



Bringing *Life* to History

Study & Resource Guide

Hear My Voice

ABOUT THE PROGRAM

[Living Voices](#) combines live performance with archival film to authentically represent diverse perspectives from the past that resonate today.

In 12 different dynamic, original programs, the unique Living Voices signature technique synchronizes historical film footage and photographs with a single live performer. Based on real people and events, each production gives the audience a chance to experience how the world looked, sounded, and felt during a significant time in history, highlighting lesser-known points of view. Pre and post show visual aids and discussion extend the learning. All programs are available either in-person and online.

Our mission is to bring life to history: educating and inspiring youth and communities to promote justice, stand up against intolerance, empathize with people different from themselves, understand history through a personal, inclusive lens, and see themselves as part of it.

SHOW DESCRIPTION

[Hear My Voice](#) depicts one of the most underappreciated civil rights movements in history: the fight for woman's right to vote, a seventy-two year long struggle whose methods of nonviolent protest predated many of the more well-known movements of the 20th century. In the early 1900s, Jessie follows in the footsteps of decades of women before her to speak up and take action in demand of women's suffrage, despite the opposition of her prominent political family.

GRADE LEVEL: 5th and up

[Common Core English Language Arts Standards](#)

Speaking & Listening: Comprehension and Collaboration

[CCSS.ELA-LITERACY.CCRA.SL.1](#): Prepare for and participate effectively in a range of conversations and collaborations with diverse partners, building on others' ideas and expressing their own clearly and persuasively.

[CCSS.ELA-LITERACY.CCRA.SL.2](#): Integrate and evaluate information presented in diverse media and formats, including visually, quantitatively, and orally.

[CCSS.ELA-LITERACY.CCRA.SL.3](#): Evaluate a speaker's point of view, reasoning, and use of evidence and rhetoric.

Reading: Key Ideas and Details

[CCSS.ELA-LITERACY.CCRA.R.3](#): Analyze how and why individuals, events, or ideas develop and interact over the course of a text.

Reading: Integration of Knowledge and Ideas

[CCSS.ELA-LITERACY.CCRA.R.7](#): Integrate and evaluate content presented in diverse media and formats, including visually and quantitatively, as well as in words.

Writing: Research to Build and Present Knowledge

[CCSS.ELA-LITERACY.CCRA.W.9](#): Draw evidence from literary or informational texts to support analysis, reflection, and research.

Washington State Social Studies Standards

Social Studies 1: Uses critical reasoning skills to analyze and evaluate claims.

Social Studies 3: Deliberates public issues.

Civics 2: Understands the purposes, organization, and function of governments, laws, and political systems.

Civics 4: Understands civic involvement.

History 2: Understands and analyzes causal factors that have shaped major events in history

History 3: Understands that there are multiple perspectives and interpretations of historical events.

History 4: Understands how historical events inform analysis of contemporary issues and events.

National Core Arts Standards

Responding: Understanding and evaluating how the arts convey meaning.

7. Perceive and analyze artistic work.

Connecting: Relating artistic ideas and work with personal meaning and external context.

11. Relate artistic ideas and works with societal, cultural, and historical context to deepen understanding.

ESSENTIAL QUESTIONS

- What was the women's suffrage movement?
- What was the experience of an individual activist during the women's suffrage movement?
- Why does voting matter?
- How does the women's suffrage movement relate to past or current events and issues of equality, prejudice, and social justice?

Rights for Women: The Suffrage Movement and its Leaders

Source: <http://www.nwhm.org/RightsforWomen/tableofcontents.html>

In the early 1800s, women were second-class citizens. Women were expected to restrict their sphere of interest to the home and the family. Women were not encouraged to obtain a real education or pursue a professional career. After marriage, women did not have the right to own their own property, keep their own wages, or sign a contract. In addition, all women were denied the right to vote. Only after decades of intense political activity did women eventually win the right to vote.

Gaining the vote for American women, known as woman suffrage, was the single largest enfranchisement and extension of democratic rights in our nation's history. Along with the Civil Rights Movement, the woman suffrage movement should be considered one of the two most important

American political movements of the 20th century. The woman suffrage movement was a full-fledged political movement, with its own press, its own political imagery, and its own philosophers, organizers, lobbyists, financiers, and fundraisers.

The movement to enfranchise women lasted for more than 70 years, and involved three generations and millions of women. Each generation of activists witnessed the division of the suffrage movement into moderate and radical camps. Suffrage activists spent more than 50 years educating the public and waging campaigns in the states and nationally to establish the legitimacy of “votes for women.” Suffragists undertook almost 20 years of direct lobbying as well as dramatic, non-violent, militant action to press their claim to the vote.

The Abolition Movement and Woman Suffrage

Prior to 1776, women exercised the right to vote in several American colonies. After 1776, states rewrote their constitutions to prevent women from voting. After 1787, women were able to vote only in New Jersey. Women continued to vote in New Jersey until 1807, when male legislators officially outlawed woman suffrage.

In the 1830s, thousands of women were involved in the movement to abolish slavery. Women wrote articles for abolitionist papers, circulated abolitionist pamphlets, and circulated, signed, and delivered petitions to Congress calling for abolition. Some women became prominent leaders in the abolition movement. Angelina Grimke and Sarah Moore Grimke became famous for making speeches to mixed (male and female) audiences about slavery. For this radical action, clergymen soundly condemned them. As a result, in addition to working for abolition, the Grimke sisters began to advocate for women’s rights.

Other women who were active in the abolitionist movement became interested in women’s rights as well, for many reasons. Female abolitionists sometimes faced discrimination within the movement itself, which led to their politicization on the issue of women’s rights. In addition, women working to secure freedom for African Americans began to see some legal similarities between their situation as Anglo women and the situation of enslaved black men and women.

In 1840, the World Anti-Slavery Convention was held in London. Abolitionists Elizabeth Cady Stanton and Lucretia Mott attended the Convention but were refused seats on the floor by male abolitionists because they were women. As a result, Stanton and Mott decided to hold a convention on women’s rights.

The Seneca Falls Convention and the Early Suffrage Movement

On July 19 and 20th, 1848, Elizabeth Cady Stanton and Lucretia Mott hosted the Seneca Fall Convention on women’s rights in Seneca Falls, New York. At the convention, the delegates adopted a “Declaration of Sentiments,” a document modeled on the Declaration of Independence, which called for a range of women’s rights, including the right to equal education, equal treatment under the law, and the right to vote. Sixty-eight women and thirty-two men signed the Declaration of Sentiments. Among the signers was Frederick Douglass, the prominent abolitionist.

Over the next decade, women held numerous other conventions and conferences on the issue of women’s rights and undertook campaigns to improve married women’s property rights and secure other rights for women.

During the Civil War, women temporarily suspended their work on women’s rights. Beginning in 1863, Elizabeth Cady Stanton and Susan B. Anthony organized women in support of the 13th Amendment, which abolished slavery.

After the end of the Civil War in 1865, two new amendments to the Constitution were proposed. The 14th Amendment, drafted in late 1865, was a disappointment to suffragists. It penalized states for denying the vote to adult males, for the first time introducing the word “men” into the Constitution. The 15th Amendment stated that voting rights could not be denied on account of race, but did not mention sex. In 1866, Cady Stanton, Anthony, and Lucy Stone were all involved in the formation of the

American Equal Rights Association (AERA), an organization dedicated to enfranchising African Americans and women together.

Post-Civil War and the Emergence of Two Movements

Already by 1865, it was becoming clear that the country was about to legally enfranchise black men, but not white or black women. The 14th Amendment was ratified in 1868, and the 15th Amendment was under consideration. The suffrage movement began to divide over the question of whether to support black male suffrage if women were not also granted the right to vote.

On one side of the debate, Elizabeth Cady Stanton and Susan B. Anthony refused to support black male suffrage if women were not also enfranchised. In 1867, while campaigning in Kansas for the enfranchisement of women, Cady Stanton and Anthony accepted the help of a pro-slavery Democrat, George Train. In 1868, they accepted his money to start a women's rights newspaper, *The Revolution*.

In 1869, Cady Stanton and Anthony founded their own women's rights party, the National Woman Suffrage Association (NWSA). The NWSA, considered a radical organization, did not support the 15th Amendment on the grounds that it enfranchised black men but not white or black women. The NWSA also initially discouraged the participation of men in leadership positions, and was a multi-issue organization, arguing for a variety of women's rights.

On the other side of the debate, Lucy Stone argued that suffragists should support the enfranchisement of black men. Together with her husband, Henry Blackwell, and Julia Ward Howe, she founded a second organization, the American Woman Suffrage Association (AWSA). The AWSA, considered a moderate organization, supported the 15th Amendment, actively sought to include men in leadership positions, and focused on the issue of woman suffrage.

1869-1890: A Movement Divided

For the next twenty years, the suffrage movement would remain divided, but women continued to campaign actively for their rights. In the 1870s, women tried, some successfully, to vote on the basis of the wording of the 14th Amendment. Susan B. Anthony was arrested, tried, and fined for voting successfully. However, in 1875, the Supreme Court ruled that the Constitution did not grant women the right to vote. Also during this time, some women refused to pay taxes, arguing that they were being taxed without representation in the legislature.

The National Woman Suffrage Association (NWSA) campaigned for a federal amendment to enfranchise women. A constitutional amendment to enfranchise women was first introduced in Congress in 1869. A more narrowly drafted amendment was introduced in 1878, and reintroduced every year after. In 1882, committees on woman suffrage were appointed in both Houses of Congress, each of which reported favorably on the suffrage amendment. In 1887, the Senate voted on the suffrage amendment, but it was defeated soundly.

Simultaneously, the American Woman Suffrage Association (AWSA) worked to convince individual states to grant women the vote, although successes were few.

The Movement Reunites

In 1890, the two suffrage organizations merged to form the National American Woman Suffrage Association (NAWSA). For a time the organization remained under the leadership of the "old guard" including Susan B. Anthony, Lucy Stone, and Elizabeth Cady Stanton. In the early 1890s, the NAWSA oversaw some successes. As the older generation of suffrage activists began to pass on, a new generation of leaders assumed control of the organization. Under the direction of organizer Carrie Chapman Catt, the NAWSA pursued a "state-by-state" strategy to win the vote for women in each state. By 1896, women had won the right to vote in Wyoming, Utah, Idaho, and Colorado. From 1896 through 1910, women failed to win the right to vote in any additional states.

African American Women and Suffrage

Many African American women were highly active in the woman suffrage movement. In the antebellum period, like Anglo women, many black women became active abolitionists and supporters of women's rights. Sojourner Truth, a former slave, became famous as both an abolitionist and an advocate of

woman suffrage. In 1851, she made her famous speech, “Ain’t I A Woman,” at a convention in Akron, Ohio. Other black women suffragists from this time period include Margaretta Forten, Harriet Forten Purvis, and Mary Ann Shadd Cary.

Black women participated in the American Equal Rights Association, and later in both the National Woman Suffrage Association and the American Woman Suffrage Association. Historian Rosalyn Terborg-Penn argues that black women were drawn more to the AWSA than the NWSA as the AWSA supported the enfranchisement of black men.

In the 1880s and 1890s, black women, like their white counterparts, began to form woman’s clubs. Many of these clubs included suffrage as one plank in their broader platform. In 1896, many of these clubs affiliated to form the National Association of Colored Women (NACW), with Mary Church Terrell as president. From its founding until the passage of the 19th Amendment, the NACW included a department that worked for the advancement of woman suffrage. The National Baptist Woman’s Convention, another focal point of black women’s organizational power, also consistently supported woman suffrage. In addition, black women founded clubs that worked exclusively for woman’s suffrage, such as the Alpha Suffrage Club of Chicago, founded by Ida B. Wells in 1913.

Despite this strong support for woman’s suffrage, black women faced discrimination within the suffrage movement itself. From the end of the Civil War onwards, some white suffragists argued that enfranchising women would serve to cancel out the “Negro” vote, as there would be more white women voters than black men and women voters combined. Although some black clubwomen participated actively in the National American Woman Suffrage Association (NAWSA), the NAWSA did not always welcome them with open arms. In the 20th century, the NAWSA leadership sometimes discouraged black women’s clubs from attempting to affiliate with the NAWSA. Some Southern members of NAWSA argued for the enfranchisement of white women only. In addition, in the suffrage parade of 1913 organized by Alice Paul’s Congressional Union, black women were asked to march in a segregated unit. Ida B. Wells refused to do so, and slipped into her state’s delegation after the start of the parade.

When the 19th Amendment was passed in 1920, it legally enfranchised all women, white and black. However, within a decade, state laws and vigilante practices effectively disenfranchised most black women in the South. It would take another major movement for voting rights – the Civil Rights Movement of the 1960s – before black women in the South would be effectively enfranchised.

A New Century: A Mass Movement

Despite problems with the NAWSA, the early 20th century was a time of great political activity for women. Many initiated reform movements to address problems associated with urbanization, industrialization, and mass immigration. Many women sought to pass reform legislation. Over time, they realized that women would be better able to lobby politicians if they had the right to vote. Thus, women in the reform movement gradually became committed to suffrage. By the end of the first decade of the 20th century, woman suffrage had become a mass political movement for the first time.

Women and the Trade Union Movement

At the beginning of the 20th century, the working-class women’s movement became more connected to the suffrage movement. In 1906, Harriot Stanton Blatch, Elizabeth Cady Stanton’s daughter, founded the Equality League of Self-Supporting Women (later the Women’s Political Union) to organize working-class suffragists, primarily in New York City. In 1910, they organized the first large-scale suffrage march in the United States, in New York City. Eventually, the Women’s Political Union began working with the National Woman’s Party, the new radical wing of the woman suffrage movement.

The National American Woman Suffrage Association Reinvigorated

By 1910, the National American Woman Suffrage Association (NAWSA) and its affiliated state and local organizations were showing new life. Between 1910 and 1920, the NAWSA and its state and local affiliates undertook numerous large-scale campaigns to win suffrage for women in individual states. In most states, suffragists first had to lobby state legislatures to put a woman suffrage measure before state voters. Then suffragists had to undertake a massive campaign, involving speaking tours, meetings,

marches, door-to-door canvassing, and publicity blitzes, to convince male voters to vote for woman suffrage.

In the early 1910s, the still weak NAWSA could provide little support to state and local organizations, and the responsibility for undertaking these campaigns fell largely on the shoulders of state organizations. In 1910, suffragists won the vote in Washington, ending a fourteen-year period with no state victories. In 1911, suffragists organized a successful campaign in California. In 1912, suffragists undertook campaigns in Ohio, Wisconsin, Michigan, Kansas, Arizona, and Oregon. Of these, the Kansas, Arizona, and Oregon campaigns were successful. In 1914, campaigns in Montana and Nevada were successful, but campaigns in North Dakota, South Dakota, Ohio, Missouri, and Nebraska all failed. In 1915, four campaigns – in New Jersey, New York, Massachusetts, and Pennsylvania – were all unsuccessful. However, the unsuccessful campaigns laid the groundwork for future victories.

As late as 1915, the NAWSA was still rife with internal divisions. Some western women resented the organization's eastern leadership. Some southern members, such as Kate M. Gordon and Laura Clay, advocated extending the vote to white women only, in order to preserve white supremacy in the South.

Men Support the Woman Suffrage Movement

Since the beginning of the woman suffrage movement, men had been involved as active supporters. Some abolitionist men were supporters of women's rights. During the 1910s and 1920s, male state legislators agreed to submit woman suffrage measures to state voters. Millions of male voters voted to approve these measures. Union men, in particular, were often strong supporters of woman suffrage.

After much persuasion by the National American Woman Suffrage Association and the National Woman's Party, President Wilson finally worked to pass a woman suffrage federal amendment to the Constitution. Suffragists also counted numerous supporters in Congress. When the House of Representatives voted on the suffrage amendment in 1918, pro-suffrage Congressmen made heroic efforts to be there for the vote.

In Tennessee, the last state needed to ratify the 19th Amendment, one young state Congressman had been planning to vote against woman suffrage. However, after listening to pleas from his mother, he promised to vote for suffrage if his vote was needed. When the time came, and one vote was needed to ratify the amendment, he kept his promise and voted for suffrage.

The Militant Women's Movement

In 1913, activist Alice Stokes Paul returned to the United States from England where she had been involved with the English militant suffrage movement. With her friend Lucy Burns, she joined the NAWSA's Congressional Committee. In March of 1913, they organized a large-scale women's rights march in Washington, D.C. to coincide with President Wilson's inauguration. The march received an enormous amount of publicity after marchers were harassed and attacked by parade onlookers.

Later that year, Burns and Paul founded the Congressional Union (CU) as a separate organization to forward their work. Immediately, the Congressional Union began to alienate the NAWSA with its radical tactics. In February of 1914, the NAWSA and the CU officially parted ways. The CU, and later the National Woman's party, pursued a strategy of asking women voters in the West to vote against the Democrats, in order to hold the "party in power" responsible for failing to enfranchise women.

Between 1916 and 1917, the Congressional Union was transformed into the National Woman's Party (NWP). In 1917, members of the NWP began picketing the Wilson White House continuously. The National Woman's Party was the first group to employ this political tactic. After the start of World War I, picketers, including Alice Paul and Lucy Burns, were arrested on a trumped-up charge of blocking traffic. Imprisoned suffragists were badly treated and suffered severely. While in jail, Paul and others went on hunger strikes and were force-fed through tubes. This led to public sympathy for their cause as suffragists skillfully exploited their jailing to gain support for woman suffrage.

The NWP continued its activities, including protesting, picketing, petitioning, lobbying, and public speaking, until the ratification of the Nineteenth Amendment in 1920.

WWI and Winning the Vote

Women in the suffrage movement contributed to the war effort in many ways, by raising funds, selling war bonds, working in factories, and serving as nurses. In 1918, under the combined pressure of the NWP's public efforts and the NAWSA's lobbying, President Wilson agreed to push publicly for woman suffrage. He addressed the Senate in support of the 19th Amendment to enfranchise women. In his speech he argued that woman suffrage was needed to win the war and should be supported as a war measure.

In 1919 both the House of Representatives and the Senate finally voted to approve the 19th Amendment. The Amendment then went to the states, where it required approval by three-fourths of state legislatures before it would be ratified. Suffragists in the NAWSA and the NWP undertook arduous campaigns in each state to win ratification. On August 26, 1920, Tennessee's legislature approved the Amendment by one vote, becoming the last state required to ratify the 19th Amendment. After more than 70 years of struggle, American women had finally won the vote. Importantly, however, black women, particularly in the South, would quickly become effectively disenfranchised.

Aftermath of Winning the Vote

After the passage of the 19th Amendment in 1920, the women's movement transitioned into a new phase. The fight to politically, economically, and socially empower women would go on. Alice Paul and the National Woman's Party introduced the Equal Rights Amendment (ERA) to the Constitution, which sought to make illegal any discrimination on the basis of sex. It was not until the Civil Rights Movement of the 1960s that black women in the South would be able to exercise their right to vote. However, by all accounts, the passage of the 19th Amendment was a major step on the road towards full citizenship and equality for all American women.

Timeline of Women's Suffrage in the United States

Source: <http://www.dpsinfo.com/women/history/timeline.html>

- 1776 Abigail Adams writes to her husband, John Adams, asking him to "remember the ladies" in the new code of laws. Adams replies the men will fight the "despotism of the petticoat."
- 1777 Women lose the right to vote in New York.
- 1780 Women lose the right to vote in Massachusetts.
- 1784 Women lose the right to vote in New Hampshire.
- 1787 US Constitutional Convention places voting qualifications in the hands of the states. Women in all states except New Jersey lose the right to vote.
- 1792 Mary Wollstonecraft publishes *Vindication of the Rights of Women* in England.
- 1807 Women lose the right to vote in New Jersey, the last state to revoke the right.

Women Join the Abolitionist Movement

- 1830s Formation of the female anti-slavery associations.
- 1836 Angelina Grimke appeals to Southern women to speak out against slavery.
The "Pastoral Letter of the General Association of Massachusetts to the Congregational Churches Under Their Care" is promulgated against women speaking in public against slavery, it is mainly directed against the Grimke sisters.
- 1837
- 1840 World Anti-Slavery Convention in London. Lucretia Mott, Elizabeth Cady Stanton, and other women barred from participating on account of their sex.

Women Begin to Organize For Their Own Rights

- 1848** First Women's Rights convention in Seneca Fall, New York. Equal suffrage proposed by Elizabeth Cady Stanton After debate of so radical a notion, it is adopted.
- 1850** Women's rights convention held in April in Salem, Ohio. First national women's rights convention held in October in Worcester, Massachusetts.
- 1850-** Annual Women's Rights conventions held. The last, in 1861, in Albany, New York lobbies for a
1861 liberalized divorce bill. Horace Greely opposes the bill, which loses.
- 1861-** Civil War. Over the objections of Susan B. Anthony, women put aside suffrage activities to help
1865 the war effort.
- Fourteenth amendment passes Congress, defining citizens as "male;" this is the first use of the
1867 word male in the Constitution. Kansas campaign for black and woman suffrage: both lose. Susan B. Anthony forms Equal Rights Association, working for universal suffrage.

Suffrage Movement Divides Over Black vs. Woman Suffrage

- Fourteenth amendment ratified. Fifteenth amendment passes Congress, giving the vote to black
1868 men. Women petition to be included but are turned down. Formation of New England Woman Suffrage Association. In New Jersey, 172 women attempt to vote; their ballots are ignored.
- Frederick Douglass and others back down from woman suffrage to concentrate on fight for black
male suffrage. National Woman Suffrage Association formed in May with Elizabeth Cady
1869 Stanton as president. American Woman Suffrage Association formed in November with Henry Ward Beecher as president. In England, John Stuart Mill, economist and husband of suffragist Harriet Taylor, publishes *On the Subjugation of Women*. Wyoming territory grants first woman suffrage since 1807.

Civil Disobedience Is Tried

- Fifteenth Amendment ratified. The Grimke sisters, now quite aged, and 42 other women attempt
1870 to vote in Massachusetts, their ballots are cast but ignored. Utah territory grants woman suffrage.
- 1871** The Anti-Suffrage Society is formed.
- Susan B. Anthony and supporters arrested for voting. Anthony's sisters and 11 other women held
1872 for \$500 bail. Anthony herself is held for \$1000 bail.
- Denied a trial by jury, Anthony loses her case in June and is fined \$100 plus costs. Suffrage
1873 demonstration at the Centennial of the Boston Tea Party.
- Protest at a commemoration of the Battle of Lexington. In *Myner v. Happerstett* the US Supreme
1874 Court decides that being a citizen does not guarantee suffrage. Women's Christian Temperance Union formed.
- On July 4, in Philadelphia, Susan B. Anthony reads *The Declaration for the Rights of Women*
1876 from a podium in front of the Liberty Bell. The crowd cheers. Later, the suffragists meet in the historic First Unitarian Church.
- 1878** Woman suffrage amendment first introduced in US Congress.
- 1880** Lucretia Mott, born in 1793, dies.
- 1882** The House and Senate appoint committees on woman suffrage, both report favorably.
- 1884** Belva Lockwood runs for president. The US House of Representatives debates woman suffrage.
- Women protest being excluded from the dedication ceremonies for the Statue of Liberty.
1886 Suffrage amendment reaches the US Senate floor, it is defeated two to one.
- 1887** Utah women lose right to vote.
- 1890** The NWSA and the AWSA merge to form NAWSA. The focus turns to working at the state

level. Campaign loses in South Dakota.

1893 Matilda Joslyn Gage publishes *Woman, Church and State*. After a vigorous campaign led by Carrie Chapman Catt, Colorado men vote for woman suffrage.

1894 Despite 600,000 signatures, a petition for woman suffrage is ignored in New York. Lucy Stone, born in 1818, dies.

1895 Elizabeth Cady Stanton publishes *The Woman's Bible*. Utah women regain suffrage.

1896 Idaho grants woman suffrage.

Suffrage Activism Enters the 20th Century

1900 Carrie Chapman Catt takes over the reins of the NASWA.

1902 Elizabeth Cady Stanton, born in 1815, dies.

1906 Susan Brownell Anthony, born in 1820, dies.

1907 Harriet Stanton Blatch, Elizabeth's daughter, forms the Equality League of Self Supporting Women which becomes the Women's Political Union in 1910. She introduces the English suffragists' tactics of parades, street speakers, and pickets.

1910 Washington (state) grants woman suffrage.

1911 California grants woman suffrage. In New York City, 3,000 march for suffrage.

1912 Teddy Roosevelt's Progressive Party includes woman suffrage in their platform. Oregon, Arizona, and Kansas grant woman suffrage.

1913 Women's Suffrage parade on the eve of Wilson's inauguration is attacked by a mob. Hundreds of women are injured, no arrests are made. Alaskan Territory grants suffrage. Illinois grants municipal and presidential but not state suffrage to women.

1916 Alice Paul and others break away from the NASWA and form the National Women's Party.

1917 Beginning in January, NWP posts silent "Sentinels of Liberty" at the White House. In June, the arrests begin. Nearly 500 women are arrested, 168 women serve jail time, some are brutalized by their jailers. North Dakota, Indiana, Nebraska, and Michigan grant presidential suffrage; Arkansas grants primary suffrage. New York, South Dakota, and Oklahoma state constitutions grant suffrage.

1918 The jailed suffragists released from prison. Appellate court rules all the arrests were illegal. President Wilson declares support for suffrage. Suffrage Amendment passes US House with exactly a two-thirds vote but loses by two votes in the Senate.

1919 In January, the NWP lights and guards a "Watchfire for Freedom." It is maintained until the Suffrage Amendment passes US Senate on June 4. The battle for ratification by at least 36 states begins.

1920 The Nineteenth Amendment, called the Susan B. Anthony Amendment, is ratified by Tennessee on August 18. It becomes law on August 26.

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BIBLIOGRAPHY

Many websites contain and/or lead to additional links. Please consider this list as a starting point for your own research and exploration.

Museums & organizations

[Votes for Women Centennial - Washington State \(suffrage100wa.com\)](http://suffrage100wa.com)

[National Women's History Museum \(womenshistory.org\)](http://womenshistory.org)

[Alice Paul Institute](http://alicepaulinstitute.org)

[The Official Susan B. Anthony Museum & House – Susan B. Inspires Me](http://susanb.org)

[Sojourner Truth Institute](http://sojournertruthinstitute.org)

[Home - Carrie Chapman Catt Girlhood Home](http://carriechapmancatt.org)

[Home - Ida B. Wells-Barnett Museum \(idabwellsmuseum.org\)](http://idabwellsmuseum.org)

[HOME | Frances Harper | The Frances Project | United States](http://francesproject.org)

[Matilda Joslyn Gage Foundation](http://matildajoslyngage.org)

[Home - National Women's History Alliance \(nationalwomenshistoryalliance.org\)](http://nationalwomenshistoryalliance.org)

[Turning Point Suffragist Memorial](http://turningpoint.org)

[Women's Rights National Historical Park \(nps.gov\)](http://nps.gov)

[Home | League of Women Voters \(lwv.org\)](http://lwv.org)

Teacher Resources

[Woman Suffrage and the 19th Amendment | National Archives](http://nationalarchives.gov.uk)

[Women's Suffrage | Learning for Justice](http://learningforjustice.org)

[Women's Suffrage: Their Rights and Nothing Less | Classroom Materials at the Library of Congress \(loc.gov\)](http://loc.gov)

[Women's Suffrage | Classroom Materials at the Library of Congress | Library of Congress \(loc.gov\)](http://loc.gov)

[Women's Suffrage: Why the West First? | NEH-Edsitement](http://neh.gov)

[Votes for Women - Bill of Rights Institute](http://billofrights.org)

[We Rule: Civics for All of US | National Archives](http://nationalarchives.gov.uk)

[Uncovering America: Activism and Protest](#)

[Iron Jawed Angels – Teach with Movies](#)

History & research resources

[Women's Suffrage and the Media](#)

[National American Woman Suffrage Association Collection | Library of Congress \(loc.gov\)](#)

[Women of Protest: Photographs from the Records of the National Woman's Party | Library of Congress \(loc.gov\)](#)

[Marching for the Vote: Remembering the Woman Suffrage Parade of 1913 - Research Guides at Library of Congress \(loc.gov\)](#)

[Women and Social Movements in the United States, 1600-2000 | Alexander Street Documents](#)

[Series: Suffrage in America: The 15th and 19th Amendments \(nps.gov\)](#)

[Truth Be Told: Stories of Black Women's Fight for the Vote \(evoke.org\)](#)

[Black Women's Suffrage | DPLA](#)

[Recognizing Women's Right to Vote in New York State \(nyheritage.org\)](#)

[Century of Action: Oregon Women Vote](#)

[Maria Stewart | History of American Women \(womenhistoryblog.com\)](#)

[Women's History Month: The Legacy of the Fight over the 15th Amendment | AAIHS](#)

[#WomensEqualityDay Forgets Women of Colour – Reappropriate](#)

[A History of the Women's Suffrage Movement in Nineteen Objects - Votes for Women \(cliohistory.org\)](#)

[Click - The Ongoing Feminist Revolution \(cliohistory.org\)](#)

[Dr. Mabel Ping-Hua Lee \(U.S. National Park Service\) \(nps.gov\)](#)

Film & video

[Series: Suffrage in Sixty Seconds \(nps.gov\)](#)

[American Experience | The Vote | PBS](#)

[She Resisted \(pbs.org\)](#)

[Watch Not For Ourselves Alone | Ken Burns | PBS](#)

[One Woman, One Vote | PBS](#)

[KSPS Documentaries | COURAGE IN CORSETS | PBS](#)

[6 Surprising Facts About the 19th Amendment - YouTube](#)

[An American Revolution: Women Take Their Place - YouTube](#)

[Equality: History of Women's Movement - YouTube](#)

[By One Vote: Woman Suffrage in the South | The Citizenship Project | NPT - YouTube](#)

[Colorado Experience: Suffrage - YouTube](#)

[The Story of Women's Rights in Early America \(Part 1\) | BRI's Homework Help History Series - YouTube](#)

[The Story of Women's Suffrage in America \(Part 2\) | BRI's Homework Help History Series - YouTube](#)

[Untold Stories of Black Women in the Suffrage Movement - YouTube](#)

[100 Years of Women's Voting Rights | Citizen: Full-Length Documentary - YouTube](#)

BOOKS

[Books: History of Woman Suffrage Volumes 1-6 - Project Gutenberg](#)

[The Narrative of Sojourner Truth. \(upenn.edu\)](#)

[The Project Gutenberg eBook of Jailed for Freedom, by Doris Stevens](#)

[Conversations with Alice Paul: Woman Suffrage and the Equal Rights Amendment. \(cdlib.org\)](#)

[Books by Wells-Barnett, Ida B. - Project Gutenberg](#)

[Suffrage Songs and Verses. \(upenn.edu\)](#)

[Lifting as We Climb: Black Women's Battle for the Ballot Box - National Book Foundation](#)

[African American women in the struggle for the vote, 1850-1920 - Boston University Libraries \(bu.edu\)](#)

[Susan Zimet - Author of Roses and Radicals](#)

[Elaine F. Weiss The Woman's Hour Adapted for Young Readers](#)

[Bold & Brave: Ten Heroes Who Won Women the Right to Vote by Kirsten Gillibrand](#)

[Books - Ellen Carol DuBois](#)

WORKSHOPS

[Book a post-show workshop](#) to supplement your program:

- explore the issues, historical events, and their relevance through interactive drama techniques with a Living Voices performer
- address additional [Arts Standards](#)
- available for groups of 30 or less
- can be scheduled as part of a 3-show day or separately

EXTENSION & INTEGRATION ACTIVITIES

Adaptable for students of all levels, these activities can be used as tools for assessment or reflection, and provide deeper exploration of the essential questions, topics, and themes.

Students may respond through any artistic medium, such as:

Writing: write a story, poem, article, caption, monologue, scene, play, graphic novel, diary, speech

Media/Visual Arts: take a photograph; make a video; draw or paint a picture; create a collage, sculpture or comic strip

Drama/Movement: create a frozen image or series of images; plan or improvise a monologue, scene or play; choreograph a dance or movement

Music: write a song (vocal or instrumental); create a soundtrack

- Supplement a specific scene in the play with work in another medium; for example: illustrate it, act it out, etc.
- Re-create a scene from the play from another character's point of view.
- Imagine you could contact the main character from the play. What would you want to tell or show them about the present?
- What connections can you make between the historical events of the play and what's happening now—in your own life, your community, the country, the world?
- Research historical documents for a real person's first-person account of an event portrayed in the play. How is it similar or different to the perspective in the play?
- Research another event or movement in history or from current events. How is it similar or different to the event or movement in the play?

Drama Activities

Please click on the hyperlinked text for more information on a specific activity, where available.

[Role-on-the-wall](#): a character is represented as an outline of a person on a large piece of paper. On the inside of the figure, write or draw what the character thinks and feels about themselves; on the outside, write or draw how they appear or how others perceive them. This activity can be used or repeated for any character in the play, and/or other fictional or historical figures. Students may work independently or collaboratively. For more information: [Arts-Integration Role-on-the-Wall](#).

Voices in the Head: Students form two lines facing each other to make a path for the Living Voices character, representing their journey in the play. As one participant representing the character passes through the created path, other students speak to the character as the character's family & friends, as the character's own inner thoughts and feelings, or as themselves. Students may offer advice, ask questions, or share other perspectives.

Hot seating: Interview a character from the play, portrayed by teacher, student, or group.

Statues/Tableau: Students work individually, in pairs or small groups to create a frozen picture of a specific place, situation, event, idea or topic related to the play. Each participant uses face and body to create a statue of a character within the picture, working together in pairs or groups to present a cohesive image. A tableau can be literal or symbolic. Extensions:

- **Hot seat** characters from the tableau
- **Add voice** and/or movement to the tableau
- Create a series of statues or tableaux to present a **story or sequence**

Sculpting: Brainstorm a list of words in response to the themes and story of the play. Guide students into pairs. One partner starts as the sculptor and the other as clay. For each round of sculpting, prompt sculptors with a word from the brainstorm list. Sculptors show a pose to reflect the given word to their partner, and the clay partner mirrors the statue. Sculptors step away from their frozen partners so the group can view the sculpture gallery. Invite sculptors to describe what they see and make inferences and connections between the sculptures and the word. Repeat the process, with partners switching back and forth between the roles of sculptor and clay. Prompt with a new word for each round.

Persuasion Improvisation: Choose a moment from the play in which 2 characters have opposing points of view or objectives. Guide students into pairs. One partner starts as Character 1 and the other as Character 2. Prompt all pairs simultaneously to improvise the conversation between the 2 characters, in which each tries to convince the other to see their point of view. Participants should share their own perspective, listen to their partner, and respond to what they hear as their character. Repeat multiple times by switching partners or changing characters.

Make your own Living Voices program: Every Living Voices character shares an important time in history through their own personal experience. They start by introducing themselves, so the audience will understand their point of view. We are living through history right now. What do you want to communicate about your own experience during this time? Create your own short video to introduce yourself. What's important to you in this moment? Who or what makes you who you are? If you want, you may use video or images. Get creative—make your voice a Living Voice, and please share your work with us at livingvoices@livingvoices.org!