality—made both L.C. and Daisy Bates well-known in the black community in Arkansas. Wrote Bates: "The Press fought to free Negroes from muddy filthy streets, slum housing, menial jobs, and injustice in the courtrooms. In time, certain changes came over Little Rock." (Bates 38).

In 1952, Daisy Bates was elected president of the Arkansas NAACP. After the U.S. Supreme Court's 1954 *Brown v. Board* decision, she became the self-appointed local watchdog to oversee implementation of *Brown*. She used the *State Press* to publicize the school board's actions—or non-actions. Bates would accompany black students to enroll in white schools, and when inevitably they were denied, the *Press* would publicize that denial. Little Rock's superintendent of Schools Virgil Blossom announced a plan of gradualism. That meant integrating two senior high schools in the fall of 1956, with the junior highs and elementary schools to be integrated later. But white parents were vocally opposed. They were reluctant to have their children in academic classes with black students. Their loudest opposition, however, was to having black and white students involved together in extra-curricular activities. Dancing together—or performing in school plays together—would be unacceptable to these parents.

The school board then offered a new plan. Only one white high school—Central—would be integrated in 1957. The other high schools—white and black—should remain segregated until a later time. Black students would not be assigned to go to Central, but could apply for admission. Daisy Bates went into the black community to recruit applicants willing to undertake certain hardship should they be admitted to Central High School. Of the 75 black students who applied, nine were chosen to attend the otherwise all-white school. The school board told the students that they could go to class, but could not participate in chorus, band, sports, or any extracurricular activities. The nine students agreed to those conditions. Daisy Bates accompanied the students on their first session with the school board and became the liaison between the students and their parents and the school system. The Little Rock Nine prepared to attend Central.

Then Arkansas's governor Orville Faubus acted. He called out the Arkansas National Guard. When school opened on September 3, 1957, guardsmen surrounded the school. The Nine believed that the Guard was there to prevent disorder and violence and to protect them, but learned that the opposite was true. The Guard was there to prevent their attendance. Bates was not too surprised. The previous evening, a rock had been thrown through the picture window in her living room. The note attached to it said, "Stone this time. Dynamite Next."

The following day, September 4, plans were made to have the local police to take the Nine to school. The police had told the students' parents not to accompany them to school on their first day, stating that the presence of adults might be harmful. Bates, however, accompanied them anyway. She had called eight of the students the night before to make arrangements to meet at a central place. On her car radio, the group learned that Elizabeth Eckford had been mobbed. Bates had not been able to reach Eckford because her family had no phone. Eckford was rescued by a sympathetic white woman who saved her from the crowd and then took her home on a city bus. The Nine were not permitted to enter the school,

in spite of the fact that the school board had admitted them to Central. Bates' home then became the communications hub for the Nine. She arranged for them to keep up with their assignments even when they weren't allowed into the building. By mid-September, Governor Faubus withdrew the National Guard. Local police drove the Nine to school on September 22, but the police could not control the hate-filled mobs which chanted obscenities outside the building. The Nine were told to leave the building. Reporters converged on Daisy Bates' house once again to ask if the Nine would give up in their attempt to attend Central. Her answer was a curt "no." The Little Rock police took up posts at the Bates' home to protect them from roaming groups of hateful whites who were intent on keeping Central segregated.

Help arrived on September 24 in the form of U.S. paratroopers, sent by order of U.S. President Dwight Eisenhower. Eisenhower's inclinations were basically in support of more power in the state governments and less in the federal government. But when he realized that in Arkansas, state law was superseding U.S. law, he took the action of sending federal troops to enforce United States law. More than one thousand U.S. troops then entered Little Rock to protect the rights of the Nine. In the absence of any instruction from anyone, Daisy Bates had told the Nine that they would stay out of school yet another day. But after midnight, Little Rock's Superintendent of Schools Virgil Blossom called her to say that the selected students would be expected the following morning. Bates had instructed the families not to answer their phones so late at night, so—in the dead of night, and accompanied by two school officials—Daisy Bates went to each house, telling each student to meet at her house the following morning.

That day—September 25—the paratroopers called for students at the Bates home, delivered them to Central High School where they attended classes, and brought them back to Daisy Bates' house at 3 PM. She served refreshments to the weary. One hard day was over.

In the ensuing year, Daisy Bates continued her oversight and advocacy for the Nine—her "children". Her never-failing ability to keep their spirits from flagging was invaluable to their cause. It was Daisy Bates who arranged for a tutor if a student had academic trouble. It was Bates who arranged to buy book-bags when students' lockers were trashed. She accompanied the parents who had conferences at Central. In short, Bates provided vision. She arranged with outsiders for Ernest Green to receive a scholarship to college. She insisted that—in the long run—hardships of the Nine would be worthwhile. And—each day—she provided a place for the group to come together after school.

In October, Bates and other members of the Little Rock NAACP were arrested on charges of refusing to release the organization's membership, expenses, and contributors. Though the law which Bates allegedly broke clearly violated her Constitutional rights, she was convicted and sentenced to pay a fine of \$100.00. The US Supreme Court later overturned her conviction.

During the 1957-58 school year, Bates exercised remarkable political acumen. When it became apparent that there was pressure in the community to prevent Ernest Green from attending his graduation ceremony at the Central High stadium, she went to the Pentagon to get assurances that hecklers would not be free to intimidate the Greens and prevent Ernest's attendance. When it might have been easier to accede to the base actions of some Little Rock citizens, Daisy Bates insisted that the rights of the Nine were inalienable. Her persistence prevailed.

The story does not have an altogether happy ending. Ernest Green—the only senior of the Nine—graduated in June, 1958. The Little Rock School board closed Central High School for the 1958-59 school year, forcing the remaining eight students to return to their old schools. Bates was unable to stem the tide.

Once again, severe economic pressure was exerted on *State Press* advertisers by opponents to integration of the Little Rock schools. The *State Press* in 1958 went bankrupt. L.C. Bates was then employed by the state NAACP as an organizer. Many—including Pauli Murray—encourage his wife to write her memoirs. Daisy Bates wrote a riveting account of the Little Rock Nine and their year at Central High in a book, *The Long Shadow of Little Rock* (1962). Until the *State Press* began publication again in 1985, Daisy Bates continued her work in voter registration campaigns, and on the lecture circuit.

At a reunion of the Nine in 1987, Bates is pictured with her successful nine "children." Little Rock High School is now predominately black, and students there learn about the magnificent woman who "did something about it," and who made the Nine possible.

## **Ella Josephine Baker** **1903-1986**

Ella Baker's participation in the Civil Rights movement of the 1950s and 1960s was—for the most part—an extension of the career which she pursued during her adult lifetime. Almost all of her paid work involved planning and supporting actions that she believed were essential to making the lives better of those who were poor and powerless. Her first jobs were in New York City, but she returned to the South during the height of the Civil Rights Movement.

From the outset she had a dual agenda. In the first place, she listened to grievances. Sometimes they were about high costs of food. At other times, they were about the lack of voting rights or accessibility to public facilities. After listening, Baker would convince the speakers that there was common need, and that in numbers there is strength. She consistently took the stance that leadership for change should come from the grass-roots, "from the bottom up", and should not be imposed from the top down. She believed in group-centered leadership, rather than leader-centered groups.

It was important to Baker that the people who had grievances should be the people to be leaders in overcoming them. Therefore, Baker herself never sought the spotlight. She was a "behind the scenes" activist. Though she was an important participant in both the Southern Christian Leadership Council and the Student Nonviolent Coordinating Committee, Baker chose to permit little national public visibility. The result is that, though the word is at last filtering out to those interested in Civil Rights matters, Baker's name is still sometimes omitted when others with less impact are included. That omission would not bother her at all.

Baker's sense of justice and fair play had its roots in her North Carolina childhood. Born in Virginia in 1903, Baker grew up on a farm near Littleton, N.C. where her extended family provided models that Ella Baker remembered always. Of her childhood she said:

Were we lived there was no sense of hierarchy. In terms of those who have, having a right to look down upon, or to evaluate as a lesser breed, those who didn't have. Part of that could have resulted, I think from two factors. One was the proximity of my maternal grandparents to slavery. They had known what it was not to have. Plus, my grandfather had gone into the Baptist ministry.

At great financial sacrifice to her family, Ella Baker attended the high school division of Shaw University in Raleigh, NC, where she received a classical, not vocational education. At Shaw, she participated in the student protests of her day. On behalf of her classmates, she demanded that the administration permit women to wear silk stockings. She later refused to join a Shaw group which was to sing black spirituals for a visiting group of white northerners. She felt that such an event put the Shaw students in a servile position, one which conflicted with her strong belief in no hierarchy.

Upon her graduation in 1927, Ella Baker moved to New York, hoping to save enough money to enable her to pursue higher education at the University of Chicago. The stock market crash, combined with the racial prejudices of the day, closed that opportunity to Baker. She then became a journalist and reformer, advocating her philosophy of equity and self-help. During the 1930s, she had several jobs which focused on bettering the lives of the working

classes. In the 1930s, she served as the first national director of the Young Negroes Cooperative League, a group which sought to reduce costs of foodstuffs to members by organizing cooperatives and buying food in bulk, resulting in lower prices. As the Depression wore on, Baker taught in the Workers Education Project of the Works Progress Administration. At the same time, Baker began to be interested in women's issues, supporting a union for domestic workers and working with the YWCA in Harlem. As a journalist, she wrote about the plight of black domestic servants for *The Crisis* (the journal of the NAACP, the National Association for the Advancement of Colored People).

In the 1940s, Ella Baker took a paying job with the NAACP in New York. She became first a field secretary, and then director of branches for the national organization. As a field secretary, she traveled and emphasized job-training for black workers all over the South. The contacts she made then were essential for the work she would do in the 1960s. At that time, the focus of the NAACP was on combatting segregation through court action. Characteristically, Ella Baker instead tried to involve individual NAACP members in strategies that would result in racial equality. In 1946, Baker resigned from her NAACP post in part because she was disenchanted with its "top-down" manner, and in part because her 9-year-old niece, Jacquelyn, had come to New York City to live with her. (As the single parent of a child, it would have been difficult to travel for six months a year.) For a while, then, her paying job was to work with the New York Cancer Society, but she remained with the NAACP as a volunteer. After the *Brown* decision was announced, she became the first woman president of the New York chapter of the NAACP and headed a group there which worked to desegregate the schools in New York City and to increase parental involvement in the schools.

In 1956, when Martin Luther King and other preachers established the Southern Christian Leadership Conference to extend and sustain the benefits of the Montgomery boycott, Baker was persuaded to move from New York to Atlanta to organize and help launch the SCLC. Her acquaintance with so many persons through her work with the NAACP combined with her organizational skills made her a superb choice to mobilize southern blacks for action on many fronts. In particular, she was to work with the Crusade for Citizenship, a voter-rights campaign. She ran the Atlanta office of the SCLC for several years. Outsiders might have expected that Baker would be appointed Executive Director of the SCLC, but that did not happen. Said Baker:

I knew from the beginning that as a woman, an older woman, in a group of ministers who are accustomed to having women largely as supporters, there was no place for me to have come into a leadership role.

Though she respected Martin Luther King, Baker hoped to turn attention toward securing voting rights, and away from personal adulation. She wanted instead to focus on the people at the grass roots. "Strong people don't need strong leaders," she said.

By April 1960, Baker was disenchanted with King's organization. Four students from North Carolina's A & T University in Greensboro, N.C. had initiated a sit-in at the lunch counter at Woolworth's there, and Baker realized that students were a previously untapped source of energy to achieve civil rights for millions. Though students in other towns were staging demonstrations based on the Greensboro model, Baker realized that the students were not in contact with one another. She called a group to meet in Raleigh, NC, to discuss student



involvement in the civil rights movement. To her surprise three hundred students attended! The SCLC expected the students to operate under its influence. Said Baker:

At a discussion called by the Reverend Dr. King, the SCLC leadership made decisions who would speak to whom to influence the students to become part of SCLC. Well, I disagreed. There was no student at Dr. King's meeting....I walked out...

The students voted to create a group unaffiliated with the SCLC. They called themselves the Student Nonviolent Coordinating Committee (SNCC, pronounced "snick.") Baker supported their independence, and resigned from her paying job with the SCLC to advise SNCC. To eke out a living, she earned a small salary by working part-time for the YWCA in Atlanta.

SNCC, with Ella Baker's wise parenting, became the cutting edge of the civil rights movement in the South during the 1960s. Though SNCC began as a committee to coordinate civil rights activities, women transformed SNCC into a group of activists who were involved in direct-action movements (freedom rides, sit-ins, and picketing segregated facilities) and voting-registration campaigns. Baker was instrumental in averting a split between these two factions of SNCC which had different philosophies and strategies.

My basic role was, I insisted on being available when SNCC was having crisis meetings. Where they were going, I had been. In terms of going to Mississippi in terms of trying to reach leadership people in certain areas, most of them I knew. The students would come to me and ask me, if you're going to Mississippi what, or who?...I knew people in all of the sections of the south. ...Then maybe it was a question of helping to write and talk over certain things—what should be the approach? What should we do"...

Specifically, SNCC members participated in desegregation protests in Rock Hill, South Carolina where they were the first of their group to use the "jail, no bail" technique. SNCC member Diane Nash and others participated in the freedom rides. This tactic was intended to press for the federally-guaranteed rights to use desegregated buses and bus-stations, even in the deep South. Many SNCC members were involved in community organization, as well as voter-registration in southern towns and countryside.

In 1964, Baker and a group of others from SNCC founded the Mississippi Freedom Democratic Party (MFDP). This group challenged the right of the entrenched all-white Mississippi Democratic leadership to represent all Mississippi Democrats. Baker moved to Washington, DC to manage the MFDP's national office. Though the MFDP was unsuccessful in its demands for representation at the 1964 Democratic Convention, it had an enormous impact on the Democratic party as a whole, which later enacted rules changes which guaranteed that minorities and women would have a say in Democratic party politics. While Fannie Lou Hamer was a compelling spokeswoman for equity at the 1964 Convention—typically—Ella Baker remained behind the scenes.

Ella Baker's health began to fail the late 1970's and 1980s, but she continued to have influence beyond those groups with whom she worked earlier. Returning to New York, she remained active with groups opposed to the racial policies of South Africa.

When she died in 1986, the list of those who went to New York for her funeral read as

though it came from a book entitled "Who's Who in the American Civil Rights Movement." Ella Baker had an enormous impact on the lives of thousands, most of whom never knew about her because she worked behind the scenes for civil rights.

With hindsight, it is clear that one of Ella Josephine Baker's unique qualities was her ability to work with both young and old, northern and southern, black and white. The imprint of her work is still visible. Not merely did she work to challenge the racial status quo, but she insisted that the successful challenge come "from the bottom up."

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**WOMEN'S HISTORY  
LESSON PLAN**

**GRADE LEVEL/COURSE:** Ninth/World History

**TITLE:** Prominent Women the History of the World

**COMPONENT:** II. Historical Awareness

**COMPETENCY:** II.B

**OBJECTIVE:**

3. Identify and describe people and events of time periods in history.

**SUNSHINE STATE STANDARDS:** SS (A.1.4.4) (A.2.4.1) (A.2.4.7) (A.2.4.9) (A.2.4.10)  
(A.2.4.11) (A.3.4.3) (A.3.4.5) (A.3.4.9) (A.4.4.1)  
(A.4.4.2) (A.5.4.2) (B.2.4.1)

**SUGGESTED TIME:** Three to four 60 minute sessions.

**DESCRIPTION OF ACTIVITY:**

1. Divide the class into cooperative teams. Assign a prominent woman (refer to pages 214-216) from diverse parts of the world at various times in history to each group. Allow each group to research the life of that person and prepare a profile to present to the class. Include clothing and other props to develop a "Who Am I?" character profile. Reward the student or the group who can discern her identity.

**ASSESSMENT STRATEGY:**

Peer Assessment:

Evaluate each presentation by show of hands using the criteria below according to the scale provided. Write each team's outcome on the board.

Criteria:

Content  
Creativity  
Clarity

Scale:

A=1=Superior  
B=2=Excellent  
C=3=Good  
D=4=Fair  
F=5=Poor

**MATERIALS/AIDS NEEDED:**

Clothing and props to create the character.

Examples:

Queen Hatshepsut: The first woman ruler known to history. c. 1570 B.C., New Kingdom, Egypt.

Joan of Arc: 17 year-old peasant girl who lead the French forces against England during the First Hundred Years' War (1429) and inspired the French to continue to drive the English out.

Queen Isabella of Castile: United most of Spain by marrying King Ferdinand of Aragon. Together, they drove the Moors out of Spain in 1492. Isabella financed Christopher Columbus' voyage of discovery.

Wu Chao: T'ang dynasty emperor, China. She took over the reigns after her husband, Kao Tsung had a stroke and took the title of emperor after his death. She was a brilliant administrator. She reorganized the army and ordered the conquest of Korea. She benefitted the lower classes by reducing taxes and encouraging silk production and farming. She also promoted talented men regardless of their social class. Wu Chao also encouraged the growth of Buddhism in China She died at 83 in 705.

Isabella d'Este: "Renaissance person". She was the daughter of a wealthy noble family that ruled Ferrara, a city-state in Italy. She received an excellent education which allowed her to translate Greek and Latin and enter into the erudite discussions of the day. Isabella also learned the skills that women were expected to know such as playing the lute, singing, dancing, and embroidering. She married Francesco Gonzaga who became ruler of a wealthy city in northern Italy called Mantua. She raised her nine children, was a patron of the arts, and wrote many letters which show the range of her wisdom. She ruled the city when her husband was away defending it. When he was captured by the Venetians, Isabella kept the people of Mantua calm and helped win his release.

Benazir Bhutto: First woman to be elected leader of a Muslim nation. Pakistan, 1988-1990.

Marie (Sklodowska) Curie: Born in Poland, lived in France. Nobel Prize in physics, 1903; in chemistry, 1911. Marie and her husband Pierre, worked with radioactivity. They discovered that pitchblende, the rock in which uranium is found, is more radioactive than uranium. They found two new elements: polonium, named for her native land, and radium which is a hundred times more radioactive than uranium.

Emmeline Pankhurst: She and her daughter Christabel were "suffragettes" at the turn of the century in London. They suffered violence, imprisonment and hunger strikes as they demanded that Parliament extend the vote to women. In 1903, they organized the Women's Social and Political Union (WSPU). Finally, in 1918, British women over 30 years of age won the right to vote. Emmeline died in 1928, one week before Parliament gave women over 21 years of age the right to vote.

Juana Belen Gutierrez de Mendoza: One of the women who participated in the Mexican



Revolution in 1910. She was a teacher who later founded a newspaper in order to speak out against the dictatorship of Porfirio Diaz. Juana even managed to direct the publication from prison. She later joined Emiliano Zapata's rebel forces and earned the rank of colonel. The Constitution of 1917 guaranteed women basic legal rights, free education, and access to all professions. Suffrage was not granted to women nationally until 1953.

(Excerpts from: Beers, Burton F.. *World History: Patterns of Civilization*. New Jersey: Prentice Hall, 1993.)

Pocahontas(Matoabe, Rebecca Rolfe)(circa 1596-1617): Has gone down in history as a Powhatan peacemaker. Perhaps the best known Native American woman. There are many myths about her. She was the daughter of Powhatan, a powerful Indian leader in the Chesapeake Bay. Her real name, Matoaba, meant "playful". Pocahontas was a nickname which is translated as "frolicsome." A synthesis of the many myths about Pocahontas may be that she was 11 when John Smith was captured by her father's warriors. That is the time when he claimed (ten years after the fact, after she was known by the settlers) that she saved his life by covering his head with her body and saving him from death. In different accounts from residents of Jamestown, Pocahontas seemed to be an ambassador for her father and a facilitator for the British settlers. The Powhatans are credited for keeping the survivors of Jamestown alive through food contributions and trade. In May of 1608, Pocahontas successfully negotiated the release of seven Powhatans whom the English had taken captive. As relations deteriorated between the natives and the English, she appears to have also warned the settlers of an impending attack from her people. Notwithstanding, full-scale war did break out in 1610.

In the spring of 1613, she was taken hostage to be used as a pawn in peace negotiations with her father. Powhatan refused to be coerced and his daughter stayed with the settlers. Her wedding to John Rolfe on April 5, 1614 served to forge an alliance between both parties. Peace reigned among them for the rest of her short life. This time is known as the "Peace of Pocahontas."

When her son Thomas was born in 1615, the Virginia Company invited the family to tour England. It served them to generate financial support for its efforts to colonize North America. She made a great impression in Britain. The only picture of her is an engraving from 1616 dressed in European clothing. Pocahontas died on March 21 of 1617 at the age of around 21. The ship that was returning her home had to dock in Gravesend, England because of her illness. She had probably become ill from European diseases, not known in North America, to which she had not yet developed a natural immunity.

(Excerpts from: Sonneborn, Liz, *Encyclopedia of Women: A to Z of Native American Women*; Facts on File, pages 135-138.)

Nanny(?-1750): National heroine and resistance leader, Jamaica. From 1720, until her death in the 1750's, this remarkable woman ruled a group of Maroons (rebel slaves who lived

as free people in the most inaccessible mountain regions of Jamaica) who never compromised with the British in fighting for and maintaining their freedom. Nanny trained her people in all the skills of warfare. They continually harassed the British in an effort to drive them out of the island. In 1741, Nanny successfully negotiated a land patent for some 400 acres of land for her people. New Nanny Town was later called Moore Town and is still occupied by Maroons. In 1975, Nanny was designated National Heroine which is the very highest Jamaican honour.

**(See related FCAT reading & questions)**

**Read the story “Fish Hooks and Nets” before answering Numbers 1 through 6 in the answer sheet.**

### **FISH AND HOOKS**

As told by Basia Gross Lederman  
Warsaw, Poland  
Miami Beach, Florida

There probably were few Jews in the early 1900s who imported goods from Japan to Poland. Maybe my grandfather was the only one. As a young man, supporting a wife and three children, he was employed in a business in Warsaw that sold Japanese fish hooks and nets. After his wife was killed in an accidental fall, he married the owner’s only daughter, who helped him raise the children with love and devotion. When her father died, he left the business to his son-in-law, my grandfather, Samuel Gross.

My father worked in the business as a youngster, completed his education, and married my mother. I was born in the winter of 1937.

Two years later, the Nazi conquest of Poland changed everything. The Warsaw ghetto was being prepared to confine the area’s Jews. Grandfather and Father realized they had to do something quickly to protect the large quantity of Japanese merchandise they had stored. Like everyone else, they believed the war would end soon and we would resume our normal lives.

Grandfather approached a friendly competitor, a Mr. Warszawski, a devout Polish Catholic who could be trusted to keep his word, and requested that he allow Grandfather to store merchandise in his warehouse. If he ran short and needed some items, Mr. Warszawski was welcome to them. When the war ended, the stored items would be returned to Grandfather, together with any monies they had generated. Mr. Warszawski agreed and the transfer was made.

Day by day, the situation deteriorated. The Germans rounded up Jews in the streets and took them away to unknown fates. People simply disappeared. My mother, who had many friends, found someone who, for a substantial sum, provided her with forged Polish identity papers which changed her into Anna Kaminska, a Catholic peasant woman. With her fair hair and blue eyes, she could easily pass as a gentile. My father, on the other hand, looked too Jewish to attempt this subterfuge.

We went into hiding immediately after my grandparents were caught in Nazi roundup and disappeared. One of Mother's friends took us in. At the risk of her life, she housed and fed us for several weeks. But it became too dangerous as German soldiers began to search aggressively for Jews. For several months, we lived in a "Christian" apartment which Mother was able to rent with her false papers. Father and I remained indoors while Mother occasionally ventured out to secure food. One day, she was recognized in the street by a former neighbor. We could not risk the possibility of betrayal and fled the apartment, taking only valuables that could easily be carried and converted to cash. Everything else was left behind.

Mother's kind friend had some elderly relatives who lived on a farm on the outskirts of Grodzisk-Mazowiecki, a village about 20 miles southwest of Warsaw. Theirs would be the ideal hiding place. Not only were they poor and needed what money we could pay, but they lived in social as well as physical isolation. They were gruff, grumpy, hostile and difficult to get along with. They disliked the villagers, and the feeling was mutual. No one ever came to visit. Their young daughter, Stefa, had left to settle in Warsaw and it was rumored that she had formed a romantic liaison with a German officer. This ostracized the couple even more.

It was perfect. Mother's friend made the arrangements for us. We lived in one room and shared the kitchen and the outhouse with the elderly couple. I can't recall that we ever conversed or socialized with our landlords. My parents admonished me not to speak to anyone, not to cry, to stay away from windows and other people. I thought this was a normal lifestyle. It was impossible to go into the village because strangers would be noticed immediately. My mother was the only one with papers that allowed her freedom of movement. She would take the train to Warsaw and return with food and other necessities she was able to purchase. While she was away, Father taught me language, mathematics, history, and other subjects I would have studied in school.

Our money began to run out. On her next trip to Warsaw, Mother visited the Polish competitor who was harboring Grandfather's supplies. Identifying herself as the daughter-in-law of Mr. Gross, she informed him that Mr. Gross had disappeared and must be presumed dead, and that she needed money to exist. The man was terribly upset.

"You are crazy to come here," he shouted. "I don't want to be seen with you. Go away." "I will not," my mother responded, "I have a daughter and a husband and I won't let them die. You have to help me." "What do you want from me?" he pleaded. In a firm tone she replied, "Sell our merchandise little by little along with yours, and I will come once a month to get some money so I can pay the people where I live." The merchant asked, "What will I do when Mr. Gross returns and wants his merchandise or his money?" Mother assured him that this

would not happen and added, “Don’t you see what is going on?” Mr. Warszawski capitulated.

Each month, Mother would come to collect money from the reluctant merchant. He was frightened, knowing that he could be shot if caught helping a Jew.

An unexpected event occurred on the farm where we were hidden. The couple’s daughter suddenly returned with a baby. Apparently, the rumors had been correct. We expected it would endanger our refuge, with men coming and going to buy the young woman’s sexual favors. But she was shunned for having carried a German child and no one came around. I had to share my bed with her, but we had no other contact. She kept to herself with her baby.

One day, immediately after the Polish uprising in the fall of 1944, Mother came into Mr. Warszawski’s shop for her monthly collection. This time, the man seemed happy to see her, smiled and eagerly handed over more than the usual amount. Mother was surprised and pressed for an explanation. He revealed that the warehouse was severely damaged by an explosion during the uprising. All of the goods were burned or destroyed, but the area in which Mr. Gross’ merchandise was stored remained untouched. “This a sign from God!” he exclaimed. “To help you is the right thing to do.” He promised he would never again make it difficult for her to receive her money. And kept his promise.


We stayed on that farm for two years until the Red Army liberated the area. We had had enough of Poland. Mother sold the remaining stock of fish hooks and nets to Mr. Warszawski for a modest sum. We then moved to Lampertheim, Germany where we settled in a camp organized to help Jewish survivors emigrate to other countries, and eventually made contact with relatives in Colombia who brought us there. We led a peaceful life. I married a doctor and accompanied him when he moved his practice to the United States.

Occasionally, when I browse leisurely through the aisles of a department store, I stop at the sports counter and pick up packets of fish hooks to see where there were made. I smile when I remember that these little twisted pieces of wire helped our family survive.

## **FCAT READING ACTIVITY**

1. What does the title “Fish Hooks and Nets” have to do with the story?
  - A. Basia’s family business was fishing.
  - B. This was the name of her store.
  - C. The family survived the holocaust because of the income from her grandfather’s fish hooks and nets.
  - D. These were the names of her pets.
2. What is the author’s purpose in writing this autobiographical story?
  - A. To document her family’s experience during the holocaust.
  - B. To describe life in Poland during the holocaust.
  - C. To show gratitude to Mr. Warszawski.

- D. To encourage other survivors to do the same.
3. Who was Anna Kaminska?
- A. Basia's mother's friend who took them in for several weeks.
  - B. The Catholic peasant woman's identity provided in forged Polish papers assumed by Basia's mother.
  - C. The Catholic peasant woman's identity assumed by Basia.
  - D. The name of their landlord at the farm.

4 .  How did Basia's mother's physical appearance affect the outcome of the story? Use details and information from the story to explain your answer.


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5 .  Summarize the reasons for Mr. Warszawski's change of attitude toward Basia's mother after the Polish uprising of 1944.


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6.  What is the main problem and the resolution in the story? Use details and information from the story to explain your answer.

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## WOMEN'S HISTORY LESSON PLAN

**GRADE LEVEL/COURSE:** Ninth/World History

**TITLE:** Does Human Rights=Women's Rights?

**COMPONENT:** III. Civic Responsibility

**COMPETENCY:** III.A

**OBJECTIVES:**

3. Analyze the "Declaration of the Rights of Man"
10. Explain the responsibilities of citizens in a democracy.

**SUNSHINE STATE STANDARDS:** SS. (A.1.4.2) (A.1.4.3) (A.1.4.4) (A.3.4.1) (A.3.4.2) (A.3.4.3) (A.3.4.5) (A.3.4.6) (A.3.4.10) (A.5.4.6) (B.1.4.4) (B.2.4.1) (C.1.4.1)

**SUGGESTED TIME:**

**DESCRIPTION OF ACTIVITY:**

1. Read the "Declaration of the Rights of Man" from the French Revolution, the introduction to the Declaration of Independence of the United States, and the United Nations' Universal Declaration of Human Rights (see pages 221-226). Use a highlighter to underline the main ideas of the document.
2. Assign countries to individuals or groups. Research the rights of women in their region.
3. Have students construct a Venn diagram (included p. 322) comparing the rights of women in their chosen country to those delineated in the documents. (Reading Strategy)
4. Write a "Declaration of Independence for the Women of \_\_\_\_\_" and pretend you are presenting it to the United Nations Commission on the Status of Women.

**ASSESSMENT STRATEGY:**

Grade the Venn diagram and the written "Declaration..." individually using the Miami-Dade County Public Schools grading scale (See Miami-Dade Public Schools Pupil Progression Plan - Grading and Reporting Student Progress K-12).

Peer grade the United Nations Commission presentations:

Peer Assessment:

Evaluate each presentation by show of hands using the following criteria according to the scale provided. Write each team's outcome on the board.

Criteria:  
Content  
Creativity  
Clarity

Scale:  
A=1=Superior  
B=2=Excellent  
C=3=Good  
D=4=Fair  
F=5=Poor

**MATERIALS/AIDS NEEDED:**

Writing utensils  
Venn Diagram  
Copies of the documents

Document Excerpts:

Declaration of the Rights of Man

Approved by the National Assembly of France, August 26, 1789

The representatives of the French people, organized as a National Assembly, believing that the ignorance neglect, or contempt of the rights of man are the sole cause of public calamities and of the corruption of governments, have determined to set forth in a solemn declaration the natural, unalienable, and sacred rights of man, in order that this declaration, being constantly before all of the members of the Social body, shall remind them continually of their rights and duties; in order that the acts of the legislative power, as well as those of the executive power, may be compared at any moment with the objects and purposes of all political institutions and may thus be more respected, and, lastly in order that the grievances of the citizens, based hereafter upon simple and incontestable principles, shall tend to the maintenance of the constitution and redound to the happiness of all. Therefore the National Assembly recognizes and proclaims, in the presence and under the auspices of the Supreme Being, the following rights of man and of the citizen:

**Articles:**

1. Men are born and remain free and equal in rights. Social distinctions may be founded only upon the general good.
2. The aim of all political association is the preservation of the natural and imprescriptible rights of man. These rights are liberty, property, security, and resistance to oppression.
3. The principle of all sovereignty resides essentially in the nation. No body nor individual may exercise any authority which does not proceed directly from the nation.
4. Liberty consists in the freedom to do everything which injures no one else; hence the exercise of the natural rights of each man has no limits except those which assure to

the other members of the society the enjoyment of the same rights. These limits can only be determined by law.

5. Law can only prohibit such actions as are hurtful to society. Nothing may be prevented which is not forbidden by law, and no one may be forced to do anything not provided for by law.
6. Law is the expression of the general will. Every citizen has a right to participate personally, or through his representative, in its foundation. It must be the same for all whether it protects or punishes. All citizens, being equal the eyes of the law, are equally eligible to all dignities and to all public positions and occupations, according to their abilities, and without distinction except that of their virtues and talents.
7. No person shall be accused, arrested, or imprisoned except in the cases and according to the forms prescribed by law. Any one soliciting, transmitting, executing, or causing to be executed, any arbitrary order, shall be punished. But any citizens summoned or arrested in virtue of the law shall submit without delay, as resistance constitutes an offense.
8. The law shall provide for such punishments only as are strictly and obviously necessary, and no one shall suffer punishment except it be legally inflicted in virtue of a law passed and promulgated before the commission of the offense.
9. As all persons are held innocent until they shall have been declared guilty, if arrest shall be denied indispensable, all harshness not essential to the securing of the prisoner's person shall be severely repressed by law.
10. No one shall be disquieted on account of his opinions, including his religious views, provided their manifestation does not disturb the public order established by law.
11. The free communication of ideas and opinions is one of the most precious of the rights of man. Every citizen may, accordingly, speak, write, and print with freedom, but shall be responsible for such abuses of this freedom as shall be defined by law.
12. The security of the rights of man and of the citizen requires public military forces. These forces are, therefore, established for the good of all and not for the personal advantage of those to whom they shall be intrusted.
13. A common contribution is essential for the maintenance of the public forces and for the cost of administration. This should be equitably distributed among all the citizens in proportion to their means.
14. All the citizens have a right to decide, either personally or by their



representatives, as to the necessity of the public contribution; to grant this freely; to know to what it is put; and to fix the proportion, the mode of assessment and of collection and the duration of the taxes.

15. Society has the right to require of every public agent an account of his administration.
16. A society in which the observance of the law is not assured, nor the separation of power defined, has no constitution at all.
17. Since property is an inviolable and sacred right, no one shall be deprived thereof except where public necessity, legally determined, shall clearly demand it, and then only on condition that the owner shall have been previously and equitably indemnified.

### The Declaration of Independence of the United States

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness.

That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed.

That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.

### Universal Declaration of Human Rights

(Adopted by the UN General Assembly Resolution 217A(III) of 10 December 1948)

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal

rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, therefore,

The General Assembly

Proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations,...

#### Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

#### Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status...

#### Article 3

Everyone has the right to life, liberty and security of person.

#### Article 4

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

#### Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

#### Article 12

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

#### Article 13

1. Everyone has the right to freedom of movement and residence within the borders of each state.

#### Article 16

1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
2. Marriage shall be entered into only with the free and full consent of the intending spouses.

#### Article 17

1. Everyone has the right to own property alone as well as in association with others.

2. No one shall be arbitrarily deprived of his property.

Article 18

Everyone has the right to freedom of thought, conscience and religion.

Article 19

Everyone has the right to freedom of opinion and expression: This right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20

1. Everyone has the right to freedom of peaceful assembly and association.

Article 21

1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
2. Everyone has the right of equal access to public service in his country.
3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 23

1. Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment.
2. Everyone without any discrimination, has the right to equal pay for equal work.
3. Everyone who works has the right to just and favorable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
4. Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25

1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious

groups, and shall further the activities of the United Nations or the maintenance of peace.

Article 27

1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.-

## WOMEN'S HISTORY LESSON PLAN

**GRADE LEVEL/COURSE:** Ninth/World History

**TITLE:** Portrayals of Women Through Time

**COMPONENT:** VI. Global Perspective

**COMPETENCY:** VI.A

**OBJECTIVES:**

3. Identify the common themes expressed in the mythology, legends and values of various groups of people.
4. Recognize that literature and art reflect the inner life of a people.

**SUNSHINE STATE STANDARDS:** SS (A.1.4.1) (A.1.4.3) (A.1.4.4) (A.2.4.3) (A.2.4.4) (A.2.4.5) (A.2.4.7) (A.2.4.8) (A.2.4.9) (A.2.4.10) (A.2.4.11) (A.3.4.1) (A.3.4.3) (A.3.4.5) (A.3.4.6) (A.3.4.8) (A.3.4.9) (A.4.4.1) (A.4.4.2) (A.5.4.2) (A.5.4.3) (B.1.4.4) (B.2.4.1) (B.2.4.2)

**SUGGESTED TIME:** Five, 60 minute periods, plus homework time.

**DESCRIPTION OF ACTIVITY:**

1. Divide students into cooperative teams. Assign or allow students to select a period of time in history or a particular civilization. (Teams may want to keep the same region of the world they have worked on in previous activities and select a civilization or a time in that region's history.) Students should:
  1. List literature and art which provides insight into the lives of women in their selected time and place in history. (See bibliography beginning on p.253 and Appendix p. 303 for web sites)
  2. Identify the values and social characteristics which relate to women that are reflected in this literature and art.
  3. Create or recreate a song, poem, short story, or a work of art expressing the feelings of the women of the time.
  4. Write the commonalities in a class display as presentations are done.
  5. Synthesize what they have learned individually about women through time and space by writing an editorial.

**FCAT Writing Prompt:**

Some people would preferred to have lived in another time and place.

From a woman's perspective, think about what time and place in history you would choose to live in.

Explain why you would choose this time and place to live in.

**ASSESSMENT STRATEGY:**

Team assignments such as the list of literature and art, the Opinion-Proof power notes, and individual assignments such as the editorial, should be graded according to the Miami-Dade County Public Schools grading scale.

The class presentation may be graded by the entire class using the following method:  
Peer Assessment: Evaluate each presentation by show of hands using the criteria below according to the scale provided. Write each team's outcome on the board.

Criteria:

Content  
Creativity  
Clarity

Scale:

A=1=Superior  
B=2=Excellent  
C=3=Good  
D=4=Fair  
F=5=Poor

**MATERIALS/AIDS NEEDED:**

Appendix pp. 303-305 for related web sites.

Media Center resources on other male and female artists and authors.

## WOMEN'S HISTORY LESSON PLAN

**GRADE LEVEL/COURSE:** Eleventh/American History

**TITLE:** Abolitionist Women

**COMPONENT:** II. Historical Awareness

**COMPETENCY:** II.A

**OBJECTIVE:**

12. Compare major individuals, events, and characteristics of periods in American history.

**SUNSHINE STATE STANDARDS:** SS (A.1.4.1) (A.1.4.4) (A.3.4.10) (A.5.4.8) (B.2.4.2) (B.2.4.4) ((D.2.4.3)

**SUGGESTED TIME:** Two, 60 minute periods.

**DESCRIPTION OF ACTIVITY:**

1. Produce a talk show or a panel discussion, featuring women involved in the abolitionist movement; e.g., have cooperative teams prepare each invited guest to speak about her experiences during that time.

EXAMPLES:

Anthony, Susan Brownell (1820-1906): In 1979, with the issue of a new dollar coin, she became the first woman to be depicted on United States currency. Ms Anthony earned this honor for her tireless work for human rights. She grew up as a Quaker, received a good education for her sex and time and became a teacher in 1839. In 1946 she was appointed the headmistress of the female department of Canajoharie Academy in New York. By 1849, she had returned to her family farm near Rochester. There, she met leading Abolitionists and joined the cause. She was an ardent spokesperson for temperance and suffrage as well. Her credits as an abolitionist are as follows:

C served from 1856 as chief New York agent of Garrison's American Anti-Slavery Society.

C early in the Civil War she helped organize the Women's Loyal National League, which urged the case for emancipation.

Chapman, Maria Weston (1806-1885): She was born in Massachusetts and educated in England, in 1828, she was appointed principal of the young Ladies' High School in Boston. Maria Weston, married Henry G. Chapman in October of 1830 and entered into the movement for the abolition of slavery. Her husband and his family were

followers of William Lloyd Garrison. Her credits as an abolitionist are as follows:

- C helped organize the Boston Female Anti-Slavery Society in 1832.
- C edited *Right and Wrong In Boston*, the annual report for the society, from 1835-1840.
- C occasionally edited the *Liberator*, Garrison's newspaper.
- C edited the *Non-Resistant*, an organ of the New England Non-Resistance Society.
- C leader in the Massachusetts Anti-Slavery Society.
- C instrumental in forwarding the work of Sarah and Angelina Grimke and others.
- C published a collection of *Songs of the Free*, and *Hymns of Christian Freedom* in 1838. This same year she addressed the Anti-Slavery Convention of American Women in Philadelphia in defiance of a threatening mob which burned the hall down the next day...!
- C 1840- Elected to the executive committee of the American Anti-Slavery Society.  
Assisted Garrison in establishing the *National Anti-Slavery Standard*.
- C 1844- became co-editor of the *National Anti-Slavery Standard*.
- C 1855- published *How Can I Help To Abolish Slavery?*

Comstock, Elizabeth Leslie Rous (1815-1891): She was a minister and a social reformer. Elizabeth was born in England and was educated in Quaker schools. She emigrated to Canada in 1854 where she became a Quaker minister. In 1858, Rous married John T. Comstock of Rollin, Michigan, where she went to live. Her public ministry quickly came to include abolitionism and work on the Underground Railroad, on which Rollin was a highly active station. In 1862 she addressed the Michigan legislature, and in October 1864 she and a group of other Quaker leaders held a remarkable interview and prayer meeting with President Abraham Lincoln. In 1879-80 she served as secretary of the Kansas Freedmen's Relief Association after large numbers of dispossessed former slaves had migrated there.

Grimke, Sarah Moore and Angelina Emily (1792-1873 and 1805-1879): Born in Charleston, South Carolina to a wealthy and aristocratic family, they developed an early antipathy toward slavery and the limitations on the rights of women. As a result, they both left the South and joined the Society of Friends (Quakers). In 1836, Angelina wrote a pamphlet, *An Appeal to the Christian Women of the South*, in which she urged those addressed to use their moral force against slavery. Sarah followed with *An Epistle to the Clergy of the Southern States*. They continued to write and speak against slavery against much controversy. When women preachers and reformers were denounced by the clergy in Massachusetts, the sisters found it necessary to crusade equally for women's rights. This issue divided the abolitionists. The sisters continued to write and speak. In May 1838, Angelina married abolitionist Theodore Dwight Weld. The sisters collaborated with him on *Slavery As It Is: Testimony of a Thousand Witnesses*, in 1839.



Stowe, Harriet Elizabeth Beecher (1811-1896): Harriet was a member of a remarkable family of writers and educators. She is most famous for writing a long tale of slavery, based on her reading of abolitionist literature and on her personal observations in Ohio and Kentucky. It was published serially in the *National Era* in 1851-2. In 1852, it appeared in book form as *Uncle Tom's Cabin, or, Life Among the Lowly*. It was an immediate sensation and was taken up eagerly by abolitionists, while, along with its author, it was vehemently denounced in the South, where reading or possessing the book became an extremely dangerous undertaking. With sales of 300,000 in the first year, the book exerted an influence equaled by few other novels in history. It helped solidify both pro- and antislavery sentiment and fanned the flames that were to erupt in the Civil War.

Truth, Sojourner (1797?-1883): She was born a slave in Ulster County, New York. Her name at birth was Isabella. In 1827, she took the surname Van Wagener from a family that had taken her in after she had fled from the last of a series of masters who owned her prior to the passage of the New York Emancipation Act of 1827. She claimed that she had conversed with God since childhood. As a free woman she successfully sued for the return of a son who had been sold illegally to an Alabama slave holder. She subsequently lived and worked as a servant in New York City, where she became active as an evangelist in association with Elijah Pierson, an evangelical zealot. However, in 1843, the voices she had heard since childhood instructed her to adopt the name Sojourner Truth and to take to the road as an itinerant preacher. She finally settled in Northampton, Massachusetts, where she first encountered and enthusiastically adopted the abolitionist cause. She traveled widely within the U.S. and became known as a moving speaker. She often shared the platform with Frederick Douglass. Truth was an effective preacher in spite of her illiteracy. Much of her support came from the sale of *The Narrative of Sojourner Truth*, 1850, written by Olive Gilbert and with a preface by William Lloyd Garrison. The edition published after the Civil War was prefaced by Harriet Beecher Stowe. President Lincoln received her in the White House in October, 1864. She then served about a year as a counselor for the National Freedmen's Relief Association. After the Civil War she continued to travel and lecture on women's rights and her idea for a western settlement for freedmen. In 1875 she retired to Battle Creek, Michigan where she died on November 26, 1883.

Tubman, Harriet (1820?-1913): She was born a slave on a plantation in Dorchester County, Maryland and was named Araminta Greene. She later adopted her mother's first name, Harriet. She worked as a maid, a nurse, a field hand, a cook, and a woodcutter. When she was about thirteen years old, an overseer struck her a heavy blow to the head, resulting in periodic spells of somnolence that came over her without warning for the rest of her life. She married John Tubman, a free Negro about 1844. Ms. Tubman fled to Philadelphia in 1849 when she heard rumors that she was to be sold. In December of 1850, she made her way to Baltimore and led her sister and two children to freedom. This was the first of some 19 increasingly dangerous forays into Maryland in which, over the next decade, she conducted upwards of 300

fugitive slaves along the “Underground Railroad” to Canada. She became the railroad’s most famous conductor known as the “Moses of her people” because of her courage, ingenuity, persistence, and iron discipline. Slave holders eventually offered rewards totaling \$40,000 for her capture. Ms Tubman was celebrated among abolitionists: John Brown referred to her as “General” Tubman. In 1858 she bought a farm near Auburn, New York, where she lived with her aged parents whom she had brought out of Maryland in June of 1857. From 1862 to 1865 she served the Union forces in South Carolina as a scout and spy, as well as nurse and laundress. After the Civil War she settled in Auburn and began taking in orphans and old people. This eventually gave way to the Harriet Tubman Home for Indigent Aged Negroes which gained community support and continued in existence for some years after her death.

Wright, Frances (1795-1852): She was born in Scotland, the daughter of a well-to-do merchant and political radical. When she traveled to New York in 1824, she was already known for her writing and for her friendship with the Marquis de Lafayette, whom she joined on visits with Thomas Jefferson and James Madison. Slavery was discussed, and they approved in general of her plan for gradual emancipation through purchase and colonization. Wright published *A Plan for the Gradual Abolition of Slavery in the United States without Danger of Loss to the Citizens of the South*, which urged Congress to set aside tracts of land for that purpose. In 1825, Ms. Wright bought a 640-acre tract in Tennessee to demonstrate her plan. She purchased slaves and established the Nashoba community with the promise of eventual freedom. The colony got off to a poor start and never recovered. In 1830, Ms. Wright returned to arrange for the emancipation of the Nashoba slaves and their colonization in Haiti.

Additional Names:

Child, Lydia Maria Francis  
Foster, Abigail Kelley  
Gibbons, Abigail Hopper  
Mott, Lucretia Coffin  
Stone, Lucy

*Webster’s Dictionary of American Women.* New York: Smithmark Publishers, 1996.

**ASSESSMENT STRATEGY:**

Peer Assessment:

Evaluate each presentation by show of hands using the criteria below according to the scale provided. Write each team’s outcome on the board.

Criteria:  
Content  
Creativity  
Clarity

Scale:  
A=1=Superior  
B=2=Excellent  
C=3=Good  
D=4=Fair  
F=5=Poor

**MATERIALS/AIDS NEEDED:**

Clothing and props  
Copies of women's profiles.

**(See related FCAT reading & questions pages 234-235)**

**Read the speech “Ain’t I a Woman” before answering Numbers 1 through 4 in the Answer Sheet.**

**Ain’t I A Woman**  
{The Classic Report}

Several ministers attended the second day of the Woman’s Rights Convention, and were not shy in voicing their opinion of man’s superiority over women. One claimed “superior intellect”, one spoke of the “manhood of Christ,” and still another referred to the “sin of our first mother.” Suddenly, Sojourner Truth rose from her seat in the corner of the church.

“For God’s sake, Mrs. Gage, *don’t* let her speak!” half a dozen women whispered loudly, fearing that their cause would be mixed up with Abolition.

Sojourner walked to the podium and slowly took off her sunbonnet. Her six-foot frame towered over the audience. She began to speak in her deep, resonant voice: “Well, children, where there is so much racket, there must be something out of kilter, I think between the Negroes of the South and the women of the North - all talking about rights - the white men will be in a fix pretty soon. But what’s all this talking about?”

Sojourner pointed to one of the ministers. “That man over there says that women need to be helped into carriages, and lifted over ditches, and to have the best place everywhere. Nobody helps *me* any best place. *And ain’t I a woman?*”

Sojourner raised herself to her full height. “Look at me! Look at my arm.” She bared her right arm and flexed her powerful muscles. “I have plowed, I have planted and I have gathered into barns. And no man could head me. *And ain’t I a woman?*”

“I could work as much, and eat as much as man - when I could get it - and bear the lash as well! *And ain’t I a woman?* I have borne children and seen most of them sold into slavery, and when I cried out with a mother’s grief, none but Jesus heard me. *And ain’t I a woman?*”

The women in the audience began to cheer wildly. She pointed to another minister. “He talks about this thing in the head. What’s that they call it?”

“Intellect,” whispered a woman nearby. “That’s it, honey. What’s intellect got to do with women’s rights or black folk’s rights? If my cup won’t hold but a pint and yours holds a quart, wouldn’t you be mean not to let me have my little half-measure full?”

“That little man in black there! He says women can’t have as much rights as men. ‘Cause Christ wasn’t a woman.” She stood with outstretched arms and eyes of fire. “Where did you Christ come from?”

“Where did you Christ come from?”, she thundered again. “From God and a Woman! Man had nothing to do with him!”


The entire church now roared with deafening applause.

“If the first woman God ever made was strong enough to turn the world upside down all alone, these women together ought to be able to turn it back and get it right-side up again. And now that they are asking to do it the men better let them.”

Sojourner Truth  
1851 Women’s Rights Convention  
Akron, Ohio

**Answer 1 through 4 in the answer sheet provided. Base your answers on the speech “Ain’t I a Woman”.**

1. What was the main idea expressed in this speech?
  - A. Negroes of the South and women of the North wanted their rights.
  - B. Black women could be as delicate as White women.
  - C. The equality of men and women as human beings.
  - D. Men are more intelligent than women.
  
2. Why did some of the women object to Ms Truth speaking?
  - A. She was a former slave with very little education.
  - B. They had never heard her speak and were concerned about her ability.
  - C. Only men were allowed at the podium
  - D. They did not want the cause of women’s suffrage to be confused with that of abolition.
  
3. What compelled Ms Truth to come to address the audience?
  - A. Male ministers were voicing their opinion of man’s superiority over women.
  - B. She was a confident and experienced public speaker.
  - C. Most people in the audience were her friends.
  - D. Her colleagues encouraged her to do so.

4.		Analyze Sojourner Truth’s meaning when she repeats the question “And ain’t I a woman?” Use details and information from the speech to explain your answer.
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## WOMEN'S HISTORY LESSON PLAN

**GRADE LEVEL/COURSE:** American History

**TITLE:** Women Artists

**COMPONENT:** V. Cultural Awareness

**COMPETENCY:** V.A

**OBJECTIVES:**

5. Describe the scientific, technological, artistic, and literary contributions made by members of various ethnic and minority groups.
6. Analyze differing points of view within ethnic and minority groups.

**SUNSHINE STATE STANDARDS:** SS (A.1.4.1) (A.1.4.2) (A.1.4.4) (A.5.4.2) (B.1.4.4) (B.2.4.1) (B.2.4.2) (C.1.4.4)

**SUGGESTED TIME:** Three 60-minute periods plus homework time.

**DESCRIPTION OF ACTIVITY:**

1. Assign an American woman artist to a cooperative team.

Instruct students to:

- \* research the person's life and times.
- \* analyze the artist's depiction of women in their work. (Students may use Opinion-Proof power to organize their analysis. This may be found on pp. 80-91 CRISS project, cited below.)  
(From *Project CRISS: CReating Independence through Student-owned Strategies*, Second Edition, Carol M. Santa, Ph.D., Lynn T. Havens and Evelyn M. Maycumber. Kendall/Hunt Publishing Company, Iowa, pg. 90.)
- \* create your own illustration about the lives and times of the woman being studied through music, art work, story, poem, etc..

**EXAMPLES:**

African-American

Elleanor Eldridge- (b. 1784) weaver.

Sarah Mapps Douglass- (1820's) artist and teacher.

Harriet Powers-(b. 1837) quilt maker.

Meta Vaux Warrick Fuller-(b.1877) sculptor.

Selma Burke-(1900-1995) sculptor.  
Lois Mailou Jones-(b.1905) artist and teacher.  
Mildred E. Blount-(b.1907) milliner.  
Ethel Waters-(1920's and 30's, Harlem Renaissance)-Broadway star  
Faith Ringgold-(b.1930) artist, quilter, author and illustrator of children's books.  
Barbara Brandon-(b. 1958) cartoonist.

#### Native American

Gertrude Simmons Bonnin-(1876-1938) Nakota Sioux activist, short story writer and essayist.  
Maria Chona-(1845-1936) Tohono O'odham autobiographer and medicine woman.  
Helen Cordero-(b.1915) Cochiti Pueblo potter.  
Pablita Velarde (b.1918) Santa Clara Pueblo painter.  
Diane Glancy-(b.1941) Cherokee poet, playwright, short story writer, essayist, novelist and educator.  
Jeannette Armstrong-(b.1948) Okanagan novelist and educator.  
Louise Erdrich-(b.1954) Chippewa novelist, poet, and short story writer.

#### Latinas

Rita Hayworth-(1918-1987 Spanish father, English mother) actress.  
Carmen Zapata-(b.1927 in N.Y., Mexican father, Argentinean mother) actress, producer, activist.  
Maria Irene Fornes-(b.1930) Cuban immigrant playwright.  
Nicholasa Mohr-(b.1938) Puerto Rican-American writer and visual artist.  
Tania Leon-(b.1943) Cuban immigrant composer, conductor.  
Judith Ortiz Cofer-(b.1952) Puerto Rican immigrant educator, poet and novelist.  
Judith F. Baca-(b.1946) Mexican-American artist, muralist, professor.  
Lupe Serrano-(b.1930 Argentinean father, Mexican of French descent mother, born and raised in Chile) ballerina and dance instructor.

#### Asian

Pacita Abad  
Yong Soon Min  
Hung Liu  
Barbara Takenaga  
Maya Ying Lin-(b. 1960) Chinese-American, architect, designer of the Vietnam Veterans Memorial in Washington D.C..

#### Various Ethnicities

Anna Mary Robertson Moses-(1860-1961) "Grandma Moses" began selling her "American primitive" paintings in her late seventies.  
Georgia O'Keeffe- (1887-1986) painter, recognized in her later years as one of the most original and productive of American artists.  
Wanda Hazel Gag-(1893-1946) artist and author of children's books. Daughter of a Bohemian immigrant artist.  
Helen Frankenthaler-(b.1928) artist.



Berenice Abbott-(1898-1991) photographer and writer. Turned to scientific photography in 1958.

Annie Leibovitz-(b.1949) photographer. Photojournalism credits include *Rolling Stone Magazine* and *Vanity Fair*.

**ASSESSMENT STRATEGY:**

Individual student assignments should be graded according to the Miami-Dade County Public Schools grading scale (see Pupil Progression Plan -Grading and Reporting Student Progress K-12).

Peer Assessment: Evaluate each presentation by show of hands using the criteria below according to the scale provided. Write each team's outcome on the board.

Criteria:

Content  
Creativity  
Clarity

Scale:

A=1=Superior  
B=2=Excellent  
C=3=Good  
D=4=Fair  
F=5=Poor

**MATERIALS/AIDS NEEDED:**

Information on chosen person from Media Center, Public Library or Internet Engine  
Music and/or art supplies to create illustration.

## WOMEN'S HISTORY LESSON PLAN

**GRADE LEVEL/COURSE:** Eleventh/American History

**TITLE:** Immigrant Women

**COMPONENT:** V. Cultural Awareness

**COMPETENCY:** V.B

**OBJECTIVES:**

3. Identify contributions made to United States society by a variety of ethnic/racial groups.
5. Analyze events from the perspectives of various ethnic and minority groups.

**SUNSHINE STATE STANDARDS:** SS (A.1.4.1) (A.1.4.2) (A.1.4.3) (A.1.4.4)  
(A.2.4.10) (A.5.4.2) (A.5.4.8) B.1.4.4) (B.2.4.1)  
(B.2.4.2) (B.2.4.4)

**SUGGESTED TIME:** Four 60-minute periods plus homework time.

**DESCRIPTION OF ACTIVITY:**

1. Assign cooperative teams to a particular migration (voluntary or involuntary), at different times in the history of the U.S.. Allow them to research the role and the contributions of the women involved. (Native American, Spanish pioneers, British pioneers, Irish (during potato famine), Scandinavian (to Minnesota), Chinese (during westward expansion), Mexican (migrant workers), Cuban, Haitian, Central American, etc...
  - C Identify notable women and research their experiences.
  - C List contributions by immigrant women.
  - C Illustrate the research through a collage, role play, video, rap, poem, etc.
  - C After group presentations, compare and contrast the experiences of these women through time by having two teams use a Venn diagram (included page 322). Draw conclusions on the information gathered by writing One-Sentence Summary Frames (included page 327). Post the finished products in the classroom for students to analyze.

**ASSESSMENT STRATEGY:**

Peer Assessment: Evaluate each presentation by show of hands using the criteria below according to the scale provided. Write each team's outcome on the board.

Criteria:

Content  
Creativity  
Clarity

Scale:

A=1=Superior  
B=2=Excellent  
C=3=Good  
D=4=Fair  
F=5=Poor

**MATERIALS/AIDS NEEDED:**

Appendix page 343 for partial list of immigrant women  
Media Center materials  
Internet Engines

## WOMEN'S HISTORY LESSON PLAN

**GRADE LEVEL/COURSE:** Twelfth/American Government

**TITLE:** The First Woman President of the United States

**COMPONENT:** II. Historical Awareness

**COMPETENCY:** II.D

**OBJECTIVE:**

6. Describe the functions and types of pressure and special interest groups that exist in the United States: e.g., political action committees.

**SUNSHINE STATE STANDARDS:** SS (A.1.4.1) (A.1.4.3) (A.1.4.4) (A.3.4.9) (A.4.4.5) (A.5.4.8) (C.1.4.4)

**SUGGESTED TIME:** Four 60- minute periods

**DESCRIPTION OF ACTIVITY:**

- C Instruct cooperative teams to develop a criteria of minimum requirements for a person running for president. Remember the constitutional limitations.
- C Have the teams create a pamphlet for an "ideal" campaign ticket for a woman president and her vice-president that includes descriptions and backgrounds of the candidates. Use fictional characters or known individuals. Hold true to agreed upon criteria.
- C Allow two days for preparation in the classroom. Assign the rest as homework. Use one day for students to present their candidates and read each other's pamphlets.
- C Hold an election in the class.
- C Assign an editorial for each student to evaluate the outcome of the election using the criteria developed by the class.

**ASSESSMENT STRATEGY:**

Grade the criteria developed by the group as a group grade and the editorial as an individual grade using the Miami-Dade County Public Schools grading scale found in the Pupil Progression Plan - Grading and Reporting Student Progress K-12.

Use peer evaluations for the pamphlets.

Peer Assessment: Evaluate each presentation by show of hands using the criteria on page 242 according to the scale provided. Write each team's outcome on the board.

Criteria:  
Content  
Creativity  
Clarity

Scale:  
A=1=Superior  
B=2=Excellent  
C=3=Good  
D=4=Fair  
F=5=Poor

**MATERIALS/AIDS NEEDED:**

The Constitution of the United States - (Articles dealing with requirements for the presidency.)

Writing utensils and/or computer access to create the pamphlet

Ballot box

## WOMEN'S HISTORY LESSON PLAN

**GRADE LEVEL/COURSE:** Twelfth/American Government

**TITLE:** Court cases that expanded or limited the individual rights of women.

**COMPONENT:** III. Civic Responsibility

**COMPETENCY:** III.B

**OBJECTIVE:**

1. Identify the constitutional guarantees to which an individual is entitled, noting that they reflect the belief that government should protect the individual's right.

**SUNSHINE STATE STANDARDS:** SS (A.1.4.2) (A.1.4.4) (A.4.4.4) (A.5.4.7) (C.1.4.4) (D.2.4.3)

**SUGGESTED TIME:** Three 60-minute periods

**DESCRIPTION OF ACTIVITY:**

- C Identify court cases that expanded or limited the individual rights of women. (See page 244)
- C Assign a case to each cooperative team.
- C Prepare for a mock trial presenting both sides of the issue. The remaining students can be the jury which decides the case.

**ASSESSMENT STRATEGY:**

Grade individual presentations by student attorneys.

Grade individual participation by jurors.

Peer-grade group presentations after each mock trial.

Individual student assignments should be graded according to the Miami-Dade County Public Schools grading scale.

Peer Assessment: Evaluate each presentation by show of hands using the criteria below according to the scale provided. Write each team's outcome on the board.

Criteria:  
Content  
Creativity  
Clarity

Scale:  
A=1=Superior  
B=2=Excellent  
C=3=Good  
D=4=Fair  
F=5=Poor

**MATERIALS/AIDS NEEDED:**

Copies of court cases  
Proper attire for mock trial  
Courtroom set up in the classroom  
Media Center resources for additional cases

Examples:

Rostker v. Golberg, 453 U.S. 57 (1981)(USSC+)

Does the Military Selective Service Act violate the Fifth Amendment because it excludes women?

Mississippi University for Women v. Hogan, 458 U.S. 718 (1982)(USSC+)

Does the School of Nursing violate the Equal Protection Clause of the Fourteenth Amendment by denying males the right to enroll for credit?

Arizona Governing Committee for Tax Deferred Annuity and Deferred Compensation Plans v. Norris, 463 U.S. 1073 (1983) (USSC+)

Does the State's deferred compensation plan for its employees discriminate on the basis of sex in violation of Title VII of the Civil Rights Act of 1964?

Hishon v. King & Spalding, 467 U.S. 69 (1984)(USSC+)

Has the respondent violated Title VII of the Civil Rights Act of 1964 after he decided not to invite the petitioner to become a partner in his law firm?

Roberts v. United States Jaycees, 468 U.S. 609 (1984)(USSC+)

Does the United States Jaycees violate the Minnesota Human Rights Act by excluding women from membership in their charter?

Meritor Savings Bank v. Vinson, 477 U.S. 57 (1986) (USSC+)

Should the petitioner be granted injunctive relief and damages as a result of sexual harassment by her supervisor in violation of Title VII of the Civil Rights Act of 1964?

International Union, United Automobile, Aerospace & Agricultural Implement Workers of America, UAW v. Johnson Controls, Inc., 499 U.S. 187 (1991) (USSC+)

Does the respondent's policy of barring all women, except those whose infertility was medically documented, from jobs involving actual or potential lead exposure exceeding the OSHA standard, constitute a sex discrimination violation of Title VII of the Civil Rights Act of 1964?

Clinton v. Jones, (1997)

Should the President of the United States have immunity from suit for his unofficial acts during his term in office?

## WOMEN'S HISTORY LESSON PLAN

**GRADE LEVEL/COURSE:** Twelfth/Economics

**TITLE:** Equal Pay for Equal Work

**COMPONENT:** II. Historical Awareness

**COMPETENCY:** II.B

**OBJECTIVE:**

2. Explain how wages are determined and why wage differentials exist.

**SUNSHINE STATE STANDARDS:** SS (A.1.4.1) (A.1.4.2) (A.1.4.3) (A.1.4.4) (A.3.4.7) (A.3.4.8) (A.3.4.9) (A.3.4.10) (A.5.4.1) (A.5.4.8) (B.1.4.4) (C.1.4.4) (D.1.4.1) (D.2.4.1) (D.2.4.4)

**SUGGESTED TIME:** Two 60-minute periods plus homework time.

**DESCRIPTION OF ACTIVITY:**

1. Form cooperative teams to:

- C research web sites for charts and graphs relating to wage equity.
- C create questions to interpret the information in these charts and graphs.
- C draw conclusions about the reasons for equal pay for equal work from their research.
- C present conclusions to the class and post them in a visible place.
- C decide a course of action to take about conclusions drawn: e.g., editorial for the newspaper, bill for congress, mock congressional hearing, letter to lobby congress.

2. Have the class as a whole:

- C answer the questions created by each team.
- C do a peer evaluation of each team's work.
- C hold a discussion on the conclusions drawn by the teams.

**ASSESSMENT STRATEGY:**

Grade group work by using the Miami-Dade County Public Schools grading scale found in the Pupil Progression Plan - Grading and Reporting Student Progress K-12.



Grade team presentations through peer evaluation.

Peer Assessment: Evaluate each presentation by show of hands using the criteria on page 246 according to the scale provided. Write each team's outcome on the board.

Criteria:

Content

Creativity

Clarity

Scale:

A=1=Superior

B=2=Excellent

C=3=Good

D=4=Fair

F=5=Poor

**MATERIALS/AIDS NEEDED:**

<http://www.edc.org/WomensEquity/title9/riley.html>

<http://www.geocities.com/Wellesley/6628/staff.htm>

See Appendix pages 303-305 for additional web sites.

Copies of graphs and questions

Graph examples are found on the following page.

**WOMEN'S HISTORY  
LESSON PLAN**

**GRADE LEVEL/COURSE:** Twelfth/Economics

**TITLE:** Report to the National Commission on the Status of Women

**COMPONENT:** V. Cultural Awareness

**COMPETENCY:** V.A

**OBJECTIVE:**

3. Describe the status of minorities and women during different periods in United States history.

**SUNSHINE STATE STANDARDS:** SS (A.1.4.1) (A.1.4.2) (A.1.4.3) (A.1.4.4) (A.3.4.9)  
(A.3.4.10) (A.5.4.2) (A.5.4.7) (A.5.4.8) (B.2.4.1)  
(B.2.4.2) (B.2.4.3) (B.2.4.4) (B.2.4.5) (C.1.4.1)  
(C.1.4.4) (D.2.4.3)

**SUGGESTED TIME:** Four 60-minute periods plus homework time

**DESCRIPTION OF ACTIVITY:**

1. Cooperative teams will be members of a committee charged with the task of presenting the status of a particular ethnic group of women to the National Commission on the Status of Women in Washington D.C.. The following preparation is necessary:
  - C** Divide students into four cooperative teams and assign an ethnicity to each: White, Black, Hispanic and Asian-Pacific Islander. (As they appear in the U.S. Department of Labor web site.)
  - C** Research information in the appropriate web site (below)
2. Allow students time to look through the information and divide up the tasks.
  - C** Read and analyze the information in their packet.
  - C** Reproduce charts and graphs in acetate form for presentation on an overhead projector or on poster board for display.
  - C** Write the text for their presentation.
  - C** Select the presenters.
  - C** Inform the commission on the status of the group.
  - C** Make recommendations to improve the future of that group.

( Spool Paper Planning Guide- included pages 324-325 -may be used to organize information )

(From *Project CRISS: CReating Independence through Student-owned Strategies*, Second Edition, Carol M. Santa, Ph.D., Lynn T. Havens and Evelyn M. Maycumber. Kendall/Hunt Publishing Company, Iowa, pp. 90 & 140.)

### **ASSESSMENT STRATEGY:**

Peer Assessment: Evaluate each presentation by show of hands using the criteria below according to the scale provided. Write each team's outcome on the board.

Criteria:

Content  
Creativity  
Clarity

Scale:

A=1=Superior  
B=2=Excellent  
C=3=Good  
D=4=Fair  
F=5=Poor

### **MATERIALS/AIDS NEEDED:**

U.S. Department of Labor Web Sites:

[http://www.dol.gov/dol/wb/public/wb\\_pubs/asian97.htm](http://www.dol.gov/dol/wb/public/wb_pubs/asian97.htm)

[http://www.dol.gov/dol/wb/public/wb\\_pubs/hisp97.htm](http://www.dol.gov/dol/wb/public/wb_pubs/hisp97.htm)

[http://www.dol.gov/dol/wb/public/wb\\_pubs/bwlf97.htm](http://www.dol.gov/dol/wb/public/wb_pubs/bwlf97.htm)

[http://www.dol.gov/dol/wb/public/wb\\_pubs/wwlf97.htm](http://www.dol.gov/dol/wb/public/wb_pubs/wwlf97.htm)

Copies blackline for opinion-proof power notes and spool-paper planning guide

Overhead projector and acetates

**Read the following excerpts from the “Harvard University Commencement Address” by Madeleine Albright before answering Numbers 1 through 5 in the answer sheet.**

**HARVARD UNIVERSITY COMMENCEMENT ADDRESS**  
**by Madeleine Albright**

While in Sarajevo, I visited a playground in the area once known as “sniper’s alley,” where many Bosnians had earlier been killed because of ethnic hate. But this past weekend, the children were playing there without regard to whether the child in the next swing was Muslim, Serb, or Croat. They thanked America for helping to fix their swings, and asked me to place in the soil a plant which they promised to nourish and tend.

It struck me then that this was an apt metaphor for America’s role 50 years ago, when we planted the seeds of renewed prosperity and true democracy in Europe; and a metaphor as well for America’s role during the remaining years of this century and into the next.

As this great university has recognized, in the foreign students it has attracted, the research it conducts, the courses it offers, and the sensibility it conveys, those of you who have graduated today will live global lives. You will compete in a world marketplace; travel further and more often than any previous generation; share ideas, tastes and experiences with counterparts from every culture; and recognize that to have a full and rewarding future, you will have to look outwards.


As you do, and as our country does, we must aspire to reach the high standards set by Marshall, using means adapted to our time, based on values that endure for all time; and never forgetting that America belongs on the side of freedom (applause).


I say this to you as Secretary of State, I say it also as one of the many people whose lives have been shaped by the turbulence of Europe during the middle of this century, and by the leadership of America throughout this century.

I can still remember in England, during the war, sitting in the bomb shelter, singing away the fear and thanking God for American help. I can still remember, after the war and after the Communist takeover in Prague, arriving here in the United States, where I wanted only to be accepted and to make my parents and my new country proud.

**Read the excerpts from the “Harvard University Commencement Address” by Madeleine Albright before answering Numbers 1 through 5 in the answer sheet.**

1. Why was the playground once referred to as “sniper’s alley” ?
  - A. Because it was a former hunting ground.
  - B. Because many battles had been fought there.
  - C. Because many Bosnians had been killed there because of ethnic hate.
  - D. Because Bosnians had used the area for training and target practice.
  
2. What does Dr. Albright think the symbolism of placing a plant in the soil represents?
  - A. That we will allow the momentum towards democracy to stall.
  - B. That the seeds represent conquering other ethnic groups.
  - C. That the seeds represent renewed prosperity and democracy.
  - D. All of the above.
  
3. What is the speaker’s main message to the Harvard graduates?
  - A. To be “neo-isolationists” and deal with our domestic problems.
  - B. To be “neo-protectionists” and safeguard our economic welfare.
  - C. To be the generation known for keeping America free.
  - D. To be the generation known for nurturing democracy, forging alliances and keeping the peace around the world.

4		Explain what Dr. Albright means by the following statement... “those of you who have graduated today will live global lives.” Use details and information from the speech to compose your answer.
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5		Analyze the speaker’s purpose for sharing autobiographical information. Use details and information from the speech to explain your answer.
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