

Women’s Suffrage: Teaching Voting Rights using Multiple Perspectives and Timelines

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Election day is perhaps the most exciting day to teach elementary social studies. For a moment in time the entire nation, and most importantly our students, are captivated by the democratic process that will determine our next leaders. The 2020 election is particularly appealing because it coincides with the centennial of the passage of the 19th Amendment. Yet, it does not mark the 100th anniversary of voting rights for all women. In order to promote inclusive social studies, this article describes how upper-level elementary students can learn about the Women’s Suffrage Movement and how it intersects with the experiences of other marginalized Americans persevering to obtain the right to vote.

Although some might question the appropriateness of a voting rights unit that address intersectionality of oppression in an upper elementary classroom, such a unit heeds the call by the National Council for the Social Studies (NCSS) for meaningful social studies instruction that promotes critical thinking in a culturally diverse society. “The primary purpose of social studies is to help young people make informed and reasoned decisions for the public good as citizens of a culturally diverse, democratic society in an interdependent world.”¹ To attain this goal while engaging students in critical thinking, NCSS specifically promotes inquiry activities that tackle complex and controversial issues in elementary social studies that look at issues of equal opportunity and that present multiple perspectives.²

Inclusive Social Studies

How can teachers help young people become informed decision makers of a culturally diverse society, build critical thinking, and present multiple perspectives when social studies textbooks tell a one-sided story? The retelling of our nation’s history has been described as an inaccurate focus on a narrative that promotes settler colonialism.³ Similarly, Educator Gloria Ladson-Billings writes about a “discourse of invisibil-

ity” within the social studies curriculum that has led to oppressive experiences for students from marginalized communities.⁴ Historian James Loewen states this plainly in *Lies My Teacher Told Me*, asking teachers to dig deeper in their own study of history and check that they are not simply repeating comfortable lies to their students.⁵ To disrupt such a Eurocentric curriculum and teach social studies in ways that are culturally responsive, all units of study, including women’s suffrage, must include historically marginalized voices.⁶

Accordingly, I hope this article serves as an example of culturally responsive social studies instruction that honors historically marginalized voices while teaching the Social studies Standards Theme **● CIVIC IDEALS AND PRACTICES**.⁷ In addition, this unit demonstrates how the C3 Framework is used to spark curiosity, leading to investigations in which students can ultimately draw informed conclusions. The unit aligns with each of the Four Dimensions in the Inquiry Arc of the C3 Framework.⁸

Unit Overview

The 19th Amendment to the U.S. Constitution was passed in 1920. However, not all women gained the right to vote in that year. The delimitations hindered our nation’s democratic voting process at both the state and national levels. In this unit, students will learn about the intersectionality of oppression experienced by Indigenous, Chinese, and Black women in the 1920s. To conclude the unit, students will explore present-day barriers to voting. The essential question used throughout the unit is: “What happens to the democratic voting process when some people can’t vote?”

Day 1 – Introduction: Timeline Comparison and Essential Question

Today on Election Day by Catherine Stier is a good picture book for introducing the unit in a whole-class read aloud.⁹

The story, which takes place at an elementary school that also serves as a polling station, follows four children as they describe the voting experiences of adult family members. A significant strength of the book is that each child offers a different perspective for the reader to consider. Among the many children's books written about the election process, this one stands out because it introduces the women's suffrage movement to the reader. The book describes how white men who owned land were often the only people allowed to vote. Other key concepts addressed in this book are "democracy," "candidates," "polling place," "campaign," "presidential debates," "secret ballot," and "voter registration." A glossary in English and Spanish that provides "Definitions of Common Voting and Election Terms" that students may refer to can be found at www.usa.gov/voting-and-election-definitions.

After reading *Today on Election Day*, teachers can engage students in a whole-group discussion that focuses on these suggested critical thinking questions.

- Why is voting important in a democracy?
- Why do you think some groups, like women, were excluded from voting in the past?
- What other groups, if any, do you think may have been excluded from voting?
- What happens to a democratic voting process when some people can't vote?

This book, and the subsequent whole-group discussion, provide a good foundation for analyzing timelines.

Most timelines, as seen in many traditional U.S. social studies curriculums, are written from a Eurocentric perspective (i.e., providing a narrow point of view that includes only people of white and European ancestry). Eurocentric timelines include pertinent information regarding the passage of the 14th, 15th, and 19th Amendments, along with well-known figures such as Elizabeth Cady Stanton, and Susan B. Anthony. These are important laws and historical figures (indeed, Stanton and Anthony are mentioned in *Today on Election Day*), but something important is missing from such narratives.

Invite students to examine a specific timeline, the "Timeline of the Women's Suffrage Movement in the U.S.," tag.rutgers.edu/wp-content/uploads/2014/05/suffrage-timeline.pdf. It was posted in August 2014 by the Rutgers Center for American Women and Politics (RCAWP).¹⁰ Use the following critical analysis questions about this timeline to facilitate a whole group discussion:

- In this timeline, what stands out to you?
- What questions do you have about the information on the timeline?
- Is there any information you think might be missing in this timeline, or that should be removed from it?

The last question should be applied to all social studies sources and used regularly in the classroom. By routinely asking students to critically analyze the information that has been included in a source, as well as what perspectives may be missing from it, we as teachers are encouraging students to notice the prevalence of Eurocentric perspectives (which value only the contributions of white people) and to seek information beyond it.

After discussing these questions, invite students to review a timeline that is more inclusive, published by the Center for Civic Education, www.civiced.org/voting-lessons/voting-timeline.¹¹ After reviewing both timelines, teachers can facilitate a whole-group discussion, encouraging students to ask questions and be curious. Record these student comments up on the board, even if they are rhetorical or cannot be answered at the moment, because they may be related to topics that are addressed later in the unit. The teacher can suggest the following questions to facilitate a critical comparison of the two timelines.

Questions for Timeline Comparison:

- Why do you think such different timelines exist?
- How do you think historians decided what to include and what to omit in a resource like this?
- What decision "rules" would you follow when constructing a short timeline? What would you put in? What would you leave out?
- Before the 19th Amendment to the U.S. Constitution, all women experienced barriers to voting. What additional barriers to the franchise, other than being female, might some women have experienced after the passage of the 19th Amendment?

To conclude this lesson, each student should summarize the information learned. (i.e. What is a democratic process? What was the women's suffrage movement? What are the differences between the two suffrage timelines?) Introduce students to the unit's essential question: "What happens to our democratic voting process when some people can't vote?" Each student should record this question, and their work each day, in an inclusive "voting journal" (which can be any notebook or journal they revisit each day of the unit).

Day 2: Indigenous Voting Rights

This lesson should begin by establishing that Native nations practiced self-government sought by the colonists long before the formation of the United States government. Moreover, Native nations continue to practice self-governance today. Teachers should also explain that "federally recognized tribes" are sovereign nations, and tribal members have the right to dual citizenship to their tribal nation and the United States. To provide a local context, I recommend each school—in partnership with tribal nations—teach specific information

about the Native nation on whose ancestral land the school resides.¹² Teachers seeking some guidance may find the recent article, “Affirming Indigenous Sovereignty: A Civics Inquiry” to be helpful (published in *Social Studies and the Young Learner*).¹³

Next, students should review the lesson of Day 1. To gain a deeper understanding, students should consider entries appearing on the “Native American History of Voting” timeline, posted by Washington University in St. Louis,¹⁴ cpbus-w2.wpmucdn.com/sites.wustl.edu/dist/a/1072/files/2018/03/History-of-Native-Voting.pdf such as these (excerpted here):

1887 The Dawes General Allotment Act grants conditional U.S citizenship to Native Americans who relinquish all tribal ideologies.

1924 The Indian Citizenship Act gives the right of citizenship to all Native Americans born in the United States. Individual states, however, can still deny them the right to vote.

Sidebar A lists other entries that would tell more about the Indigenous experience. Students should then examine a third timeline hosted by Your Vote, Your Voice, “American Indians and Native Alaskans” (www.yourvoteyourvoicemn.org/american-indians-and-alaskan-natives)¹⁵, which elaborates on four events mentioned briefly in the inclusive (Washington University) timeline and adds 11 events that pertain to Indigenous voting rights. Here are examples paraphrased:

1962 - New Mexico is the last state to grant all Indigenous Peoples the right to vote.

2002 - The lack of polling stations require many Indigenous



Peoples living on South Dakota reservations to “drive for several hours” to reach the nearest one.

2013 –The Voting Rights Act is Overturned. In a 5–4 decision, the Supreme Court overturns important parts of the 1965 Voting Rights Act. In response to this ruling, several states enact stricter voter ID laws, restricting access to the polls. Under most of these laws, ID cards issued by tribes and reservations are not considered valid.

Reading the voting information on this timeline will give students a deeper understanding of Indigenous Peoples experiences. Please note that this timeline also includes information that does not directly relate to voting, but typing “voting” into the search engine on that webpage will locate the information needed for this lesson.

To foster critical analysis of these timelines, teachers should revisit the Questions for Timeline Comparison (p. 26). Then

Sidebar A: Suggested Timeline Entries about Indigenous Voting Rights

Year	Timeline Entry and Source
1866	The Civil Rights Act of 1866 grants citizenship to all persons born in the United States, except Indigenous persons living on reservations or working outside the U.S. jurisdiction. history.house.gov/Historical-Highlights/1851-1900/The-Civil-Rights-Bill-of-1866
1871	The Oregon Territory Supreme Court rules that the 14th Amendment (granting citizenship to all persons born or naturalized in the United States) does not apply to Indigenous peoples (<i>McKay v. Campbell</i>). www.yourvoteyourvoicemn.org/american-indians-and-alaskan-natives
1888	Congress passes a bill granting citizenship to Indigenous women who marry white men. (Note *) opencommons.uconn.edu/cgi/viewcontent.cgi?article=1112&context=law_papers
1919	Indigenous Americans who fought in World War I (and were honorably discharged) are eligible to apply for U.S. citizenship and obtain voting rights. nebraskastudies.org/en/1900-1924/native-american-citizenship/citizenship-for-native-veterans
1962	New Mexico is the last state to grant all Indigenous peoples the right to vote. npg.si.edu/publication/votes-women

Note * for Sidebar A: See also N. F. Cott, “Marriage and women’s citizenship in the United States, 1830–1934,” *The American Historical Review* 103, no. 5, (1998), 1440–1474.

Indigenous voting rights should be explored in a whole group discussion focused on the suggested questions.

Discussion Questions/Timelines of Indigenous Rights:

- The Dawes Act of 1887 and the repeal of South Dakota's Culture Law in 1951 are examples of how the United States forces Indigenous People to give up their cultures, languages, clothing, and land in order to gain U.S. citizenship and (perhaps, depending on state laws) the vote. What other examples of oppressive U.S. and state laws can you find in the Indigenous timeline?
- How do you think Indigenous People in the past might have felt about what they were forced to give up (i.e. land) in order to gain voting rights? How might they feel about these issues today? How might we go about partnering with tribes to research such questions?¹⁶
- During the election year of 2020, many Americans have celebrated the centennial of the 19th Amendment as "the 100th anniversary of the women's right to vote." What might Indigenous women in New Mexico think about the phrase "100th Anniversary," with regard to their right to vote? U.S. Representative Debra Haaland (Dem., NM, and a member of Pueblo of Laguna) was part of a panel at the University of New Mexico which discussed the issue on August 18, 2020.¹⁷

Next students should work in small groups or individually to learn more about Zitkála-Šá, a Yankton Dakota Sioux suffragist who founded the National Council of American Indians. To begin, students should listen to a podcast segment to gain an overview of her experiences both on and off the reservation as well as her activism, www.iheart.com/podcast/105-this-day-in-history-class-29520957/episode/zitkala-a-born-feb-22-1876-58029965. After listening to the segment,¹⁸ a whole group discussion using these suggested questions is recommended.

Discussion Questions: Suffragist Zitkála-Šá (a.k.a. Gertrude Simmons Bonnin)

- What did we learn about Zitkála-Šá?
- The podcast describes Zitkála-Šá as an activist for land retention, Native citizenship, women's rights, and education rights. How do you think she felt when she had to choose between Native rights and women's rights?
- The podcast states, "Because [Zitkála-Šá] had one foot in white society and the other in Native American communities, she did garner the distrust of some Native Americans." How do you think that made her feel? Do you think white society trusted her, or not?
- What other questions do you have about Zitkála-Šá?

The information from this podcast along with the discussion questions provide the necessary background knowledge for students to learn more about Zitkála-Šá by reading a short article posted by the Federal Reserve Bank of Minneapolis, www.minneapolisfed.org/article/2018/womens-history-month-remembering-zitkala-sa.¹⁹ In order to attend to intersectionality of oppression, students should seek to understand that Zitkála-Šá's activism was not solely focused on women's suffrage because many Indigenous issues also demanded her attention.

To close this day of instruction, students should record in their inclusive voting journal the additional barriers and injustices faced by Native women during the Women Suffrage Movement (i.e. being forced to give up tribal land, culture, and language). Students should also respond to the essential question: What happens to the democratic process when Indigenous Peoples are not allowed to vote? Lastly, students should discuss and record how this knowledge can help us become more informed future voters and active participants in other aspects of civic life.

Day 3: Chinese-American Voting Rights

After reviewing the information learned in the previous two lessons, invite students to learn about the Chinese Exclusion Act. Ask students if they can find information about when this act was repealed, not just when it was enacted. (It was repealed in 1943.) To learn more about the Chinese Exclusion Act, students can visit an immigration history timeline²⁰ posted by the Immigration and Ethnic History Society, immigrationhistory.org/timeline. Invite students to read the summary there, searching for the (a) 1882, Chinese Exclusion Act; (b) 1892, Geary Act, which extended the Chinese Exclusion Act; (c) 1904, Extension of Chinese Exclusion Act, and (d) 1943, Repeal of the Chinese Exclusion Act. A particular strength of this timeline is that there is a summary for each and insightful questions which should be used to guide a whole group discussion.

To better understand the harmful effects of policies such as the Chinese Exclusion Act, students could examine a racist political cartoon such as the 1881 "A Statue for Our Harbor," which depicts the Statue of Liberty as a Chinese immigrant and draws upon several racist stereotypes. Teachers should review background information about this cartoon before deciding whether to use it with their students.²¹ To analyze this image, I recommend the following analysis questions:

- What are your first impressions of this image?
- What are three details you notice in the image?
- What do you think the cartoonist wanted to convey?
- Describe how this political cartoon is harmful.
- How can/should we react if someone does or says something harmful to us or to others?

Last, students should learn about Dr. Mabel Ping-Hua Lee, an active participant in the women's suffrage movement who was

not able to vote until the Chinese Exclusion act was repealed in 1943. National Parks Service²² posts a student-friendly article at www.nps.gov/people/mabel-lee.htm. While reading about Dr. Lee’s accomplishments and activism (notably as a youth, but throughout her life), ask students should to ponder how Mabel might have felt as a suffragist who was not considered a U.S. citizen. Might an inclusive timeline contain an entry for Mabel Ping-Hua Lee? See suggested entries in **Sidebar B**.



To conclude this third day of the unit, students should summarize and record in their inclusive voting journal what they learned today (e.g., Chinese American women are not celebrating their 100th anniversary of women’s suffrage in 2020, and there were Chinese American suffragists). Next, students should write their response to the essential question: What happens to the democratic process when Chinese Americans are not allowed to vote? Finally, students should document how this knowledge can help them become more informed future voters and active participants in other aspects of civic life.

Day 4: African American Voting Rights

After reviewing the content learned in the previous lessons teachers should reread the page in *Today on Election Day* that has an image of Dr. King and the previous page which states “white men who were rich enough to own property were often the only people allowed to vote.” Then, to engage students in deeper analysis of these important topics, teachers should read aloud a 2016 Notable Social Studies Trade Book, *Lillian’s Right to Vote: A Celebration of the Voting Rights Act of 1965* by Jonah Winter.²³ This picture book details an elderly African American woman on her way to the polling station as she reflects on her family’s voting history. The following questions are recommended for a group discussion after reading this book.

* Lillian’s great-grandfather Edmund votes, but not his wife Ida. Yet, Ida accompanies Edmund when he votes. Why do you think Ida goes with Edmund? What emotions might Ida be feeling as she watches him vote?

- Even though Edmund votes, his son Isaac doesn’t. Review your timeline to infer what changes make it impossible for Isaac to vote. What stops Lillian’s uncle Levi from voting?
- When Lillian finally goes into the building to vote, half of the picture depicts her younger self and the other half as an elderly woman. What do you think the illustrator is trying to convey?
- How did Dr. King’s words and the campaign he was leading impact Lillian?
- Compare the endpapers at the front of the book with those at that back. How are they the same? How are they different? How do these images describe the book’s storyline?

Sidebar B: Suggested Timeline Entries about Asian American Voting Rights

Year	Timeline Entry and Source
1790	The Nationality Act deems people of Asian descent “aliens ineligible for citizenship,” and they are denied the right to vote. (Note **) www.civiced.org/voting-lessons/voting-timeline
1912	Sixteen-year-old Mabel Ping-Hua Lee is invited to help lead a New York City parade in support of women’s suffrage, even as she is denied U.S. citizenship. www.nps.gov/people/mabel-lee.htm
1952	The McCarran-Walter Act grants all immigrants of Asian ancestry the right to become citizens and ultimately the right to vote. hnpg.si.edu/publication/votes-women
1994	New York City provides fully-translated Chinese-language voting machine ballots under the Voting Rights Act. www.aaldef.org/about/history

Note ** for sidebar B: See also Kate Clarke Lemay et al., *Votes for Women: A Portrait of Persistence* (Princeton University Press, 2019).



posted by the National Parks Service (NPS), www.nps.gov/articles/black-women-and-the-fight-for-voting-rights.htm. The National American Woman Suffrage Association prevented Black women from attending its conventions. Black women had to march separately from white women in suffrage parades, although Ida B. Wells and others defied this restriction. As they wrote a detailed history of women's suffrage, Elizabeth Cady Stanton and Susan B. Anthony featured the efforts of white suffragists, but omitted the contributions made by Black women. (The NPS webpage covers Mary Church Terrell, Frances Ellen Watkins Harper, Harriet Tubman, Mary Ann Shadd Cary, Sojourner Truth and Ida B. Wells.)

The years 1860–70 were divisive for progressives in America, as there were nation-wide debates over the 14th and 15th Amendments (granting citizenship to the formerly enslaved people, and granting the vote to Black men, respectively). Should these new amendments mention only on the rights of Black men, or should the rights of women (of all races) also be included? Another article by the National Parks Service²⁵ describes this discord, www.nps.gov/articles/comrades-in-conflict.htm.

Black men and white women usually led civil rights organizations and set the agenda. They often excluded Black women from their organizations and activities. For example, the National American Woman Suffrage Association prevented Black women from attending their conventions. Black women had to march separately from white women in suffrage parades. In addition, when Elizabeth Cady Stanton and Susan B. Anthony wrote the *History of Women Suffrage* in the 1880s, they featured white suffragists while ignoring the contributions of African American suffragists. Though Black women are less well remembered, they played an important role in getting the 15th and 19th amendments

- How do you think Lillian feels when she is at the bottom of the hill? How do you think she feels at the top of the hill? What is the hill symbolic of?
- Why do you think the author wrote this book?

Lillian's Right to Vote provides students with an overview of some of the main obstacles Black voters encountered. Next, students should revisit the inclusive timeline (posted by the Center for Civic Education) to find each event that impacted African American voting rights. Their list should include slavery, the 15th Amendment, poll taxes, grandfather clauses, literacy tests and the Voting Rights Acts of 1957 and 1965. Based on the information learned in *Lillian's Right to Vote*, students should describe each of these injustices. **Sidebar C** suggest other entries to include the African American experience.

An important aspect that students should learn more about is the segregation and racism Black women endured during the women's suffrage movement. To begin, students should read "Black Women and the Fight for Voting Rights,"²⁴

Sidebar C: Suggested Timeline Entries about African American Voting Rights

Year	Timeline Entry and Source
1851	1851 Sojourner Truth delivers her "Ain't I A Woman?" speech emphasizing gender and racial equality. www.nps.gov/wori/learn/historyculture/sojourner-truth.htm
1909	Ida B. Wells, an investigative journalist, educator, and anti-lynching crusader, is one of the founders of the National Association for the Advancement of Colored People. The NAACP becomes a key force in the 20th century movement to secure the right to vote for African Americans. naacp.org/nations-premier-civil-rights-organization
1964	Fanny Lou Hamer addresses the Democratic National Convention, describing arrests and beatings she suffered for her voting rights activism. www.smithsonianmag.com/history/fannie-lou-hamers-dauntless-fight-for-black-americans-right-vote-180975610

passed. Black women found themselves pulled in two directions. Black men wanted their support in fighting racial discrimination and prejudice, while white women wanted them to help change the inferior status of women in American society. Both groups ignored the unique challenges that African American women faced.

The unresolved debate at the May 1869 meeting of the American Equal Rights Association (AERA) proved to be the destruction of this progressive organization.

To conclude the lesson, students should record, in their inclusive voting journal, what they learned regarding African Americans and the injustices these women faced in exercising their right to vote (i.e., the 14th, 15th, & 19th Amendments and how Black suffragists were torn between two important causes). Students should also write their response to the question: “What happens to the democratic process when African Americans are not allowed to vote?” Lastly, students should include how this knowledge can help them fully participate in the civic issues of their own time.

Day 5: Present Day Voting Rights and Participation

The final day of the unit asks students to make connections to present day elections and their local communities in order to help them “make informed decisions about their world.”²⁶ To begin students should hypothesize about current voter turnout rates, then it should be revealed to students that in the 2018 elections, only about half (53 percent) of eligible voters actually voted. Voter participation in the United States is below that of many other democratic nations, and this is seen as a serious problem by civil rights and government scholars and historians. To review current voting trends for their state and district, students can explore the graphs on the US Census Bureau website.²⁷

Next, students should hypothesize about factors that contribute to low voter turnouts. To do this, students may need some guidance to make inferences based on information learned in the unit. For example, teachers could prompt students to make connections from Day 2, when students learned from the Indigenous timeline that in 2002 some Indigenous Peoples

drove several hours to the nearest polling station. Mindful of this, students may ask about current accessibility to polling stations. To extend this idea, teachers can read excerpts of reports describing wait times at polling stations.²⁸ From this article, students can learn that long lines at the polling station discourage voters from participating in current and future elections and disproportionately hinder Black and Latinx voters.

Many reasons for low voter turnout exist, yet each time a ballot is not cast it affects the overall results. The question students must wrestle with is, what percentage of the uncast ballots are linked to barriers? And, how can these barriers be removed? In other words, what happens to our democratic voting process when some people can't vote because of unjust barriers? To adequately teach this lesson, teachers must review articles describing national barriers (e.g., cyber attacks on U.S. elections)²⁹ as well as selected topics that are relevant both nationally and within their communities (e.g., gerrymandering).³⁰ Moreover, each voting cycle is different, and teachers must strengthen their knowledge each time this unit is taught in order to teach the most current issues. For example, in the 2020 election did COVID-19 impact voter turnout? Did long lines deter immunocompromised individuals from standing in line? Did the use of absentee and mail-in ballots increase? How did the postponement of primary elections in states affect voter access to ballots and polling places? How did the fact that Wisconsin held to its original schedule for its primary election affect voter accessibility, if at all? What improvements to the voting process might be needed in your area? These are the questions that should drive a whole group discussion. To close, teachers should ask students to review their inclusive voting journals. Then teachers should emphasize how important it is that students not only cast their ballots when they become of age, but that they also recognize and help remove unjust barriers some people may face while voting.

Students will conclude the unit by writing a letter to a friend, family member, or community member encouraging them to vote. In this letter students should explain how the voting process is impacted when some people cannot cast their vote. When providing this explanation students should use both

Sidebar D: Three Examples of Inclusive Timelines

National Women's History Museum,

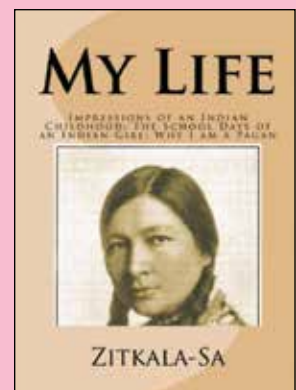
www.womenshistory.org/resources/timeline/womans-suffrage-timeline.

Your Vote, Your Voice,

www.yourvoteyourvoicemn.org/past.

Center for Civic Education

www.civiced.org/voting-lessons/voting-timeline.



historical and current examples. Sidebar D (p. 31) provides three additional inclusive timelines to which students can refer for further study. To close the letter, students should ask the person if there are barriers or challenges they anticipate or have experienced in the voting process. While some people may not wish to answer this question, others may share that they have to work on election day and cannot make it to the polling station before it closes. Yet, others might share that strict voter ID laws pose significant challenges. Others may reveal that they require assistance in the voting process and the ballot is not available in Braille or another language.

Conclusion

The social studies curriculum aims to teach students how to make informed decisions in a culturally diverse society.³¹ Consequently, the social studies curriculum must include the perspectives of a culturally diverse society. To teach about the democratic voting process with the simple goal of encouraging students to cast their ballots when they become of age does not address the Eurocentric narrative prevalent in many traditional social studies curriculums. In contrast, inclusive social studies units, such as this one, teach students how to critically analyze information in order to understand the multiple perspectives present in a culturally diverse society. More specifically, this unit teaches students about having the perseverance it takes to overcome harmful attitudes, behaviors, and laws, and it asks students to become active participants to make our nation more just for all its residents. Thus, asking students to not only cast their ballot, but to notice systemic injustices such as barriers to voting, erected so often against minoritized citizens, teaches student to make informed decisions for a culturally diverse society. ●

Notes

1. NCSS, *National Curriculum Standards for Social Studies* (Silver Spring, MD: NCSS, 2010), Executive Summary, www.socialstudies.org/standards/execsummary.
2. NCSS, “Powerful and Purposeful Teaching and Learning in Elementary School Social Studies” (Position Statement, 2017), www.socialstudies.org/positions/powerfulandpurposeful.
3. Ronald Takaki, *A Different Mirror: A History of Multicultural America* (New York: Seven Stories Press, 2011); R. Dunbar-Ortiz, *An Indigenous Peoples' History of the United States* (Boston, MA: Beacon Press, 2017).
4. Gloria Ladson-Billings, “Lies My Teacher Still Tells,” in *Critical Race Theories Perspectives on Social Studies*, G. Ladson-Billings, ed. (IAP, 2003), 1–11, nepc.colorado.edu/publication/lies-my-teacher-still-tells.
5. James W. Loewen, *Lies My Teacher Told Me: Everything Your American History Textbook Got Wrong* (New York: The New Press, 2008).
6. G. Gay, *Culturally Responsive Teaching: Theory, Research, and Practice* (New York: Teachers College Press, 2018); G. Ladson-Billings, “But That’s Just Good Teaching! The Case for Culturally Relevant Pedagogy,” *Theory into Practice* 34, no. 3, (1995), 159–165.
7. NCSS, 2010.
8. A table showing how the unit of study aligns with the steps of the Inquiry Arc is available from the author. See NCSS, *College, Career, and Civic Life (C3) Framework for Social Studies State Standards* (Silver Spring, MD: NCSS, 2013).
9. Catherine Stier, *Today on Election Day* (New York: Albert Whitman, 2012).
10. “Timeline of the Women’s Suffrage Movement in the U.S.,” compiled by the Center for American Women and Politics (posted August 2014), tag.rutgers.edu/wp-content/uploads/2014/05/suffrage-timeline.pdf.

11. Center for Civic Education, “Timeline: Important Dates in the Voting History of the United States,” www.civiced.org/voting-lessons/voting-timeline.
12. Many states, such as Oregon, Arkansas, Wisconsin, and New Mexico (to name a few) require Indigenous curricula be taught in social studies. “Since Time Immemorial: Tribal Sovereignty in Washington State” is an often cited curriculum. www.k12.wa.us/student-success/resources-subject-area/time-immemorial-tribal-sovereignty-washington-state.
13. S. B. Shear, L. Sabzalian, and L. B. Buchanan, “Affirming Indigenous Sovereignty: A Civics Inquiry,” *Social Studies and the Young Learner* 31, no. 1 (September/October 2018), 12–18.
14. Krista Catron, “Native American History of Voting” (Washington University in St. Louis, 2019), cpb-us-w2.wpmucdn.com/sites.wustl.edu/dist/a/1072/files/2018/03/History-of-Native-Voting.pdf; See also Dunbar-Ortiz, 2017.
15. Your Vote, Your Voice, “American Indians and Native Alaskans,” www.yourvote.yourvoicemn.org/american-indians-and-alaskan-natives#.
16. To avoid the common (and ethnocentric) mistake of implying that Indigenous Peoples are extinct in the present, it is important for the teacher to validate Indigenous knowledge and perspectives. Thus, the teacher can follow up any question for students along the lines of “What might they have felt or thought?” with questions such as, “What does the historical record tell us?” and “What do Indigenous civic leaders and speakers today think about this topic?” Resources for finding that out are in this article and others published by NCSS and references therein. See also note 13.
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21. T. Nast, “A Statue for Our Harbor” (cartoon of 1881), thomasnastcartoons.com/2014/02/14/a-statue-for-our-harbor-11-november-1881.
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27. U.S. Census, “Congressional District Voting Rates and Population Characteristics” (2018), www.census.gov/library/visualizations/interactive/congressional-district-voting-rates-and-population-characteristics.html.
28. M. Weil et al., “The 2018 Voting Experience: Polling Place Lines,” (Washington, DC: Bipartisan Policy Center, 2019), bipartisanpolicy.org/report/the-2018-voting-experience.
29. Elizabeth Rindskopf Parker, S. Spaulding, and D. Nair, “Election Security: Fundamental and Threatened,” *Social Education* 84, no. 4 (September 2020), 236–240.
30. R. Zackary Seitz and Prentice T. Chandler, “Celebrate Freedom Week: Recalling the ‘Literacy Test’ to Vote,” *Middle Level Learning* no. 55 (September 2016), 8–13.
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