

BUFFALO TEACHER CENTER

COURSE : HISTORY OF

BUFFALO WITH CCLS

ASSESSMENTS

TWO PROJECTS

MICHELLE MCGUIRE

Sample Lesson Plan : Objective : This lesson aligns to the 7th grade Social Studies curriculum where students are learning about the Women's Suffragist Movement. The intent of this 2nd project is to align it to the Common Core with a focus on Shift 5- Writing from Sources – using again technology to research from The Library of Congress , the initial primary source speech of Sojourner Truth “ Ain't I A Woman? “ In digital form , and then use it as a secondary source to have the students analyze what is the message she is trying to make about women's rights ?

This project will be read with the purpose of having the students decide and defend using a Venn Diagram , the differences , and similar beliefs of Sojourner Truth, and Mary Church Terrell , by researching both women's powerful speeches on the Web. They then will have to write an argument as to which woman had the stronger speech , and present their argument in front of their classmates , citing evidence right from the speeches.

This is Project #2 – Buffalo Teacher Center Course : History of Buffalo with CCLS Assessments . The assessment is how well they make their oral , and written persuasive argument in defense of their Suffragist. Their classmates will take a vote ! By : Michelle Mcguire - SRT

One Hundred Years toward Suffrage: An Overview

Compiled by E. Susan Barber

1776

Abigail Adams writes to her husband, John, who is attending the Continental Congress in Philadelphia, asking that he and the other men--who were at work on the Declaration of Independence--"Remember the Ladies." John responds with humor. The Declaration's wording specifies that "all men are created equal."

1820 to 1880

Evidence from a variety of printed sources published during this period--advice manuals, poetry and literature, sermons, medical texts--reveals that Americans, in general, held highly stereotypical notions about women's and men's roles in society. Historians would later term this phenomenon "The Cult of Domesticity."

1821

Emma Hart Willard founds the Troy Female Seminary in New York--the first endowed school for girls.

1833

Oberlin College becomes the first coeducational college in the United States. In 1841, Oberlin awards the first academic degrees to three women. Early graduates include Lucy Stone and Antoinette Brown.

1836

Sarah Grimké begins her speaking career as an abolitionist and a women's rights advocate. She is eventually silenced by male abolitionists who consider her public speaking a liability.

1837

The first National Female Anti-Slavery Society convention meets in New York City. Eighty-one delegates from twelve states attend.

1837

Mary Lyon founds Mount Holyoke College in Massachusetts, eventually the first four-year college exclusively for women in the United States. Mt. Holyoke was followed by Vassar in 1861, and Wellesley and Smith Colleges, both in 1875. In 1873, the School Sisters of Notre Dame found a school in Baltimore, Maryland, which would eventually become the nation's first college for Catholic women.

1839

Mississippi passes the first Married Woman's Property Act.

1844

Female textile workers in Massachusetts organize the Lowell Female Labor Reform Association (LFLRA) and demand a 10-hour workday. This was one of the first permanent labor associations for working women in the United States.

1848

The first women's rights convention in the United States is held in Seneca Falls, New York. Many participants sign a "Declaration of Sentiments and Resolutions" that outlines the main issues and goals for the emerging women's movement. Thereafter, women's rights meetings are held on a regular basis.

1849

Harriet Tubman escapes from slavery. Over the next ten years she leads many slaves to freedom by the Underground Railroad.

1850

Amelia Jenks Bloomer launches the dress reform movement with a costume bearing her name. The Bloomer costume was later abandoned by many suffragists who feared it detracted attention from more serious women's rights issues.

1851

Former slave Sojourner Truth delivers her "Ain't I a Woman?" speech before a spellbound audience at a women's rights convention in Akron, Ohio.

1852

Harriet Beecher Stowe publishes Uncle Tom's Cabin, which rapidly becomes a bestseller.

1859

The successful vulcanization of rubber provides women with reliable condoms for the first time. The birth rate in the United States continues its downward, century-long spiral. By the late 1900s, women will raise an average of only two to three children, in contrast to the five or six children they raised at the beginning of the century.

1861 to 65

The American Civil War disrupts suffrage activity as women, North and South, divert their energies to "war work." The War itself, however, serves as a "training ground," as women gain important organizational and occupational skills they will later use in postbellum organizational activity.

1865 to 1880

Southern white women create Confederate memorial societies to help preserve the memory of the "Lost Cause." This activity propels many white Southern women into the public sphere for the first time. During this same period, newly emancipated Southern black women form thousands of organizations aimed at "uplifting the race."

1866

Elizabeth Cady Stanton and Susan B. Anthony form the American Equal Rights Association, an organization for white and black women and men dedicated to the goal of universal suffrage.

1868

The Fourteenth Amendment is ratified, which extends to all citizens the protections of the Constitution against unjust state laws. This Amendment was the first to define "citizens" and "voters" as "male."

1869

The women's rights movement splits into two factions as a result of disagreements over the Fourteenth and soon-to-be-passed Fifteenth Amendments. Elizabeth Cady Stanton and Susan B. Anthony form the more radical, New York-based National Woman Suffrage Association (NWSA). Lucy Stone, Henry Blackwell, and Julia Ward Howe organize the more conservative American Woman Suffrage Association (AWSA), which is centered in Boston. In this same year, the Wyoming territory is organized with a woman suffrage provision. In 1890, Wyoming was admitted to the Union with its suffrage provision intact.

1870

The Fifteenth Amendment enfranchises black men. NWSA refuses to work for its ratification, arguing, instead, that it be "scrapped" in favor of a Sixteenth Amendment providing universal suffrage. Frederick Douglass breaks with Stanton and Anthony over NWSA's position.

1870 to 1875

Several women--including Virginia Louisa Minor, Victoria Woodhull, and Myra Bradwell--attempt to use the Fourteenth Amendment in the courts to secure the vote (Minor and Woodhull) or the right to practice law (Bradwell). They all are unsuccessful.

1872

Susan B. Anthony is arrested and brought to trial in Rochester, New York, for attempting to vote

for Ulysses S. Grant in the presidential election. At the same time, Sojourner Truth appears at a polling booth in Battle Creek, Michigan, demanding a ballot; she is turned away.

1874

The Woman's Christian Temperance Union (WCTU) is founded by Annie Wittenmyer. With Frances Willard at its head (1876), the WCTU became an important force in the fight for woman suffrage. Not surprisingly, one of the most vehement opponents to women's enfranchisement was the liquor lobby, which feared women might use the franchise to prohibit the sale of liquor.

1878

A Woman Suffrage Amendment is introduced in the United States Congress. The wording is unchanged in 1919, when the amendment finally passes both houses.

1890

The NWSA and the AWSA are reunited as the National American Woman Suffrage Association (NAWSA) under the leadership of Elizabeth Cady Stanton. During this same year, Jane Addams and Ellen Gates Starr found Hull House, a settlement house project in Chicago's 19th Ward. Within one year, there are more than a hundred settlement houses--largely operated by women--throughout the United States. The settlement house movement and the Progressive campaign of which it was a part propelled thousands of college-educated white women and a number of women of color into lifetime careers in social work. It also made women an important voice to be reckoned with in American politics.

1891

Ida B. Wells launches her nation-wide anti-lynching campaign after the murder of three black businessmen in Memphis, Tennessee.

1893

Hannah Greenbaum Solomon founds the National Council of Jewish Women (NCJW) after a meeting of the Jewish Women's Congress at the Columbian Exposition in Chicago, Illinois. In that same year, Colorado becomes the first state to adopt a state amendment enfranchising women.

1895

Elizabeth Cady Stanton publishes *The Woman's Bible*. After its publication, NAWSA moves to distance itself from this venerable suffrage pioneer because many conservative suffragists considered her to be too radical and, thus, potentially damaging to the suffrage campaign. From this time, Stanton--who had resigned as NAWSA president in 1892--was no longer invited to sit on the stage at NAWSA conventions.

1896

Mary Church Terrell, Ida B. Wells-Barnett, Margaret Murray Washington, Fanny Jackson Coppin, Frances Ellen Watkins Harper, Charlotte Forten Grimké, and former slave Harriet Tubman meet in Washington, D.C. to form the National Association of Colored Women (NACW).

1903

Mary Dreier, Rheta Childe Dorr, Leonora O'Reilly, and others form the Women's Trade Union League of New York, an organization of middle- and working-class women dedicated to unionization for working women and to woman suffrage. This group later became a nucleus of the International Ladies' Garment Workers' Union (ILGWU).

1911

The National Association Opposed to Woman Suffrage (NAOWS) is organized. Led by Mrs. Arthur Dodge, its members included wealthy, influential women and some Catholic clergymen--including Cardinal Gibbons who, in 1916, sent an address to NAOWS's convention in Washington, D.C. In addition to the distillers and brewers, who worked largely behind the scenes, the "antis" also drew support from urban political machines, Southern congressmen, and corporate capitalists--like railroad magnates and meatpackers--who supported the "antis" by contributing to their "war chests."

1912

Theodore Roosevelt's Progressive (Bull Moose/Republican) Party becomes the first national

political party to adopt a woman suffrage plank.

1913

Alice Paul and Lucy Burns organize the Congressional Union, later known as the National Women's Party (1916). Borrowing the tactics of the radical, militant Women's Social and Political Union (WSPU) in England, members of the Woman's Party participate in hunger strikes, picket the White House, and engage in other forms of civil disobedience to publicize the suffrage cause.

1914

The National Federation of Women's Clubs--which by this time included more than two million white women and women of color throughout the United States--formally endorses the suffrage campaign.

1916

NAWSA president Carrie Chapman Catt unveils her "winning plan" for suffrage victory at a convention in Atlantic City, New Jersey. Catt's plan required the coordination of activities by a vast cadre of suffrage workers in both state and local associations.

1916

Jeannette Rankin of Montana becomes the first American woman elected to represent her state in the U.S. House of Representatives.

1918 to 1920

The Great War (World War I) intervenes to slow down the suffrage campaign as some--but not all--suffragists decide to shelve their suffrage activism in favor of "war work." In the long run, however, this decision proves to be a prudent one as it adds yet another reason to why women deserve the vote.

August 26, 1920

The Nineteenth Amendment is ratified. Its victory accomplished, NAWSA ceases to exist, but its organization becomes the nucleus of the League of Women Voters.

1923

The National Woman's Party first proposes the Equal Rights Amendment to eliminate discrimination on the basis of gender. It has never been ratified.

Sources:

William H. Chafe, *The American Woman: Her Changing Social, Economic, and Political Roles, 1920-1970*; Nancy Cott, *The Grounding of Modern Feminism*; Thomas Dublin, *Women at Work: The Transformation of Work and Community in Lowell, Massachusetts, 1826-1860*; Sara M. Evans, *Born for Liberty: A History of Women in America*; Eleanor Flexner, *Century of Struggle: The Woman's Rights Movement in the United States*, rev. ed.; Debra Franklin, *The Heritage We Claim: College of Notre Dame of Maryland, 1896-1996*; National American Woman Suffrage Association (NAWSA) Collection, Rare Books Division, Library of Congress, Washington, D.C.; Anne Firor Scott and Andrew Scott, *One Half the People: The Fight for Woman Suffrage*; "From Parlor to Politics," permanent exhibit at the Museum of American History, Smithsonian Institution, Washington, D.C.; and Dorothy Sterling, ed. *We Are Your Sisters: Black Women in the Nineteenth Century*. Zophy, Angela Howard and Frances M. Kavenik, eds. *Handbook of American Women's History*.

[National American Woman Suffrage Association Collection Home Page](http://memory.loc.gov/annmem/naw/nawstime.html)





Search Sourcebook

SEARCH

[Home](#) | [Ancient History Sourcebook](#) | [Medieval Sourcebook](#) | [Modern History Sourcebook](#) | [Byzantine Studies Page](#)
 Other History Sourcebooks: [African](#) | [East Asian](#) | [Global](#) | [Indian](#) | [Islamic](#) | [Jewish](#) | [Lesbian and Gay](#) | [Science](#) | [Women's](#)

Modern History

Full Texts
 Multimedia
 Additions
 Search
 Help

Selected Sources
 Sections
 Studying History
 Reformation
 Early Modern World
 Everyday Life
 Absolutism
 Constitutionalism
 Colonial North America
 Colonial Latin America
 Scientific Revolution
 Enlightenment
 Enlightened Despots
 American Independence
 French Revolution
 Industrial Revolution
 Romanticism
 Conservative Order
 Nationalism
 Liberalism
 1848
 19C Britain
 19C France
 19C Germany
 19C Italy
 19C West Europe
 19C East Europe
 Early US
 US Civil War
 US Immigration
 19C US Culture
 Canada
 Australia & New Zealand
 19C Latin America

Modern History Sourcebook: Sojourner Truth: "Ain't I a Woman?", December 1851

Sojourner Truth (1797-1883): Ain't I A Woman?

Delivered 1851

Women's Convention, Akron, Ohio

Well, children, where there is so much racket there must be something out of kilter. I think that 'twixt the negroes of the South and the women at the North, all talking about rights, the white men will be in a fix pretty soon. But what's all this here talking about?

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 ever helps me into carriages, or over mud-puddles, or gives me any best place! And ain't I a woman? Look at me! Look at my arm! I have ploughed and planted, and 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 a man - when I could get it - and bear the lash as well! And ain't I a woman? I have borne thirteen children, and seen most all sold off to slavery, and when I cried out with my mother's grief, none but Jesus heard me! And ain't I a woman?

Then they talk about this thing in the head; what's this they call it? [member of audience whispers, "intellect"] That's it, honey. What's that got to do with women's rights or negroes' 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?

Then that little man in black there, he says women can't have as much rights as men, 'cause Christ wasn't a woman! Where did your Christ come from? Where did your Christ come from? From God and a woman! Man had nothing to do with Him.

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 they is asking to do it, the men better let them.

Obliged to you for hearing me, and now old Sojourner ain't got nothing more to say.

This text is part of the Internet Modern History Sourcebook. The Sourcebook is a collection of public domain and copy-permitted texts for introductory level classes in modern European and World history.

Unless otherwise indicated the specific electronic form of the document is copyright. Permission is granted for electronic copying, distribution in print form for educational purposes and personal use. If you do reduplicate the document, indicate the source. No permission is granted for commercial use of the Sourcebook.

(c)Paul Halsall Aug 1997
 halsall@murray.fordham.edu

Ain't I a Woman?

Sojourner Truth

May 28-29, 1851

"Well, children, where there is so much racket there must be something out of kilter. I think that 'twixt 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 here talking about?

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 ever helps me into carriages, or over mud-puddles, or gives me any best place! And ain't I a woman? Look at me! Look at my arm! I could have ploughed and planted, and 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 a man- when I could get it- and bear the lash as well! And ain't I a woman? I have borne thirteen children, and seen them most all sold off to slavery, and when I cried out with my mother's grief, none but Jesus heard me! And ain't I a woman?

Then they talk about this thing in the head; what's this they call it? [Intellect, somebody whispers] That's it, honey. What's that got to do with women's rights or negro'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?

Then that little man in black there, he says women can't have as much rights as men, 'cause Christ wasn't a woman! Where did your Christ come from? Where did your Christ come from? From God and a woman! Man had nothing to do with Him.

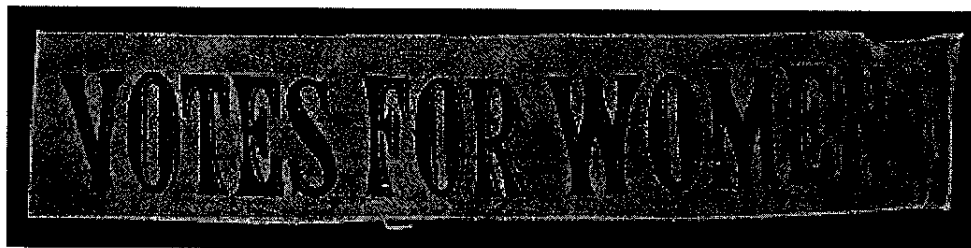
If the first woman God ever made was strong enough to turn the world upside down all alone, these women together ought to be able to turn it back, and get it right side up again! And now they is asking to do it, the men better let them.

Obliged to you for hearing me, and now old Sojourner ain't got nothing more to say."

[The Library of Congress](#)



AMERICAN MEMORY



Selections from the
**National American
Woman Suffrage Association
Collection, 1848-1921**

Rare Book and Special Collections Division, Library of Congress

Search by [Keywords](#) | [Browse by Author](#) | [Title](#) | [Subject](#)

The NAWSA Collection consists of 167 books, pamphlets and other artifacts documenting the suffrage campaign. They are a subset of the Library's larger collection donated by [Carrie Chapman Catt](#), longtime president of the [National American Woman Suffrage Association](#), in November of 1938. The collection includes works from the libraries of other members and officers of the organization including: Elizabeth Cady Stanton, Susan B. Anthony, Lucy Stone, Alice Stone Blackwell, Julia Ward Howe, Elizabeth Smith Miller, Mary A. Livermore.

The mission of the Library of Congress is to make its resources available and useful to Congress and the American people and to sustain and preserve a universal collection of knowledge and creativity for future generations. The goal of the Library's National Digital Library Program is to offer broad public access to a wide range of historical and cultural documents as a contribution to education and lifelong learning.

The Library of Congress presents these documents as part of the record of the past. These primary historical documents reflect the attitudes, perspectives, and beliefs of different times. The Library of Congress does not endorse the views expressed in these collections, which may contain materials offensive to some readers.

Understanding the Collection

[About the Collection](#)

[Timeline: One Hundred Years Toward Suffrage](#)

[Related Resources](#)

Working with the Collection

[How to view](#)

[Texts](#) | [Images and illustrations](#)

[Copyright and Other Restrictions](#)

[Collection Connections](#)

[Building the Digital Collection](#)

[American Memory](#) | [Search All Collections](#) | [Collection Finder](#) | [Teachers](#)

[The Library of Congress](#)

[Contact Us](#)

Please Read Our
LEGAL NOTICES

Oct-19-1998