Chapter 3

Why Do We Celebrate the 19th Amendment as the Moment When Women Were Granted the Right to Vote?

Amanda Vickery, University of North Texas

Why do we celebrate the 19th Amendment as the moment when women were granted the right to vote?		
C2 Disciplinary Focus U.S. History	**C3 Inquiry Focus** Communicating and Critiquing Conclusions	**Content Topic** Women's suffrage
C3 Focus Indicators **D1:** Determine the kinds of sources that will be helpful in answering compelling and supporting questions, taking into consideration the different opinions people have about how to answer the questions. (D1.5.3-5) **D2:** Compare life in specific historical time periods to life today. (D2.His.3.3-5) **D3:** Use evidence to develop claims in response to compelling questions. (D3.4.3-5) **D4:** Present a summary of arguments and explanations to others outside the classroom using print and oral technologies (e.g., posters, essays, letters, debates, speeches, and reports) and digital technologies (e.g., internet, social media, and digital documentary). (D4.3.3-5)		
Suggested Grade level 5	**Resources** Resources cited throughout chapter	**Required Time** Variable

If Black women were free, it would mean that everyone else would have to be free since our freedom would necessitate the destruction of all the systems of oppression.

—Combahee River Collective, 1977

The year 2019 marked the 100th anniversary of the passage of the 19th Amendment granting women the right to vote. Teachers across the country marked the occasion by having students read portions of the original amendment, which stated that the right to vote will not be denied on the basis of sex (Figure 1). The text of the amendment is often paired with a photograph from a women's suffrage parade in New York City from 1913 (Source B). This particular primary source is widely circulated in history textbooks and lessons to illustrate women's efforts to organize and stage demonstrations, all in the effort to access the ballot. The fight for the 19th Amendment is presented to students as the definitive moment when women were granted the right to vote. It is also framed as a moment of racial cooperation: when all women worked harmoniously together to fight towards the common goal of accessing the ballot box. But that was not the case. Upon closer examination of the 1913 photograph, you see that it features only white women participating in this public protest. The message students could take away if they were only shown this single photograph is that only white women participated in the movement. Students may then be left wondering, "what were the experiences of women of Color?"

Recent observances and celebrations around the passage of the 19th Amendment have disregarded the fact that after the ratification of the 19th Amendment, a number of women of Color were still unable to vote because of structural barriers put in place to prevent people of Color from voting (e.g., poll taxes, literacy tests, etc.). Berry and Gross (2020) write that even those African Americans who could afford to pay poll taxes and pass literacy tests were still met with other forms of voter intimidation; they could lose their jobs if they attempted to vote or were met with violence. Moreover, students fail to learn about the inherent racism Black women faced within women's suffrage organizations (Berry & Gross, 2020; Davis, 1983; hooks, 1999). In fact, conversations about race and racism are all but absent in discussions about the fight for the 19th Amendment. Thus, by focusing only on gender, such celebrations are centering the experiences of white women while erasing women of Color who experience both racism and sexism simultaneously and at different times. It was not until the passage of the Voting Rights Act of 1965 that Black women were universally allowed to vote and take part in the democratic process.

Figure 1. The 19th Amendment

AMENDMENT TO THE CONSTITUTION, 1920.

August 26, 1920.

BAINBRIDGE COLBY,

SECRETARY OF STATE OF THE UNITED STATES OF AMERICA.

TO ALL TO WHOM THESE PRESENTS SHALL COME, GREETING:

Nineteenth Amendment to the Constitution.
Preamble.

KNOW YE, That the Congress of the United States at the first session, sixty-sixth Congress begun at Washington on the nineteenth day of May in the year one thousand nine hundred and nineteen, passed a Resolution as follows: to wit—

JOINT RESOLUTION

Proposing an amendment to the Constitution extending the right of suffrage to women.

Amendment proposed to the States.
Ante, p. 362.

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following article is proposed as an amendment to the Constitution, which shall be valid to all intents and purposes as part of the Constitution when ratified by the legislatures of three-fourths of the several States.

"ARTICLE —.

Right of citizens to vote not to be abridged on account of sex.

"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.

Enforcement.

"Congress shall have power to enforce this article by appropriate legislation."

States ratifying proposed Amendment.

And, further, that it appears from official documents on file in the Department of State that the Amendment to the Constitution of the United States proposed as aforesaid has been ratified by the Legislatures of the States of Arizona, Arkansas, California, Colorado, Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Maine, Massachusetts, Michigan, Minnesota, Missouri, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New Mexico, North Dakota, New York, Ohio, Oklahoma, Oregon, Pennsylvania, Rhode Island, South Dakota, Tennessee, Texas, Utah, Washington, West Virginia, Wisconsin and Wyoming.

Declaration.

And, further, that the States whose Legislatures have so ratified the said proposed Amendment, constitute three-fourths of the whole number of States in the United States.

Certificate of adoption as part of the Constitution.
R. S., sec. 205, p. 33.

NOW, therefore, be it known that I, Bainbridge Colby, Secretary of State of the United States, by virtue and in pursuance of Section 205 of the Revised Statutes of the United States, do hereby certify that the Amendment aforesaid has become valid to all intents and purposes as a part of the Constitution of the United States.

IN TESTIMONY WHEREOF, I have hereunto set my hand and caused the seal of the Department of State to be affixed.

Done at the City of Washington, this 26th day of August, in the year of our Lord one thousand nine hundred and twenty.

[SEAL.]

BAINBRIDGE COLBY.

1823

Note. U.S. Congress. (1919). U.S. Statutes at Large, Volume 41, 1921, 66th Congress [Periodical]. Library of Congress. https://www.loc.gov/item/llsl-v41/

When teaching about the history of women's suffrage, it is important to teach it from an intersectional perspective (Vickery & Salinas, 2019) and acknowledge how Black women experienced racism and sexism when fighting for the right to vote. Students need to understand that Black women were impacted not only by the patriarchal structure of the time period but also by racism as well. Women of Color cannot separate their race from their gender; therefore, teachers must teach the women's movement in a way that recognizes the intersecting identities of women and help students understand their different experiences in the past and present day.

Therefore, this inquiry will focus on exploring the Women's Suffrage Movement through a critical and intersectional lens. According to Crowley and King (2018), critical inquiries are designed to "identify and to challenge master narratives that legitimate systems of oppression and power" (p. 15). Using primary sources from the Library of Congress, this critical inquiry will introduce you to the different approaches teachers can take to explore this often-silenced history in the elementary grades.

Rationale for Classroom Practice

In the elementary grades, teachers often spend a great deal of time teaching students about empathy and why it is important to empathize with others. This carries over into the teaching of history where students are encouraged to empathize with historical figures in the past. Seixas and Peck (2004) define historical empathy as "the ability to see and understand the world from a perspective not our own. In that sense, it requires 'imagining' ourselves into the position of another" (p. 113). Empathy encourages students to consider the past and present from a different perspective.

A number of social studies education scholars have written about extending the notion of historical empathy to encourage students to recognize the different intersecting identities that impact the perspective of others. For example, *perspective recognition* evokes a more complex approach to understanding multiple perspectives in history. Perspective recognition not only encourages students to care about those in the past, but asks them to consider how *their own* attitudes, beliefs, and intentions are historically and culturally situated similarly to people in the past: empathy is both a caring and cognitive process. Hall (2009) extends the notion of historical empathy by using the concept of *social perspective-taking* as a way to develop new cultural schemas that help students understand the subjectivities of race, class, gender, etc. and the structural oppression attached to those identities. Social perspective-taking "provokes critical dialogue around oppression and the ways in which it can be altered at multiple levels" (p. 48). This would allow students to forge relationships and connect to those who are different as a way to build community and understanding across differences.

Issues of power and privilege are vital when teaching students about historical empathy

and agency. Historical agency is characterized by "who makes historical change, and in what ways are their efforts constrained by the social, political, and economic structures in which they find themselves" (Seixas & Peck, 2004, p. 114). It is important that we teach students to understand the actions and decisions of those considered powerless in the past. In order to get a fuller account of the past, we must consider how power and structures shaped and constrained the lives of marginalized groups.

But in order for elementary students to fully understand the experiences, perspectives, actions, and decisions of those in the past (and present day), teachers must teach students about power and the structures of racism, sexism, classism, etc. that impacted the lives and experiences of those in the past. Moreover, they must teach students to recognize the overlapping structural oppression many faced on account of their different identities. In her writings on Black women, Anna Julia Cooper (1988) often wrote on the "double enslavement of Black women by being confronted by both a woman question and a race problem" (p. 13). Civil rights activist and legal scholar Pauli Murray (1965) later referred to this as "Jane Crow," which encompasses the "assumptions, attitudes, stereotypes, customs, and arrangements that have robbed women of a positive self-concept and prevent them from participating fully in society as equals with men" (p. 186).

Kimberlé Crenshaw (1989, 1991) is a legal scholar who introduced the concept of *intersectionality* as a framework that exposes the problem of civil rights narratives that treat race and gender as two separate categories of analysis and experience. Intersectionality allows us to consider how Black women's overlapping identities—including race, class, gender, ethnicity, religion, and sexual orientation—impact the ways they experience oppression and discrimination. Crenshaw (1991) reports three different dimensions of intersectionality that could account for the experiences of Black women.

- *Structural intersectionality* recognizes that women of Color have social locations (e.g., race and gender) that intersect and cause qualitatively different experiences for different groups of women.
- *Political intersectionality* challenges the notion that women of Color must choose one tenet of their identity and political agenda over the others in representational politics. For example, Crenshaw (1991) used the examples of African American women being forced to choose racial over gender politics while working in civil rights organizations and being forced to choose gender over racial politics to work in women's organizations.
- *Representational intersectionality* challenges the cultural representation of women of Color in society.

As previously mentioned, the topic of race has been silenced in the dominant narrative of the Women's Suffrage Movement, along with the experiences of Black women as leaders in the fight for the ballot. By teaching history through an intersectional and critical lens, we are

changing how students understand and view oppression. Students will learn to understand the structural nature of oppression that impacted the lives of countless individuals and communities throughout history instead of believing that racism and sexism are caused by "bad men doing bad things" (Brown & Brown, 2010). Instead, they will come to adopt a worldview that views race, class, and gender as three interlocking systems of oppression (Collins, 2009). Teaching history through a critical and intersectional lens allows the stories, voices, and narratives of Black women to take center stage and demonstrates the many ways that these women served as important leaders in the fight for their right to vote as citizens.

Finding Sources

While visiting the Library of Congress in December of 2019, I was able to visit an exhibition dedicated to the fight for women's suffrage. The exhibition featured a number of photographs and artifacts from the Library's collection documenting the struggle for the ballot. While walking through the exhibition, I noticed that the curators had included photographs of women of Color and their experiences in the Women's Suffrage Movement, but they were featured to the side and separate from the main narrative and text of the exhibit. I knew that it was important for the experiences of women of Color in the suffrage movement to be front and center and not sidelined. I first began brainstorming picturebooks that I knew featured or included the stories of Black women suffragists such as Sojourner Truth, Frances Ellen Harper, Mary Church Terrell, Ida B. Wells. I did this because I know that picturebooks are a great way to introduce historical topics to students. But picturebooks alone will not tell the full and complete story of Black women suffragists; teachers must pair these texts with primary sources to help students learn about the time period and to teach the fullness of Black women's lives and experiences. Then, I decided to search the Library's digital collection for primary sources about Black women suffragists. Moreover, I wanted to show that Black women's fight for the right to vote did not end with the passage of the 19th Amendment. Rather, it continued, and Black women's clubs played a pivotal role in the fight for voting rights. I began compiling primary sources (photographs, artifacts, letters, etc.) in a Google Doc and sorted the sources chronologically to show the long fight for universal suffrage for Black Americans. In the end, I selected a number of primary sources from the Library of Congress collection and other institutions and museums that tell the story of Black women working collectively to fight for recognition of their race and gender identity and access to the ballot.

Figure 2. Sojourner Truth

Note. *Sojourner Truth, three-quarter length portrait, standing, wearing spectacles, shawl, and peaked cap, right hand resting on cane*. (1864). [Photograph]. Library of Congress, https://www.loc.gov/item/97513239/

Connections to the C3 Inquiry Arc

I used the four dimensions of the C3 inquiry design model (IDM) blueprint (Swan et al., 2018) to frame this historical inquiry learning experience for elementary students. Dimension 1 of the College, Career, and Civic Life (C3) Framework centers on the importance of developing the right questions to frame an inquiry. Questioning is at the center of the inquiry process and should help students develop a sense of wonder and curiosity about the topic they are about to explore. Additionally, questions should be written in a way that explicitly critiques systems of oppression and power (Crowley & King, 2018). I developed the following compelling question for this inquiry: "Why do we celebrate the 19th Amendment as the moment when women were granted the right to vote?" This particular question allows students to investigate the narrative of the movement and whether it should be hailed as the moment all women were able to exercise their right to vote. This question would be paired with the following supporting questions: (a) "What were Black women's experiences in the Women's Suffrage Movement?" and (b) "How did Black women work together to fight for dignity and the right to vote?" These two supporting questions ask students to focus on the experiences of Black women in the suffrage movement and to explore how they fought for the dignity of Black women and the uplift of their community.

Dimension 2 of the C3 framework allows us to consider how the inquiry fits within the multiple social studies disciplines. Because this inquiry revolves around the history of Black women fighting for their rights as first class citizens, this inquiry focuses on the disciplines of history and civics (see Table 1). In order to be a good and productive member of society, students must understand the complex history of our democracy and how this country continues to strive to achieve its founding ideals of "equality" and "justice for all."

While questions are just the starting point in an inquiry, the primary sources must be carefully selected to help students investigate the topic and answer the compelling and supporting questions. For the supporting questions, students will use a variety of primary and secondary sources and engage in tasks that help them to uncover the long history of Black women's fight for the ballot. Dimension 3 of the C3 framework covers evaluating sources and using evidence. Primary sources must be carefully selected with the goal to expose students to sources that center the perspectives of marginalized communities (Crowley & King, 2018). Elementary students need experience gathering information from a wide variety of sources, evaluating the sources, and then generating claims and conclusions based on their analysis. The Library of Congress has a number of primary sources for teachers to use in the elementary classroom related to Black women's fight for the right to vote. It is important that teachers use a variety of primary sources to present these narratives: visuals (photographs and paintings), artifacts (campaign banners, monuments, murals), and participant accounts (quotations, diary entries, excerpts from newspapers). Visual sources like photographs and paintings are wonderful sources to start with if students are new to historical thinking. They

are also wonderfully accessible to a variety of student learners including students learning English as an additional language.

Since the purpose of this inquiry is to center the experiences of Black women, it is important to ensure that teachers select primary sources that allow Black women to speak their own truths and define their own realities. That is why it is vital that teachers use a variety of sources, particularly participant accounts, to help students better understand this history and time period. While the language in historical texts can be difficult, teachers can help students understand primary sources by crafting document-based questions (DBQs) to pair with sources. This provides elementary students with the opportunity to do the work of historians and to think and read sources critically. Pairing primary sources with picturebooks can complicate the dominant narrative of the women's movement to highlight and center the experiences of Black women combating multiple forms of oppression and working to achieve recognition and their rights as citizens.

Table 1. Inquiry Design Model (IDM) Overview

Why do we celebrate the 19th Amendment as the moment when women were granted the right to vote?	
Staging the Compelling Question	Think aloud: Present students with Source B. Teachers can ask students about their prior knowledge about the right to vote and who is represented and missing in the photograph. Example questions: "What do you already know about the topic and time period? Who had power during this time period? Who is featured in this primary source? Who is missing? What do you already know about the experiences of Black women and the right to vote? What do you want to know? Can everyone freely vote today? Why or why not?"
Supporting Question 1	**Supporting Question 2**
What were Black women's experiences in the Women's Suffrage Movement?	How did Black women work together to fight for the dignity of Black women?
Formative Performance Task	**Formative Performance Task**
Describe the different ways Black women experienced both racism and sexism in the Women's Suffrage Movement.	Design a monument to honor Mary Church Terrell or the National Association of Colored Women.

Featured Sources	Featured Sources
Sources A-G	Sources H-P
Summative Performance Task	Construct a written argument that addresses the compelling question using specific claims and relevant evidence from historical sources while acknowledging competing views. **Extension:** Compose a poem that demonstrates how Black women felt about the ratification of the 19th Amendment.
Taking Informed Action	***Understand:*** Students will conduct additional research to learn about the history of voting rights in the United States. ***Assess:*** Students will create a timeline of the history of voting rights to evaluate the current state of voting rights in the U.S. today. ***Act:*** Students will develop a plan of action to raise awareness about the barriers that continue to prevent communities of Color from freely voting in the present day. They will also explore the following questions: why do politicians continue to place barriers on people's ability to vote? And in what ways have Black Americans continued to fight to make access to the ballot easier and extend voting rights to all Americans?

Supporting Question One and Tasks

Teachers can begin this inquiry questioning the dominant narrative of the Women's Suffrage Movement. You can begin by presenting students with the photograph mentioned at the beginning of this chapter from the 1913 suffrage parade in New York City (Source B). When introducing a primary source to students for the first time, it is important to teach students how to examine primary sources. This can be done using a "think aloud" strategy to model how to ask and answer questions about primary sources. Think alouds help students monitor their thinking and aid with comprehension as they read a source. Teachers can project the photograph in the classroom for all students to see and model the think aloud process by asking and answering a series of questions to think critically about the content and issues of power and representation in the photograph: "Who is featured in this primary source?" "Who is excluded?" "What do I already know about this topic and time period?" "Who held

power at this time period?" and "What additional questions does this primary source raise?" Depending on the age of the students and their experience with primary sources, teachers could begin by asking one to two questions and then opening it up to the entire class to work together to analyze the primary source. Teachers can ask students "who is missing from the photograph?" and point out that there are no women of Color featured in the photograph. The connection can then be made to the compelling question, and the teacher can point out that this inquiry will highlight the experiences of Black women fighting for the right to vote and how they worked together to extend voting rights for all, in the past and present day.

Figure 3. Harriet Tubman

Note. Powelson, B. F. (1868). *Portrait of Harriet Tubman* [Photograph]. Library of Congress. https://www.loc.gov/item/2018645050/

The first supporting question asks students to examine Black women's experiences within the Women's Suffrage Movement. When this movement is taught, teachers often use biographies of women such as Elizabeth Cady Stanton, Lucretia Mott, Sojourner Truth (Source C), Susan B. Anthony, Harriet Tubman (Source D), and Alice Paul. While teachers sometimes include diverse perspectives of Black women such as Sojourner Truth and Harriet Tubman, the movement is still framed in a way that centers the experiences of white women and makes it appear that white women's experiences were the definitive experience of women in the 19th century. Black women are presented as side notes to the dominant narrative of the movement.

For example, most history textbooks pinpoint the start of the movement to the 1848 Seneca Falls Convention, where hundreds descended on Seneca Falls, New York, to meet and discuss the topic of women's rights. However, it would be more appropriate to begin the story of women's suffrage with abolitionist Maria Stewart. Teachers can begin this inquiry by having students examine the cover of the book *Meditations from the Pen of Mrs. Maria W. Stewart* (Source E). After presenting the book cover to students, teachers can start by having students report on what kind of primary source this is and what they notice about the primary source, and then move to specific questions about the year it was written and make inferences about who Maria Stewart was and what they think the book was about. Students in older grades might recognize the publisher as the famous abolitionist William Lloyd Garrison, and that piece of information could be presented to students to help them think about the subject of the book.

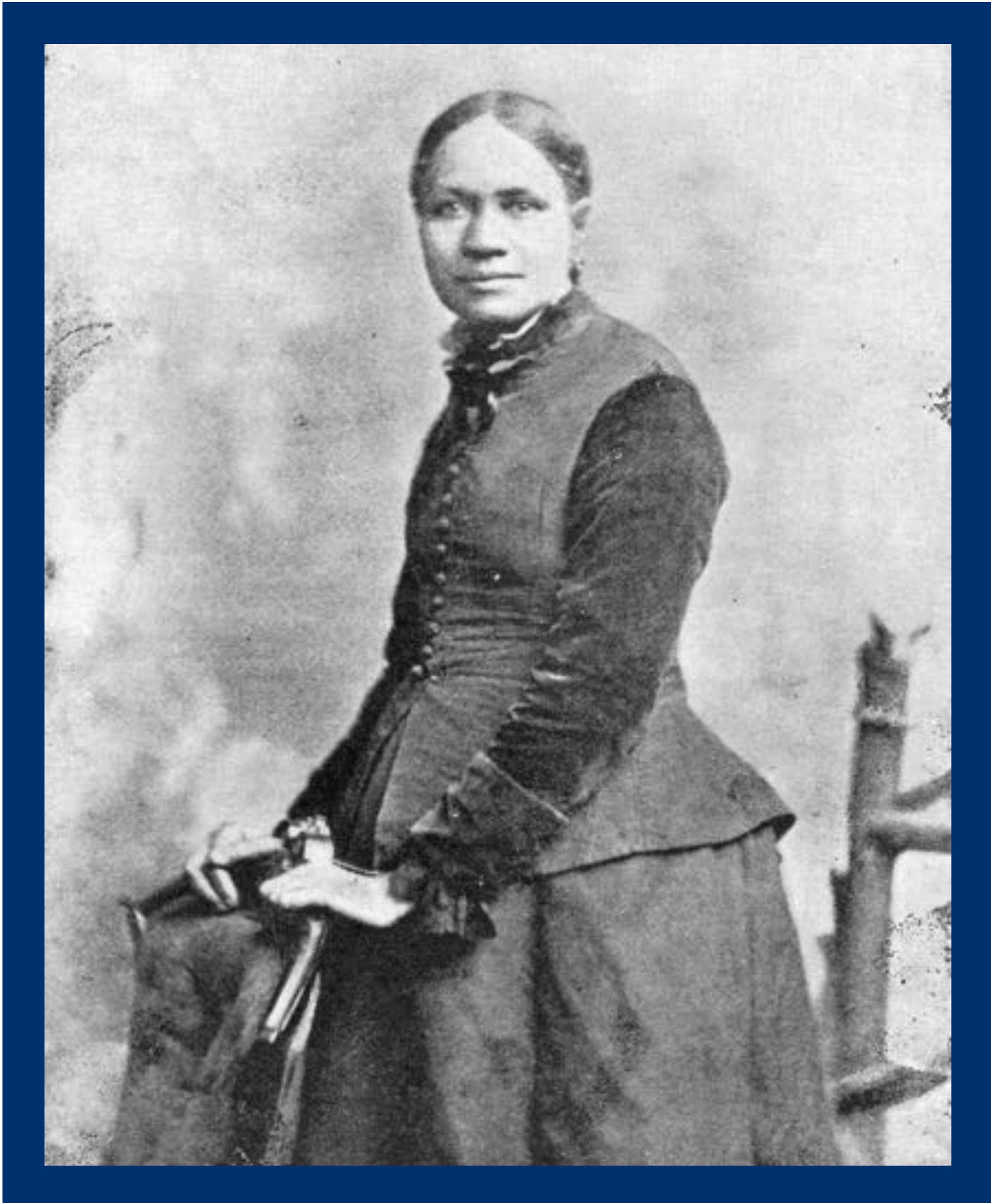
Stewart was a Black woman who was one of the earliest women orators in the United States to speak to a mixed audience against societal restrictions placed on women in the early 19th century and calling for racial justice. In a lecture given in Boston in 1832 in front of both men and women, Stewart cried,

> My beloved brethren,...it is upon you that woman depends; she can do but little besides using her influence; and it is for her sake and yours that I have come forward and made myself a hissing and a reproach among the people; for I am also one of the wretched and miserable daughters of the descendants of fallen Africa. Do you ask, why are you wretched and miserable? I reply, look at many of the most worthy and interesting of us doomed to spend our lives in gentleman's kitchen. (Stewart, 1995)

In this lecture, Stewart is calling attention to the plight of Black women and the racism and sexism inherent in society that has relegated them to an inferior position. With the help of the teacher, this speech can be taught as an example of structural intersectionality (Crenshaw, 1991), which is the recognition that Black women have been impacted by both racism and sexism and their experiences have been different from white women and Black men. Teachers can then begin to ask empathy questions to students: "think about how Mrs. Stewart might have felt speaking in front of a mixed audience as a Black woman in 1832 (decades before emancipation). What might the reaction of the audience have been to her

lecture?" It is important that students begin to connect Maria Stewart and her activism with the Women's Suffrage Movement and that the issues of racial justice and women's rights must go hand in hand. The erasure of Maria Stewart from the narrative of the suffrage movement highlights the fact that when Black women are excluded from the narrative of the movement, issues of race or racism are ignored and/or presented as an afterthought. That is why it is vital that teachers reorient the narrative to focus on the experiences of Black women in the fight for the ballot.

Figure 4. Frances Ellen Watkins Harper



Note. *Frances E.W. Harper, three-quarter length portrait, standing, facing front.* (1898). [Photograph]. Library of Congress. https://www.loc.gov/item/97513270/

The end of the 19th and turn of the 20th century saw Black Americans violently reduced to second-class citizenship (Anderson, 2018; Berry & Gross, 2020). While the Women's Suffrage Movement was occurring, Black Americans faced violence, death, the destruction of Black businesses and communities, and sexual violence committed against Black women (Anderson, 2018; McGuire, 2010) by white supremacist individuals and organizations (in which law enforcement oftentimes turned a blind eye or took part). This history is rarely discussed in the context of the suffrage movement. During this time of domestic terrorism, Black women continued to fight for both racial justice and their right to vote. Unfortunately, white suffragists were unwilling to consider issues of race or racial violence that impacted Black suffragists as important issues that must be addressed within suffrage organizations. This led to divisions within the movement. Poet, abolitionist, suffragist, and activist Frances Ellen Watkins Harper (Source F) called out such divisions at an 1866 women's suffrage convention when white women's organizations failed to support anti-lynching laws that impacted Black Americans. She proclaimed, "You white women speak here of rights. I speak of wrongs."

These divisions expanded after the passage of the 15th Amendment in 1870, granting Black men the right to vote. White suffragists were angry and felt betrayed by white men for choosing to enfranchise Black men instead of white women (hooks, 1999). Susan B. Anthony reportedly stated that "I will cut off this right arm of mine before I will ever work or demand the ballot for the Negro and not the woman" (Wilson & Russell, 1996, para. 4). This led to a split among suffragists and the focus of the movement. The National Woman's Suffrage Association (NWSA) was formed to fight for women's suffrage, namely the enfranchisement of white women in order to enhance the power of the white ruling class as a way to subjugate Black people and immigrants (Giddings, 2008). Black women were members of the NWSA, and they sought to encourage the organization to take a stand against racism and segregation, but the organization refused. At the 1899 convention in Grand Rapids, Michigan, Susan B. Anthony made it clear that the official position of the organization was to fight for the cause of women's enfranchisement and that the issues of race and racism were completely separate and not related to this cause (Giddings, 2008).

This is problematic because Susan B. Anthony failed to recognize that for Black women, we cannot separate our race from our gender. Black women were experiencing racism and subjugation because of their race, while at the same time disenfranchised because of their gender. The Women's Suffrage Movement, as a whole, refused to acknowledge that Black women had vastly different experiences and tribulations on account of their race, class, and gender. The racism within the suffrage movement did not keep Black women from fighting for the vote: they continued to work to challenge racism within the movement and stand up for the dignity of Black women.

Figure 5. Ida B. Wells

Note. *Ida B. Wells, head-and-shoulders portrait, facing slightly right*. (1891). [Portrait]. Library of Congress. https://www.loc.gov/item/93505758/

Teachers can introduce students to suffragist, journalist, and anti-lynching crusader Ida B. Wells (Source G). Ida B. Wells's activism has been beautifully documented in the picture book *Ida B. Wells: Let the Truth Be Told*, written by Walter Dean Myers with art by Bonnie Christensen (2008). Teachers can conduct an interactive read aloud with students so that students learn about Ida B. Wells' experiences fighting against racism and sexism to achieve voting rights for Black Americans. The picturebook details an incident that happened to Wells while traveling in 1884 when she purchased a first-class ticket to sit in the ladies' car on the train. The train conductor, upon seeing a Black woman sitting in the ladies' car, violently ejected her from the car and ordered that she sit in the "colored" section of the train with Black men. Wells stood her ground and insisted that she belonged in the first-class ladies' car because she was a woman. However, because of the intersections of her race and gender, she was not given the legal protections that were provided to white women. Although Wells fought the train conductor and tried to remain in the ladies' car, she was removed and later sued the train company. She initially won the case but lost on appeal. Students might immediately connect this event to Rosa Parks's refusal to give up her seat on a bus nearly seventy years later. This event could be used to introduce students to the notion of representational intersectionality (Crenshaw, 1991)

in the way Ida B. Wells insisted that she belonged in the first-class ladies' car by asserting her womanhood and demanded that the train conductor respect her as a lady.

In the early 20th century, many suffrage clubs staged a series of public marches and demonstrations calling for the vote. In 1913, the NWSA staged a march on Washington, DC. Black women were told they would be forbidden from marching with their respective delegations, and instead they were to march in a segregated section at the back of the parade. The decision to segregate the march was done to not offend or upset white Southerners who supported suffrage. Ida B. Wells, however, refused to march in a segregated section of the parade. Students can examine a photograph of Ida B. Wells marching in the parade (Source O). During the march, she slipped in line so that she could march alongside her respective white Chicago delegation (Giddings, 2009). Teachers can first ask students comprehension questions about the primary source: "What is happening in this photograph?" "Who is the woman in the center?" "What is she doing?" "What year was the photograph taken, and what do you know about life for African Americans at that time?" "Who is the woman marching with?" "How do you think Ida B. Wells felt marching with the white women?" The photograph can be used to teach students about historical agency and the brave decision that Wells made to defy orders from NWSA leadership to segregate Black and white women and instead to march with her Chicago delegation. From a question such as "Why did Wells make the decision to defy the segregation order and march with her Chicago delegation?" students should take away that Ida B. Wells was asserting her humanity, womanhood, and right as a citizen to march in the Chicago delegation, where she belonged.

Since supporting question one explores Black women's experiences in the suffrage movement, teachers can use selections from the text *Bold & Brave: Ten Heroes who won Women the Right to Vote*, a picturebook written by Kirsten Gillibrand with art by Maira Kalman (2018). The book begins with a little girl telling the story about the strong women in her family and the women who paved the way for women to have the right to vote. The book chronicles Black suffragists such as Sojourner Truth, Harriet Tubman, Ida B. Wells, Mary Church Terrell, and the work of women and girls today. Teachers can divide the class into small groups in which each group is assigned a Black suffragist to learn about and report to the class. Teachers can provide copies of the book to each group for them to read and then have a packet of two to three primary sources prepared for students to examine and analyze to learn more about their assigned suffragist. Students can create a body biography of the person that will help the class dig deeper into the person's history and contributions and into what drives and inspires them.

After students examine and analyze the primary sources, they can begin drawing their suffragist and introduce them to the rest of the class. Once everyone has presented their suffragist teachers can debrief the experience by asking students what they have learned about the suffrage movement and how Black women fought for the right to vote in different ways. The summative performance tasks ask students to reflect on the activity and to think broadly about what they have learned about the experiences of Black women fighting for the right to vote.

Supporting Question Two and Tasks

Because of the racist and white supremacist views and actions of many white suffragists, Black women rarely sought collaborations with white women, despite Black women's long history of working towards women's suffrage (Berry & Gross, 2020). Black women, instead, created their own clubs across the country that worked towards enfranchisement as well as the reclamation of Black womanhood. Additionally, Black women's clubs also focused their attention on the uplift and support of the Black community as well as fighting to protect the dignity of Black women. Supporting question two in this inquiry has students examine the ways Black women worked together to fight for both dignity and the right to vote. Teaching about the history of Black women's clubs is a wonderful way to demonstrate the power of collective organizing in movements to create social change.

Figure 6. **Anna Julia Cooper**

Note. Bell, C. M. (1901). *Mrs. A. J. Cooper* [Photograph]. Library of Congress. https://www.loc.gov/item/2016702852/

The former President of the National Council for Negro Women Dorothy Height (2003) once suggested that African American women first began forming and participating in clubs because of their inherent sense of humanity. She stated,

> They're concerned about what's going on with children, with the sick, with the elderly, and the like, and they—they have learned, and they will join hands. They might have their disagreements and whatnot, but when it comes down, I always say that women know how to get things done. (Height, 2003)

Giddings (1984) noted that there were important differences between white and Black women's organizations and the views of their members. Although both had a shared desire to see women take their place as social and political forces, Black women's clubs recognized that Black women had distinct challenges and that made them uniquely qualified to speak on the distinctive circumstances of Black women. Famed educator and scholar Anna Julia Cooper (Source H) once wrote in her profound book, *A Voice from the South* (1892/1988), that "only the Black Woman can say 'when and where I enter, in the quiet undisputed dignity of my womanhood, without violence and without suing or special patronage, then and there the whole *Negro race enters with me*'" (p. 31).

This statement is a testament to the remarkable position of Black women and their role in uplifting the race. Cooper believed that it was Black women, who experienced both racism and sexism, who were capable of uplifting the African American race to achieve recognition as citizens. Black women fought tirelessly throughout their lives to recenter and uplift the voices and experiences of Black women in pursuit of a more just society for all. Berry and Gross (2020) contend that an important characteristic of Black women activists was that their entry point into activism was areas that hit close to home (i.e., women's suffrage), and they usually then branched out and worked in coalitions to fight for civil rights for the entire Black community.

Figure 7. Mary Church Terrell

Note. *Mary Church Terrell, three-quarter length portrait, seated, facing front*. (1880-1900). [Photograph]. Library of Congress. https://www.loc.gov/item/97500102/

Black women created organizations and clubs that worked on behalf of Black women and communities. The National Association of Colored Women (NACW) was founded in 1896 and is considered to be the first national African American civil rights organization (Berry & Gross, 2020). Students can learn about the NACW and its first President Mary Church Terrell (Source I). Mary Church Terrell was a well-known African American activist and former teacher who supported racial equality and women's suffrage. She was educated at Oberlin College and taught at the famous M Street School in Washington, DC. She served as the leader of the NACW from 1896-1901 and later reflected on the beginning of the influential organization: "Acting upon the principle of organization and union the colored women of the United States have banded themselves together to fulfill a mission to which they feel peculiarly adapted and especially called" (Source J, p. 2). Teachers can present students with

this quotation and brainstorm together: why did Black women feel the need to come together to form this organization? Students can be pushed to critically interpret the meaning behind Terrell's words through scaffolding and asking specific questions about the source. Students should be directed to think, "What mission were Black women trying to fulfill?" "What was the focus of the organization?" "What did they want to accomplish that they could not accomplish in other organizations?" Teachers can remind students of the definition of intersectionality and use this quotation to illustrate this concept. They can then encourage students to consider the experiences of Black women by asking specific questions about this source to get them to better understand the lived experiences of Black women (historical empathy). For example, "what does the word 'peculiar' mean?" "What does she mean when she wrote that Black women had a 'peculiar status in this country?'" The NACW organized not only on behalf of Black suffragists through the creation of voter education clubs, submission of petitions, and support of political campaigns. After the passage of the 19th Amendment (Source A), the NACW also worked with the National Association for the Advancement of Colored People (NAACP) to gather evidence and statements from Black Americans who were still prevented from voting because of Jim Crow laws and violence and intimidation by white Americans (Berry & Gross, 2020).

Students can then consider the importance of collective organizing and think about why members of the NACW sought to create an organization dedicated to uplifting the Black community. By adopting the motto "Lifting as We Climb" (Source P), the NACW signified a communal approach to the empowerment of Black Americans and the Black community (Giddings, 1984) by organizing food drives, creating settlement homes for women and children, and organizing and fundraising on behalf of the poor. Students can get a better sense of the organization's advocacy by examining the NACW minutes taken from their 1899 convention in Chicago or the Constitution and By-Laws from 1930 (Source L). They also engaged in political work including financing social justice campaigns such as Ida B. Wells's antilynching efforts (Berry & Gross, 2020; Giddings, 1984, 2008).

According to Giddings (1984), the founding of the NACW was a significant moment in Black women's history because, for the first time, an organization was created to center the needs and experiences of Black women. This included the protection and elevation of Black womanhood. The organization pushed back fervently against damaging stereotypes of Black women in the media that portrayed Black women as lacking morality. For example, in 1923, the United Daughters of the Confederacy urged lawmakers to build a monument in Washington, DC to celebrate the "faithful colored mammies" (Parker, 2020). Black motherhood has historically been represented by the image of the mammy as the caretaker of white children (Collins, 2009, 2004; Harris-Perry, 2011; Sewell, 2013). The mammy is a mythical figure that consistently represents Black women as faithful and obedient domestic servants to white people. A significant characteristic of the mammy is in her ability to know and accept her place in the racial and economic structure as that of an obedient servant. Likewise, the mammy figure is expected to transmit notions of accommodation and deference to her children and others, thus reaffirming the structure of white supremacy.

Mary Church Terrell wrote about the problematic nature of the image of the "faithful Black mammy": "The Black mammy was often faithful in the service of her mistress's children while her own heart bled over her own little babies who were deprived of their mother's ministrations and tender care which the white children received" (Source M). She later questioned the Daughters of the Confederacy's desire to erect a monument that effectively "white-washed" history by romanticizing the days of enslavement and neglecting to remember the violence, heartache, and inhumanity of the institution of slavery:

> One can not help but marvel at the desire to perpetuate in bronze or marble a figure which represents so much that really is and should be abhorrent to the womanhood of the whole civilized world. Surely in their zeal to pay tribute to the faithful services rendered by the Black mammy the descendants of slaveholding ancestors have forgotten the atrocities and cruelties incident to the institution of slavery itself. (Source M)

The mammy monument came close to being a reality, as seen in a photograph of Ulric Stonewall Jackson Dunbar with the proposed *Mammy* statue (Source N). Dunbar was commissioned to create the monument titled *Mammy* in 1923. However, the proposed monument garnered fierce opposition from Black women, especially the NACW and its former President Mary Church Terrell. While the bill passed in the Senate, it ultimately stalled in the House of Representatives because of the efforts of Black women fighting to defeat the bill. This can be used as an example of representational intersectionality: Black women were fighting against the creation of a monument that would celebrate their lives not as free citizens and human beings but trapped in a perpetual state of enslavement. They fought to defend their humanity and dignity as Black women.

In order to explore Black women's collective activism, teachers can begin with the activism of Mary Church Terrell and the NACW that defeated the proposed mammy monument that would have memorialized in bronze a dehumanizing stereotype of Black women.

First, teachers can ask students about their existing knowledge about monuments: "What is the purpose of a monument?" "What are some examples of monuments?" "Why do people erect monuments?" Teachers can record the answers to these questions on the board for students to see. When the class makes a list of the different monuments and memorials they know, teachers can ask students to think about the similarities and differences between what or who is memorialized. Teachers can then share with students information about the efforts of a group of people to erect a memorial dedicated to enslaved Black women that is based on a harmful stereotype of Black women, and point out that Black women's groups led by former NACW president Mary Church Terrell acted to defeat the proposal.

Teachers can share with students that social change happens when people work together to fight to change things. An example of this is that the NACW was founded in 1896 by Black women to work towards the uplift of Black women and the Black community. Teachers can begin by projecting Source P for the class to see, and explain to students that this was the banner and motto for the NACW, ask students the meaning behind the motto "Lifting as We

Climb," and ask how this motto would relate to the work of the NACW. The organization's first leader was Mary Church Terrell, and teachers can scaffold the following quotation in which Terrell shares a bit about the history of the organization and the selection of their name:

> We refer to the fact that this is an Association of Colored Women, because our peculiar status in this country at the present time seems to demand that we stand by ourselves in the special work for which we have been organized. For this reason and for no other it was thought best to invite the attention of the world to the fact that colored women feel their responsibility as a unit and together have clasped hands to assume it. (Source J, pp. 2–3)

Teachers can read the page on Mary Church Terrell from *Bold & Brave: Ten Heroes Who Won Women the Right to Vote* (Gillibrand, 2018). Before discussing the proposed monument, it is vital that students have a deep understanding of the institution of slavery as a violent and dehumanizing institution.

Mary Church Terrell wrote a passionate editorial in a newspaper about why the monument was so problematic. It is best to analyze her writing as a whole class. First, begin by reading the quotation slowly out loud as a class and have students follow along with a copy of the text in front of them. Then, teachers can scaffold the quotation and break it up into smaller chunks so that students can understand it in smaller pieces through questioning. After that initial discussion, teachers can present students with the primary source and DBQs:

> No colored woman could look upon a statue of a Black Mammy with a dry eye, when she remembered how often the slave woman's heart was torn with anguish because the children either of her master or their slave father were ruthlessly torn from her in infancy or in youth to be sold "down the country" wherein all human probability she would never see them again. (Source M)

- "According to Terrell, if the monument had been built, what emotions or feelings would African Americans experience when seeing the statue?"

> If the Black Mammy statue is ever erected, which the dear Lord forbid, there are thousands of colored men and women who will fervently pray that on some stormy night that lightning will strike it and the heavenly elements will send it crashing to the ground so that the descendants of Black Mammy will not forever be reminded of the anguish of heart and the physical suffering which their mothers and grandmothers of the race endured for nearly three hundred years. (Source M)

- "How did African Americans feel about the idea of a Black Mammy statue being built? Why do you think they felt that way?"
- "Why did Black women like Mary Church Terrell and the NACW fight so hard to not get this monument built? Why do you think they were successful?"

For the formative performance task, teachers can then ask students to work in small groups to create a drawing for a proposed monument to either Mary Church Terrell or the NACW that would be erected in their local park. Along with the design of their drawing,

they must also include a short paragraph explaining why Terrell or the NACW deserves to be memorialized in a local community park.

Dimension 4 of the C3 Inquiry Arc

The 19th Amendment was passed by the Senate in June 1919 and ratified in August 1920. Many women rightfully celebrated the final passage of the amendment and believed that their work was done. But for Black women, the struggle continued: They still faced racial violence, sexual assault, poverty, and structural barriers that prevented them from voting and participating as full citizens on account of their race. Black women never stopped believing that they were entitled to first class citizenship and deserved better than "Jane Crow"; they tirelessly fought to access the benefits entitled to them as citizens (Berry & Gross, 2020). By using primary documents, elementary teachers can teach history from a critical and intersectional perspective to get students to think critically about the past in order to better understand our lives in the present.

This begs us to revisit our compelling question, "Why do we celebrate the 19th Amendment as the moment when women were granted the right to vote?" Dimension 4 of the C3 framework encourages students to work collaboratively to communicate conclusions and to act as active citizens. Crowley and King (2018) contend that teachers must develop tasks that push students to combat the injustices explored in the inquiry. Formative performance tasks can be planned throughout the unit assessing a student's ability to read and analyze the various primary sources and use that knowledge to answer the supporting question. For the summative performance task, students should be evaluated on their ability to communicate a conclusion to the compelling question using the knowledge they have gained throughout the inquiry. Students can write a poem that demonstrates how Black women felt about the ratification of the 19th Amendment. Students can choose to write a dialogue poem, a concept poem, an "I am" poem from the perspective of one of the women they have studied, or a concept poem.

It is important that teachers help students understand that the 19th Amendment was the beginning of the fight for women's enfranchisement, not the ending point. For example, the Indian Citizenship Act was passed in 1924, but many states still disenfranchised Native Americans at the polls. The McCarran-Walter Act granted people of Asian ancestry the right to become citizens in 1952, but Black women across the country could not universally vote until the passage of the Voting Rights Act of 1965. Thus, the passage of the 19th Amendment was an endpoint for some, but not all.

One of the purposes of an inquiry is to spark curiosity and a sense of wonder in students. The mark of a successful inquiry is that students are left with additional questions and try to connect the content to their own lives. Therefore, it is important to provide students

with the opportunity to seek additional sources to answer their lingering questions. It is my hope that students will continue asking questions about the history of voting rights in this country, including recent events such as the gutting of the Voting Rights Act by the Supreme Court in 2013, which led to efforts by conservative state legislatures and politicians to place unnecessary and burdensome barriers to further thwart access to the ballot that overwhelmingly impacts communities of Color.

Taking Informed Action

Moreover, there is still work that needs to be done to make sure that all women are treated as citizens and human beings. That is why it is important to reframe how we teach and think about women's quest for the vote. By teaching history through an intersectional lens, teachers can help students better understand and empathize with the experiences of those in the past and make connections to the present day. Teaching history through an intersectional lens and reframing the women's movement to center Black women teaches us that the struggle continues, and students need to pay attention to the plight of *all* women. Taking informed action provides students with the opportunity to apply the knowledge they have acquired in this inquiry and to act.

It is important that students realize that the struggle continues in terms of voting rights in this country. Teachers can extend this inquiry by having students conduct additional research, create a timeline of the history of voting rights, and evaluate the current state of voting rights in the U.S. Students will develop a plan of action to raise awareness about the barriers that continue to prevent communities of Color from freely voting in the present day. They will also explore questions such as "Why do politicians continue to place barriers on people's ability to vote?" and "In what ways have Black Americans continued to fight to make access to the ballot easier and extend voting rights to all Americans?"

It is important for teachers to create opportunities for students to use their voice to create change and to bring awareness to the fight for justice across the globe. As the great poet and activist Audre Lorde once wrote, "I am not free while any woman is unfree, even when her shackles are very different from my own. And I am not free as long as one person of Color remains chained. Nor is any one of you." (Lorde, 1984/2012, pp. 132-133).

Conclusion

The year 2020 was a difficult year for so many people. This was a year in which a global pandemic swept the world, hitting communities of Color and the most vulnerable the hardest while at the same time massive protests swept this country demanding that institutions recognize that Black lives matter after the murder of countless Black Americans. At the very least, the year 2020 demonstrated the importance of teaching elementary children about the topic of race and racial injustice. In order to effectively teach students about race, it is vital that teachers move away from teaching race through what Toni Morrison referred to as the "white gaze" (Morrison, 1998; Vickery & Duncan, 2020), where Black Americans' humanity and bodies are policed by white Americans. Teaching history through an intersectional perspective (Vickery & Salinas, 2019) is an opportunity to center the knowledge and experiences of Black women. Using primary sources written *for* and *by* Black women is an important step in allowing Black women to define their own realities and name their truths. Approaching inquiry from a critical perspective (Crowley & King, 2018) allows students to challenge the dominant narrative that erases the rich history of Black women who have fought for the right to vote in the past and present.

Recommended Children's Literature

Gillibrand, K. (2018). *Bold & brave: Ten heroes who won women the right to vote* (M. Kalman, Illus.). Penguin Random House.

Myers, W. E. (2008). *Ida B. Wells: Let the truth be told* (B. Christensen, Illus.). HarperCollins.

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Appendix

Annotated Resources

Primary Sources			
Source	**Resource**	**Source Citation and Link**	**Description**
A	The text of the 19th Amendment	U.S. Congress. (1919). *U.S. Statutes at Large, Volume 41, 1921, 66th Congress* [Periodical]. Library of Congress. https://www.loc.gov/item/llsl-v41/	Teachers can have students read portions of the original amendment, which stated that the right to vote will not be denied on the basis of sex.
B	Photograph of a women's suffrage parade in New York City, 1913	*Youngest parader in New York City suffragist parade.* (1912). [Photograph]. Library of Congress. http://www.loc.gov/pictures/resource/cph.3g05585/	Teachers can pair the original text of the 19th Amendment with this photograph.
C	Photograph of Sojourner Truth	*Sojourner Truth, three-quarter length portrait, standing, wearing spectacles, shawl, and peaked cap, right hand resting on cane.* (1864). [Photograph]. Library of Congress, https://www.loc.gov/item/97513239/	This photograph can be used when teaching biographies of Black women suffragists.
D	Photograph of Harriet Tubman	Powelson, B. F. (1868). *Portrait of Harriet Tubman* [Photograph]. Library of Congress. https://www.loc.gov/item/2018645050/	This photograph can be used when teaching biographies of Black women suffragists.
E	Maria W. Stewart book cover	Stewart, M. W. (1879). *Meditations from the pen of Mrs. Maria W. Stewart. In Maloney, Wendi.* (2019, Feb. 5). African-American History Month: The Struggle for Civil Rights Past, Present and Future. *Library of Congress Blog.* https://blogs.loc.gov/loc/2019/02/african-american-history-month-the-struggle-for-civil-rights-past-present-and-future/	Teachers can begin this inquiry by having students examine the cover of the book and report on what kind of primary source this is and what they notice about the primary source, and then move to specific questions about the year it was written and make inferences about who Maria Stewart was and what they think the book was about.

F	Frances Ellen Watkins Harper book and quotation	"I Speak of Wrongs"—Frances Ellen Watkins Harper. (n.d.). *Shall Not Be Denied.* Library of Congress. https://www.loc.gov/exhibitions/women-fight-for-the-vote/about-this-exhibition/new-tactics-for-a-new-generation-1890-1915/western-states-pave-the-way/i-speak-of-wrongs-frances-ellen-watkins-harper/	Teachers can focus on her quotation, "You white women speak here of rights. I speak of wrongs," to help students understand the divisions between women's suffragists.
G	Portrait of Ida B. Wells	*Ida B. Wells, head-and-shoulders portrait, facing slightly right.* (1891). [Portrait]. Library of Congress. https://www.loc.gov/item/93505758/	This portrait can be used when teaching biographies of Black women suffragists.
H	Photograph of Anna Julia Cooper	Bell, C. M. (1901). *Mrs. A. J. Cooper* [Photograph]. Library of Congress. https://www.loc.gov/item/2016702852/	This photograph can be used when teaching biographies of Black women suffragists.
I	Photograph of Mary Church Terrell.	*Mary Church Terrell, three-quarter length portrait, seated, facing front.* (1880–1900). [Photograph]. Library of Congress. https://www.loc.gov/item/97500102/	This photograph can be used when teaching biographies of Black women suffragists.
J	Excerpts from Mary Church Terrell's speeches and papers	Terrell, M. C. (1866). *Mary Church Terrell Papers: Speeches and Writings; "What the National Association of Colored Women Has Meant to Colored Women"* [Manuscript/Mixed Material]. Library of Congress. https://www.loc.gov/resource/mss42549.mss42549-024_00115_00119/?sp=2	Teachers can present students with this quotation and brainstorm "why did Black women feel the need to come together to form this organization?" Students can be pushed to critically interpret the meaning behind Terrell's words through scaffolding and asking specific questions about the source.
K	NACW minutes from the 1899 convention	National Association of Colored Women. (1899) *Minutes of the Second Convention of the National Association of Colored Women: held at Quinn Chapel, 24th Street and Wabash Avenue, Chicago, Ill., August 14th, 15th, and 16th* [PDF]. Library of Congress. https://www.loc.gov/resource/lcrbmrp.t1616/?sp=5	Students can get a better sense of the organization's advocacy by examining the NACW minutes taken from their 1899 convention in Chicago.

L	NACW Constitution and By-Laws from 1930.	*Constitution and By-Laws of the National Association of Colored Women.* (1930). [Manuscript/ Mixed Material]. Mary Church Terrell Papers, Library of Congress. https://www.loc.gov/resource/mss42549.mss42549-017_00305_00403/?sp=4	Students can get a better sense of the organization's advocacy by examining the NACW Constitution and By-Laws from 1930.
M	Quotations from Mary Church Terrell's speeches and papers about the Black mammy monument	Terrell, M. C. (1923). *Mary Church Terrell Papers: Speeches and Writings, "The Black Mammy Monument"* [Manuscript/ Mixed Material]. Library of Congress. https://www.loc.gov/resource/mss42549.mss42549-021_00582_00583/?sp=1&r=-0.066,-0.137,1.111,1.158,0	Teachers can scaffold quotations from Mary Church Terrell's speeches and papers that help students understand the position of many Black women activists and why they objected to the creation of the mammy monument.
N	Photograph of the sculptor and proposed Black mammy monument	*U.S.J. Dunbar*. (1923, June 27). [Photograph]. Library of Congress. https://www.loc.gov/item/2016847717/	This photograph shows the proposed mammy monument and the sculptor who was commissioned to create it.
O	Photograph of Ida. B. Wells marching in a women's suffrage parade	Illinois suffragists in Washington, DC. (1913, Mar. 5). *Chicago Daily Tribune*. https://scalar.case.edu/19th-at-100/media/illinois-suffagists-in-washington-dc	The photograph can be used to teach students about historical agency and the brave decision that Wells made to defy orders from NWSA leadership to segregate Black and white women and to instead march with her Chicago delegation.
P	National Association of Colored Women's Clubs banner	*Banner with motto of the National Association of Colored Women's Clubs*. (ca. 1924). [Silk Banner]. Smithsonian National Museum of African American History. https://nmaahc.si.edu/object/nmaahc_2010.2.1abc	Teachers can introduce this primary source to students as an example of collective organizing and have students think about why members of the NACW sought to create an organization dedicated to uplifting the Black community.

Other resources		
Resource	**Source Citation and Link**	**Description**
Brain Pop video on women's suffrage	Brain Pop (n.d.). *Women's Suffrage* [Video]. https://www.brainpop.com/socialstudies/ushistory/womenssuffrage/	Teachers can use this video to introduce students to the topic of women's suffrage.

Picturebooks	
Resource	**Description**
Gillibrand, K. (2018). *Bold & Brave: Ten Heroes who won Women the Right to Vote* (M. Kalman, Illus.). Penguin Random House.	Teachers can introduce students to Mary Church Terrell by reading this picturebook.
Myers, W. D. (2008). *Ida B. Wells: Let the Truth Be Told* (B. Christensen, Illus.). HarperCollins.	The book provides a nice introduction to Wells and her activism within the suffrage movement fighting for both racial and gender justice.