Oregon Women: Making a Difference
In Celebration of the Centennial Women’s Suffrage Celebration, 2012

Center for Women, Politics & Policy
Overview • Lesson Plans • Resources

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Overview

A BRIEF HISTORY OF SUFFRAGE IN OREGON

Women have helped to shape Oregon for generations—through those pioneers who crossed the plains surviving incredible hardships, to those who risked their lives in the struggle to win equality, who, despite sexism, racism and adversity—created thriving communities. Oregon history has been shaped by women from all backgrounds and origins. In celebration of women’s winning the right to vote in Oregon in 1912, the Center for Women, Politics & Policy at the Hatfield School of Government has developed a weeklong curriculum on Women’s History.

These lessons were formed in accordance with Oregon Revised Statute 336.025 Women In History Week, stating that “time shall be set apart for instruction and appropriate activities in commemoration of the lives, history and achievements of women in history, including Frances E. Willard and women in Oregon history.” The four 50 minute lessons offer a national perspective on women’s political enfranchisement, the groundbreaking presidential bid of Shirley Chisholm in 1972, the road to equality for women in American history, and Oregon’s experience in suffrage. The Culminating Project brings the lesson to the local level, where students will identify, interview, and craft an essay on a woman
making a difference in their community to be highlighted on the CWPP website. These lessons are an invitation and resource to further develop discussions on women’s roles in Oregon since suffrage in the classroom. Oregon history has been shaped by women from all backgrounds and origins and as we stand now on the shoulders of giants, we can reflect on the strength of Oregon’s original state motto, “She Flies With Her Own Wings”.

Acknowledgments

This curriculum would not have been possible without the support and guidance of Professor Gayle Thieman at the Graduate School of Education at PSU, an expert curriculum specialist in the state, and past President of the National Council on Social Studies. PSU students Christina Pearl, Nicole Dobrow, and Nicole Johnson were vital in collating and sorting information and ideas. Many thanks also to Kimberly Jensen (Western Oregon University Professor), Oregon Encyclopedia, Century of Action, International Museum Of Women, Vision 2020 Equality in Sight, Geoff Stuckart of the Oregon Council on Social Studies, Morgan Bennett of Classroom Law Project, The Chalkboard Project, Karen Ettinger at World Affairs Council, the Oregon Historical Society, and Andrea Morgan at the Department of Education. These incredible people and organizations help history come alive in Oregon’s classrooms, and we are thankful for all their service, feedback, and assistance.
Lesson 1

Photo courtesy of The Library of Congress
Goal (that applies to this lesson): Understand the national context of women’s current levels of political representation and discover the beginnings of the initial fight for suffrage through reading the Declaration of Independence and the Declaration of Sentiments (a statement of women’s rights in 1848).

Objective: By comparing the Declaration of Sentiments to the Declaration of Independence, students will explain why the Declaration of Independence was inadequate to protect women’s rights.

ODE Curriculum Standards:
• Understand how citizens can make their voices heard in the political process.
• Understand the changes in society and culture in the early 20th century.

Time Needed: 50-60 minutes

Materials Needed:
• Print out Declaration of Sentiments (www.nps.gov/wori/historyculture/declaration-ofsentiments.htm)
• Declaration of Independence (http://www.archives.gov/exhibits/charters/declaration_transcript.html)
• Vocabulary List
• ELL version of Declaration of Independence
• ELL version of Declaration of Sentiments
• Student Handout and Answer Key

Introduction or Hook to Engage Students: (10 minutes)
Write or project questions about women’s representation (below in italics) on board. Call on students to guess answers to each question.

How many women are serving in the US Congress (71 out of 435 seats)?
How many women does Oregon have in its congressional delegation (zero out of 5)?
What is the percentage of women in the US population (51%)? Do you think women are equally represented in the House of Representatives and the US Senate?
Procedures:
Give students some background information about the Declarations (who, what, when, where, why, etc.):
The United States Declaration of Independence is a statement adopted by the Continental Congress on July 4, 1776, which announced that the thirteen American colonies then at war with Great Britain were now independent states, and thus no longer a part of the British Empire. The document explains why the American colonies are fighting for independence from Great Britain.

The Declaration of Sentiments is a document signed in 1848 by 68 women and 32 men, 100 out of some 300 attendees at the first women’s rights convention, in Seneca Falls, New York, now known as the Seneca Falls Convention. The principal author of the Declaration of Rights and Sentiments was Elizabeth Cady Stanton, who based it on the form of the United States Declaration of Independence. According to the North Star, published by Frederick Douglass, the document was the "grand basis for attaining the civil, social, political, and religious rights of women." At a time when traditional roles were still very much in place, the Declaration caused much controversy. An article published soon after the convention described the document as "the most shocking and unnatural event ever recorded in the history of womanity."

2. Divide class in half; assign one half to read the Declaration of Independence, and the other half the Declaration of Sentiments. Then divide students into 3 smaller groups. Students will complete an assigned section of the handout.

3. Ask students to work with their small group to read, discuss, and rewrite/paraphrase their document portion in their group’s own words. Give them about 15 minutes to do this.

4. Then, have groups present their paraphrased version to the class, alternating back and forth through the two documents, as they align. (Discuss with the class along the way to help ensure comprehension.) Teacher records student ideas on the board or projected document and students complete the handout.

5. Have a class discussion about the similarities and differences between the Declarations; What was the Declaration of Sentiments declaring that was not included in the Declaration of Independence? Use a Venn diagram to illustrate on the chalkboard/projector:

6. Closure: Follow up this exercise with an individual writing/homework assignment; ask students in 2 or 3 paragraphs to reflect:
   • Why do you think the Declaration of Sentiments was modeled after the Declaration of Independence?
   • Do you think this was an effective strategy? Why or why not?
Adaptations

• **Simplified:** Use the ELL versions of Declaration of Sentiments and Declaration of Independence, along with the vocabulary list

• **Advanced:** Add another document—the Declaration of Rights of the Women of the United States (National Woman Suffrage Association, 1876):
  
  [http://ecssba.rutgers.edu/docs/decl.html](http://ecssba.rutgers.edu/docs/decl.html)

Documents for Day 1 Lesson:

**Declaration of Sentiments, Seneca Falls Conference, 1848**

Elizabeth Cady Stanton and Lucretia Mott, two activists in the movement to end slavery, organized the first conference to address women’s rights and issues in Seneca Falls, New York, in 1848. The reason for this conference came about, when Lucretia Mott was not allowed to speak at the world anti-slavery convention, even though she was an official delegate.

To write the Declaration of Sentiments, they used the Declaration as a model. The purpose was to create a document that demanded the rights of women as right bearing individuals, who were to be acknowledged and respected by society.

The opening paragraph of the Declaration of Sentiments describes their reason for writing the Declaration. The issue is that they don’t agree with the way the women are treated and not represented. Because they share a different point of view from others, and they feel that this is an important issue, they are entitled to find solutions and declare them.

The truths they hold to be self-evident:

- That all men are created equal
- That all men have some rights given to them by god
- That among those rights are life, liberty, and the pursuit of happiness

So when a group of people feel that the government is getting in the way of their rights, the group has the right to change it or get rid of it and to make new government, in whatever way seems most likely to make them safe and happy.

People should not change their government without a good reason, so people usually suffer as long as they can under the government they have, rather than change it. But when there have been a lot of problems for a long time, it is their right and their duty to throw off that government and to set up a better government.

Here in America, women have suffered a long time and they have decided to change it. Here is a list of the rights that women have not been allowed.
• Can’t run for office

• Women can’t vote

• When she is married, she is the property of the man

• When she earns money, her wages are the husband’s property

• The husband has the right to physically abuse his wife without punishment

• The woman’s property is taxed

• Women cannot attend college

• Cannot participate in the affairs of the Church

The women feel that they should have immediate access to all the rights and privileges which belong to them as citizens of the United States.
Declarations of Sentiments, Seneca Falls Conference, 1848: ELL version

Elizabeth Cady Stanton and Lucretia Mott, two leaders in the movement to end slavery, organized the first conference to address women's rights and issues in Seneca Falls, New York, in 1848. The reason for this conference came about when Lucretia Mott was not allowed to speak at the world anti-slavery convention, even though she was an official delegate.

To write the Declaration of Sentiments, they used the Declaration of Independence as a model. The purpose was to create a document that demanded the equal rights of women, who were to be acknowledged and respected by society and explain why they were calling for a change in laws. This is what they had to say (except in easier words):

The opening paragraph of the Declaration of Sentiments describes their reason for writing the Declaration. The issue is that they don't agree with the way the women are treated and the laws that keep them from being represented.

We think these things are obviously true:

• That all men and women are created equal
• That all men and women have some rights given to them by God
• That among those rights are life, liberty, and the pursuit of happiness

So when a group of people feel that the government is getting in the way of their rights, the group has the right to change it or get rid of it and to make new government, in whatever way seems most likely to make them safe and happy.

People should not change their government without a good reason, so people usually suffer as long as they can under the government they have, rather than change it. But when there have been a lot of problems for a long time, it is their right and their duty to throw off that government and to set up a better government.

Here in America, women have suffered a long time under the current government laws which discriminate against women. Here is a list of the rights that women have not been allowed.

• Women can't be elected to office
• Women can't vote
• When she is married, she is the property of the man
• When she earns money, her wages are the husband property
• The husband has the right to physically abuse his wife without punishment
• The woman’s property is taxed

• Women cannot attend college

• Women cannot participate in the leadership of the Church

The women feel that they should have immediate access to all the rights and privileges, which belong to them as full citizens of the United States.

Adapted from: http://www.historyforkids.org/learn/northamerica/after1500/government/declaration.htm by Dr. Karen Carr, Portland State University
<table>
<thead>
<tr>
<th><strong>Declaration of Independence</strong></th>
<th><strong>Declaration of Sentiments</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Why is the Declaration necessary?</strong></td>
<td></td>
</tr>
<tr>
<td><strong>What are the Basic Truths about rights?</strong></td>
<td></td>
</tr>
<tr>
<td><strong>What are some of the violations of rights? Choose five you consider most important.</strong></td>
<td></td>
</tr>
</tbody>
</table>
Declaration of Independence- ELL Version

In 1776, in the middle of the American Revolutionary War, patriots who were leaders of the war got together to write a letter to the King of England. They wanted to explain why they were fighting to be their own country, independent of England. This is what they had to say (but in easier words):

Sometimes one group of people decide to split off from another group, and to become an independent country, as the laws of Nature and of God say that they can. But when this happens, if they want other people to respect them, they should explain why they are splitting off.

We think these things are obviously true:

- That all men are created equal
- That all men have some rights given to them by God
- That among these rights are life, liberty, and the pursuit of happiness.

So whenever any government is getting in the way of these rights, people have the right to change it or get rid of it, and to make a new government, in whatever way seems most likely to make them safe and happy. People should not change their government without a good reason, so people usually suffer as long as they can under the government they have, rather than change it. But when there have been a lot of problems for a long time, it is their right and their duty to throw off that government, and to set up a better government.

We here in America have suffered for a very long time, and now we should change our government. The king of England has done many bad things to us - here is a list:

- He won't let us pass laws we need for everybody's good.
- Even when we do pass laws, he won't sign them so they can go into effect.
- He tried to force men to give up their right to make laws.
- He calls men together to make laws in the most inconvenient times and places, so that they won't be able to go discuss the new laws.
- He won't let new settlers come to America, and he won't let the settlers take over new land from the Native Americans.
- He won't let us choose our own judges, and instead he chooses them all himself, so they're all on his side.
- He sends lots of new government officials that we don't want, and he makes us pay for
them.

- He sends lots of English soldiers here when there isn't even a war, and makes us let them live in our own houses.
- He tells us these soldiers can do whatever they want and don't have to obey the law.
- He won't let us buy and sell things from wherever we want. We can only buy things from England.
- He makes us pay all kinds of taxes without asking us about it.
- He won't let us have a jury for our trials, only a judge.
- He sends people accused of crimes far away to England for their trials.
- He tries to get people to revolt and tries to get the "Indian Savages" to attack us.

When we ask him to stop, he just keeps on doing more bad things. We have tried to talk to the other people who live in England. We asked them to stop these crimes against us, but they have acted as though they were deaf. So we have to separate from England, and they will be our enemies during the war, though we hope they'll be our friends when there is peace.

So we think that God will see that we are doing the right thing when we declare that the United States are now completely independent of the King of England. We have no more political connection to England at all. And as independent states, we say that each state has the right to make war, to make peace, to make alliances with other countries, trade with other countries, and do everything else that countries do. And we promise that we will fight for our independence with the help of God - we promise by our lives, our property, and our sacred honor.

Developed by:
Dr. Karen Carr, Associate Professor of History, Portland State University
http://www.historyforkids.org/learn/northamerica/after1500/government/declaration.htm
### Declaration of Sentiments vs. Declaration of Independence

**ANSWER KEY**

<table>
<thead>
<tr>
<th>Why is the Declaration necessary?</th>
<th>The Declaration of Sentiments is necessary because it calls attention to the lack of equal rights given women, even after they had fought to create their own country. It explains why they were fighting for equal rights.</th>
<th>The Declaration of Independence is necessary because it calls attention to the unhappiness that the citizens were experiencing and expresses why they were fighting for their own country.</th>
</tr>
</thead>
</table>
| What are the Basic Truths about rights? | • All men and women are created equal  
• All men and women have some rights given to them by God  
• Among these rights are life, liberty, and the pursuit of happiness | • All men are created equal  
• All men have some rights given to them by God  
• Among these rights are life, liberty, and the pursuit of happiness |
| What are the Violations of rights? Choose five you consider most important. | • Women can't vote or hold elective office  
• Though she cannot play a part in choosing laws, or those who govern, she must submit to the laws made by others  
• When she is married, she is the property of the man  
• When she earns money, her wages are the husband's property  
• The husband has the right to physically abuse his wife without punishment  
• If she is single and owns property her property is taxed, without asking her about it  
• Women are expected to live by a different set of morals  
• If a woman becomes divorced, the laws have been crafted by men to give them all the power  
• Women have been kept out of profitable employment, and in the instances she is involved, she receives less pay  
• Women cannot attend college  
• Women are not allowed to have rights that even the most ignorant and degraded men are allowed | • He won't let us pass laws we need for everybody's good  
• Even when we do pass laws, he won't sign them so they can go into effect  
• He calls men together to make laws in the most inconvenient times and places, so that they won't be able to go discuss the new laws  
• He tried to force men to give up their right to make laws  
• He won't let new settlers come to America, and he won't let the settlers take over new land from the Native Americans  
• He makes us pay for taxes without asking us about it  
• He won't let us have a jury for our trials, only a judge  
• He sends lots of new government officials that we don't want, and he makes us pay for them  
• He tells us these soldiers can do whatever they want and don't have to obey the law  
• He won't let us buy and sell things from wherever we want. We can only buy things from England  
• He sends people accused of crimes far away to England for their trials  
• He won't let us have a jury for our trials, only a judge |
Vocabulary List: 15 total words  

1. **unalienable**  
   We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain **unalienable** Rights, that among these are Life, Liberty and the pursuit of Happiness.  
   Def: incapable of being taken away or transferred to another

2. **redirect** : Def: channel into a new direction

3. **consequential** : Def: having important issues or results

4. **signatory** : Def: someone who signs and is bound by a document

5. **initially** : Def: at the beginning

6. **archives** : Def: collection of records especially about an institution

7. **self-evident**  
   We hold these truths to be **self-evident**, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.  
   Def: evident without proof or argument

8. **invoke**  
   The famous wording of the Declaration has often been **invoked** to protect the rights of individuals and marginalized groups, and has come to represent for many people a moral standard for which the United States should strive.  
   Def: summon into action or bring into existence

9. **broadsides** : Def: an advertisement (usually printed on a page or in a leaflet) intended for wide distribution

10. **ratified** : Def: formally approved and invested with legal authority

11. **grievance**  
   The Declaration justified the independence of the United States by listing colonial **grievances** against King George III, and by asserting certain natural rights, including a right of revolution.  
   Def: a resentment strong enough to justify retaliation

12. **navigation** : Def: the guidance of ships or airplanes from place to place

13. **endowed** : Def: provided or supplied or equipped with (especially as by inheritance or nature)

14. **delegate** : Signatories 56 **delegates** to the Continental Congress  
   Def: a person appointed or elected to represent others

15. **pursuit** : Def: the act of pursuing in an effort to overtake or capture

Adapted from: [http://www.vocabulary.com/lists/36193](http://www.vocabulary.com/lists/36193)
Lesson 2


Center for Women Politics & Policy
Day Two: Women and Democracy in the US: Shirley Chisholm

Author: International Museum of Women/Sunny Petit

Unit Title: Women’s History

Subject/Grade Level: 6-8, 9-12 History

Lesson Title: Shirley Chisholm

Objective: Through learning about Shirley Chisholm’s historic run for president in 1972, students will learn about the cultural implications of a woman running for office at that time, and discuss the impact of Chisholm’s campaign on political opportunities for women today.

ODE Curriculum Standards

• Understand how citizens can make their voices heard in the political process.
• Understand the changes in society and culture in the early 20th century.

Time Needed: 50 minutes

Teacher Preparation:
Print out “The Ticket That Might Have Been” article (attached here), set up the 6 minute video component of the Shirley Chisholm story (http://www.imow.org/wpp/stories/viewStory?storyId=111)

Procedures:
A. Brief Introduction: Shirley Chisholm ran for President of the US in 1972 as the first major African-American woman candidate. In 1964, Chisholm ran for and was elected to the New York State Legislature. In 1968, she ran as the Democratic candidate for New York’s 12th District congressional seat and was elected to the House of Representatives. Defeating Republican candidate James Farmer, Chisholm became the first black woman elected to Congress. All those Chisholm hired for her office were women, half of them black. Chisholm said that during her New York legislative career, she had faced much more discrimination because she was a woman than because she was black. In the 1972 U.S. presidential election, she made a bid for the Democratic Party’s presidential nomination. She survived three assassination attempts during the campaign.

B. Show 6 minute video from the International Museum of Women website (http://www.imow.org/wpp/stories/viewStory?storyId=111). Ask students what surprised them in the video?

C. Distribute Chisholm’s quotes to the class (attached at the end of packet.) Have students take turns reading each one out loud. As the quotes are being read, students should identify and write down some common themes and keywords (for example, “first,” “woman,” “equality,” “free,” “black,” “political”).

D. Students will read the article “The Ticket that Could Have Been”, by Gloria Steinem. Each person identifies someone at home or in their community that they view as a leader.

D1. Discuss in small groups: Share your leader with the group and discuss the following two questions:

I. What makes a leader?
2. Who are some other leaders in your community? (Do you think your elected officials, police officers, teachers and parents are leaders?)

E. Students should report their findings and the teacher should write them on the board as a visual reference and kick-off for the following discussion. Ask class to break into small groups and discuss the following questions:
1. Why did Chisholm run a campaign knowing that her efforts would not result in a presidential win?
2. How did Chisholm represent herself? How did people perceive her?
3. What impact (according to the personal testimonies) did Chisholm’s candidacy have on her constituents?
4. What qualities did Chisholm display throughout her campaign?
5. What kind of impact did her campaign approach have on the way people viewed her? Did her personal style benefit her cause or take away from it?
6. Would you have voted for Chisholm?
7. Would President Obama have won in 2008 if he were an African American woman? Why or why not?

Adaptation for high school: Write an individual essay on the following topic: Has the perception of female politicians and leaders changed since Chisholm’s campaign in 1972?

Closure:
What impact did Chisholm’s campaign have on political opportunities for women? (answer: Chisholm’s campaign opened up opportunities for women to see themselves as potential presidents, and encouraged women and girls to see themselves as valuable in politics, policy, and their community)

Closure questions: How does Chisholm define racism? Is it still an issue in Oregon today?
Shirley Chisholm’s Quotes

“I was the first American citizen to be elected to Congress in spite of the double drawbacks of being female and having skin darkened by melanin. When you put it that way, it sounds like a foolish reason for fame. In a just and free society it would be foolish. That I am a national figure because I was the first person in 192 years to be at once a congressman, black and a woman proves, I think, that our society is not yet either just or free.”

“I want history to remember me not just as the first black woman to be elected to Congress, not as the first black woman to have made a bid for the presidency of the United States, but as a black woman who lived in the 20th century and dared to be herself.”

“Of my two ‘handicaps’ being female put more obstacles in my path than being black.”

“I’ve always met more discrimination being a woman than being black.”

“My God, what do we want? What does any human being want? Take away an accident of pigmentation of a thin layer of our outer skin and there is no difference between me and anyone else. All we want is for that trivial difference to make no difference.”

“Racism is so universal in this country, so widespread and deep-seated, that it is invisible because it is so normal.”

“We Americans have a chance to become someday a nation in which all racial stocks and classes can exist in their own selfhoods, but meet on a basis of respect and equality and live together, socially, economically, and politically.”

“In the end, anti-black, anti-female and all forms of discrimination are equivalent to the same thing—anti-humanism.”

“My greatest political asset, which professional politicians fear, is my mouth, out of which come all kinds of things one shouldn’t always discuss for reasons of political expediency.”

“The United States was said not to be ready to elect a Catholic to the Presidency when Al Smith ran in the 1920’s. But Smith’s nomination may have helped pave the way for the successful campaign John F. Kennedy waged in 1960. Who can tell? What I hope most is that now there will be others who will feel themselves as capable of running for high political office as any wealthy, good-looking white male.”

“At present, our country needs women’s idealism and determination, perhaps more in politics than anywhere else.”

“I am, was, and always will be a catalyst for change.”
“There is little place in the political scheme of things for an independent, creative personality, for a fighter. Anyone who takes that role must pay a price.”

“One distressing thing is the way men react to women who assert their equality: their ultimate weapon is to call them unfeminine. They think she is anti-male; they even whisper that she’s probably a lesbian.”

“... rhetoric never won a revolution yet.”

“Prejudice against blacks is becoming unacceptable although it will take years to eliminate it. But it is doomed because, slowly, white America is beginning to admit that it exists. Prejudice against women is still acceptable. There is very little understanding yet of the immorality involved in double pay scales and the classification of most of the better jobs as ‘for men only.’”

“Tremendous amounts of talent are being lost to our society just because that talent wears a skirt.”

“Service is the rent we pay for the privilege of living on this earth.” (Quote also attributed to Marian Wright Edelman.)

“I am not anti-white because I understand that white people, like black ones, are victims of a racist society. They are products of their time and place.”
Lesson 3

Photo courtesy of 2011-2012 Oregon Blue Book; Library of Congress
Day Three: The Road to Equality: Does time = progress?
Author: Vision 2020/Sunny Petit
Unit Title: Women’s History
Subject/Grade Level: 6-8, 9-12 History
Lesson Title: The Road to Equality: Does Time = Progress?

Objective: Through role play and a timeline activity, students will discover that progress toward gender equality has not always been continuous.

ODE Curriculum Standards
• Understands and knows how to analyze chronological relationships and patterns
• Understands how democratic values came to be, and how they have been exemplified by people, events, and symbols
• Understands economic, social, and cultural developments in the contemporary United States

Time Needed: 50 minutes
Materials Needed: Road to Equality multimedia presentation, Bio cards, Historical Facts

Teacher Preparation
Set up Presentation on computer or slides on projector and print bio cards for Oregon women (provided here)
* Print Historical Facts (provided here).
* Clear some circulation space along a wall in your classroom (or other long wall). At one end, hang a sign that says EQUAL; at the other end, NOT EQUAL.

Hook to Engage Students (10 minutes):
1. The day before, the teacher chooses 8 students to read the bio cards starting with Abigail Scott Duniway, and finishing with Norma Paulus, and passes the cards out to them.

Note: Project the multi-media slides #2 - #9 as students read the bio cards out loud

Abigail Scott Duniway comes back to life and reads a paragraph about herself to the class (hand out the bio card to student reading Abigail Scott Duniway’s part and show slide #2: photo of Abigail Scott Duniway):
“I was born in 1834 and raised on a family farm near Groveland, Illinois. My parents, John Tucker Scott and Anne Roelofson, led our family on the Oregon Trail in 1852. Tragically, my mother and youngest brother died along the route. At age 17, I recorded the difficult crossing in my journal.
I taught school in Cincinnati (Eola), Oregon before marrying Benjamin C. Duniway in 1853. My husband’s crippling accident in 1862 required that I provide the sole support for my family, which included several children. I taught school and operated a women’s hat shop in Albany, Oregon for several years. As a married woman owning a business I faced economic and political inequalities I could not change, so I became an activist.
Our family moved to Portland in 1871 after Benjamin accepted a job at the U.S. Customs Service. I began publishing the New Northwest, a weekly newspaper that ran from 1871 to 1887 and demanded equal rights for women. In 1873 I helped found the Oregon State Women Suffrage Association. I lectured regularly around the Pacific Northwest and elsewhere, often being insulted, and having tomatoes and rotten eggs thrown at me by those who opposed voting rights for women. My efforts as leader of the campaign for women’s voting rights in the region helped women get the vote in Idaho in 1896, Washington in 1910, and Oregon in 1912. My brother, Harvey W. Scott, publisher of the Portland Oregonian newspaper, was an outspoken opponent of women’s suffrage. I died in 1915, a year after writing my life story in Path Breaking. I want to know: will we ever have a woman Governor? What has happened to women’s rights since that time?”

Next student reads slide #3 (Marian Towne), then next student reads #4 (Beatrice Morrow Cannady) next student reads #5 (Lola Baldwin), next student reads #6 (Native American Women), #7 (Chinese and Japanese Women), #8 (Kaiser Shipyards).

Return to the student reading Abigail Scott Duniway, who says, “From these statements referencing progress for equality of women in Oregon shows it had its ups and downs. Let’s see what was happening in the rest of the US”.

Procedures:
Divide class into 6 groups (For each “The Setting:”). Tell students that the wall represents the road to gender equality in the U.S.—a sliding scale with one end being men and women 100% equal; the other end 0% equal—and that you are going to read a series of historical facts for each group. After each fact, they should physically position themselves along the wall to indicate, in their mind, where the historical statement falls on the road to equality.

2. Read the first fact aloud, then ask students to position themselves on the road accordingly; and so on for all of the settings you would like to cover. (You can read the dates aloud, or not.) Ask the group after each vignette a question, which gets to the kernel of that vignette (included below) and write it out on a poster board, or on the chalkboard.

3. Closure: Discuss with the class, What surprised you about the order of events (such as the fact that you moved back and forth along the road)?

Adaptations
• Variation: Hang a clothesline to represent the road, and write statements on cards. Distribute cards to students and ask them to hang the statements along the line where they feel they fall, respectively; then review with the class.

Historical Facts:
EQUALITY & CITIZENSHIP
Group 1: A. The Setting: The U.S. in the late 1700s and early 1800s
1. During and after the American Revolution, New Jersey women had the right to vote.
2. They could vote if they held at least £50 in property (about $7,800 today).
3. And they could only vote if they were single or widowed. (Married women were not allowed to vote for fear they would simply double—or cancel out—their husband’s votes.)
4. In 1807, New Jersey took away women’s right to vote.

**Question for group: What happened to women’s rights in New Jersey from 1700s-1807?** (answer: women were able to vote if they were property owners, and if they were single or widowed during and after the American Revolution, but suffrage was taken away in 1807)

**Group 2: B. The Setting: The U.S. in the late 1800s**
1. After the Civil War, new western states—Wyoming, Utah, Colorado and Utah—allowed women to vote.
2. [But] In 1887, the U.S. Congress passed a law taking away women’s right to vote in Utah.

**Question for group: What happened to women’s voting rights in Utah in 1887?** (answer: women gained the vote in Utah after the civil war, but it was taken away in 1887)

**Group 3: C. The Setting: The U.S. in the 20th and 21st centuries**
1. The 19th Amendment (1920) allowed all women to vote.
2. [But] Legal discrimination based on gender did not end.
3. Alice Paul drafted an Equal Rights Amendment in 1923 stating that: “Men and women shall have equal rights throughout the United States and every place subject to its jurisdiction.”
4. [But] The Equal Rights Amendment, was introduced in every Congress from 1923 to 1970. Congress finally approved it in 1972 with a seven-year deadline for the states to ratify. 35 of the 38 states needed to ratify did so, but the deadline was missed and the ERA was never added to the Constitution.
5. Today, women are running for and getting elected to office and being appointed as judges in greater numbers than ever.
6. [But] About 17% of the members of the U.S. Congress are women, and women account for about one-third of the judiciary.

**Question for group: Though women won the right to vote nationally, what other barriers exist still?** (answer: women are not equally represented in political and appointed office, and there is no federal legislation mandating gender equality in the US Constitution)

**EQUALITY & MARRIAGE**

**Group 4: A. The Setting: The U.S. in the 1800s**
1. Before the late 1800s, married women had no legal or financial identity. Generally wives could not own property, enter into contracts, keep earnings for themselves, or obtain an education against their husband’s wishes. Divorce was not a legal option, except when women could prove their husbands’ adultery.
2. In 1860, Indiana gave women the right to seek divorce from their husbands based on drunkenness, desertion, or cruelty, as well as adultery.
3. [But] In 1862, a North Carolina woman sued her husband for divorce because he had
horsewhipped and beaten her. She lost. The state’s Supreme Court wrote: “The law gives the husband power to use such degree of force necessary to make the wife behave and know her place.”

4. In the 1860s, New York, Indiana, Maine, Missouri, and Ohio expanded women’s rights by allowing married women to keep their own wages.

5. [But] In all other states, men kept legal control over their wives’ property and earnings. Some options existed to protect a woman’s property going into a marriage, but these were rare.

**Question for group:** How were women’s rights changed regarding marriage before the 1800s and through the 1860s? (answer: married women had no legal or financial identity before the 1800s, in the 1860s 5 states expanded married women’s rights to keep their own wages, but in all other states men kept control over their wives property and earnings.)

**Group 5: B. The Setting: The U.S. in the 20th and 21st century**

1. The Equal Credit Opportunity Act (1974) passed to ensure that lenders could not discriminate against borrowers based on sex or marital status. This was an important step toward women achieving independent financial status.

2. [But] Although discrimination is illegal, women have a harder time than men accessing credit, particularly those with children and in rural and poorer areas.

**Question for the group:** How were women financially discriminated against until 1974, and who still has a hard time accessing credit today? (answer: women could not access credit until the federal Equal Credit Opportunity Act passed, and women with children in rural and poorer areas still have a difficult time accessing credit).

**EQUALITY & THE WORKPLACE AND SCHOOL**

**Group 6: A. The Setting: The U.S. in the 20th and 21st centuries**

1. The Equal Pay Act of 1964 passed to ensure that employers pay men and women the same for “jobs [requiring] equal skill, effort, and responsibility, and which are performed under similar working conditions[.]”

   i. [But] Almost 40 years later, the 2000 Census revealed that women were making 75.5 cents for every dollar earned by men for the same work.

   ii. In 2007, that number rose to 77 percent.

2. Title IX of the Education Amendments of 1972 was passed, making it illegal to exclude anyone on the basis of sex from participation in any federally funded educational program.

   i. [But] Grove City College refused to comply with Title IX and subsequently won in a U.S. Supreme Court ruling that said that institutions did not have to comply if the federal funding did not relate directly to the activity in question.

   ii. The Civil Rights Restoration Act of 1988 reversed this.

   iii. [But] Opponents of Title IX continue to offer challenges.

3. Women make up over 46% of the work force in America.

   i. 40% of women working outside the home are in management and professional positions.

   ii. 31% of American lawyers are women.

   iii. 27% of physicians are women.
iv. [But] 2% of Fortune 1000 companies have women as their Chief Executive Officers (CEOs).

v. Despite record numbers of women in law and medical programs, only 19% of law partners are women and in most medical specialties, women account for much smaller percentages than they do among general practitioners.

**Question for the group:** In which ways have women reached equality in the 20th and 21st centuries? What inequities still exits? *(answer: women make up 46% of the workforce, are increasingly in professional jobs, yet still make less than men for the same jobs)*

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**Return to Abigail Scott Duniway’s question on how women’s rights have fared since her death in 1915:**

**Procedures:**
1. Give students some background information on women in the 1973 Oregon Legislature:

   In 1973, a bipartisan group of 11 female legislators - almost half in their first session - worked with political and community activists to pass 11 critical laws increasing women’s equality. They prohibited gender discrimination in public places, made buying the services of a prostitute illegal (rather than just charging the prostitute with the crime), allowed women to wrestle, and passed the Equal Rights Amendment for Oregon. Some of the women went onto pursue political office and policy changes to increase equality for women in Oregon.

2. Find 4 students to play the role of the following individuals (Norma Paulus, Betty Roberts, Vera Katz, Gretchen Kafoury) and have them read the skit, along with Abigail Scott Duniway.

   **Note:** continue showing slides #9 - #17 as each student reads the script.

Setting: at a coffee shop, present day, discussing their accomplishments in the 1973 legislative session in Oregon, and after.

(Slide #2) Abigail Scott Duniway: “Well, ladies, I see you’ve been busy carrying on the work fighting for women’s equality in Oregon since 1915. Tell me about them!”

(Slide #9) Gretchen Kafoury: “In my political career, getting the Equal Rights Amendment passed in Oregon as a lobbyist for the cause and helping Oregon become the 25th state to ratify it was enormous. Banning gender discrimination in public places was also so important - you know, in the 1970s we would go to lunch downtown, and you would want to go to the lunch counter at the big department store down there - and the waiters wouldn’t seat you. They would say, “no- not you women, you have to eat at the Ladies Tea Room, the Lunch Counter is for men”, which of course meant it took longer to get your food.”

(Slide #10) Vera Katz, “Well, mine was probably becoming the first woman Speaker of the House where I led school reform efforts in the state and later being elected as
Mayor of Portland, where I was able to focus on policies around neighborhood revitalization. Making the City Club of Portland allow women was also crucial- it’s where lots of networking and important policy discussions happened, and women weren’t allowed to participate.”

(Slide #11) Betty Roberts, “In 1973, I was so relieved to have more women in the legislature, and sponsored bills which provided the sale of condoms outside of pharmacies, allowed women to keep their names when they married, and created a state childcare commission in the DHS. Then I became the first woman on the Oregon Court of Appeals, and later the first woman on the Oregon Supreme Court, where I was able to look over state laws.”

(Slide #12) Norma Paulus, “You know, for a girl from Eastern Oregon without a college degree, I was enamored with law, and thankful to have been accepted to law school. When I visited the State Capitol and overheard Representative Betty Roberts in the hall of the capital in 1971 talking to someone with such logic and spark about public education, even though we were from different parties, I was excited to run and serve beside her. I became the first woman elected statewide in Oregon- in 1976 I was elected as Oregon’s first female Secretary of State, and then later became first woman to be Superintendent of Public Instruction. All in all, yes, we have come a long way.”

(Slide #9) Gretchen Kafoury, “Yes, we have, and to your earlier question, Abigail, we’ve also had a woman Governor elected in Oregon, Barbara Roberts (Slide #13). There’s still more to come- we’ve only had a few women of color (Slide #14-16) elected to the state legislature...and are starting to see women break through other barriers to serve in public office (Slide #17). In the next hundred years, Abigail, maybe we’ll find that women and men will make the same wages, women will be represented more in politics and leadership positions, and there will be less of a sexist media culture.”

Closure: Abigail Scott Duniway, “Well, after campaigning for women’s right to vote in Oregon for 40 years before it happened, and seeing what you leaders have done since then, I have no doubt that this generation of Americans have before them many opportunities to make their voices heard in our country.”
Abigail Scott Duniway

“I was born in 1834 and raised on a family farm near Groveland, Illinois. My parents, John Tucker Scott and Anne Roelofson, led our family on the Oregon Trail in 1852. Tragically, my mother and youngest brother died along the route. At age 17, I recorded the difficult crossing in my journal.

I taught school in Cincinnati (Eola), Oregon before marrying Benjamin C. Duniway in 1853. My husband's crippling accident in 1862 required that I provide the sole support for my family, which included several children. I taught school and operated a women's hat shop in Albany, Oregon for several years. As a married woman owning a business I faced economic and political inequalities I could not change, so I became an activist.

Our family moved to Portland in 1871 after Benjamin accepted a job at the U.S. Customs Service. I began publishing the New Northwest, a weekly newspaper that ran from 1871 to 1887 and demanded equal rights for women. In 1873 I helped found the Oregon State Women Suffrage Association. I lectured regularly around the Pacific Northwest and elsewhere, often being insulted, and having tomatoes and rotten eggs thrown at me by those who opposed voting rights for women. My efforts as leader of the campaign for women's voting rights in the region helped women get the vote in Idaho in 1896, Washington in 1910, and Oregon in 1912. My brother, Harvey W. Scott, publisher of the Portland Oregonian newspaper, was an outspoken opponent of women's suffrage.

I died in 1915, a year after writing my life story in Path Breaking. I want to know — what has happened to women's rights since that time?”

Source for bio:
http://www.oregonencyclopedia.org/entry/view/abigail_scott_duniway/

Marian Towne (1880–1966)

I was born in 1880 in Sterling, Jackson County, Oregon. After my high school graduation, I worked as an assistant county clerk in Medford. By 1908, I was also studying law at night, and left Oregon for a term at the University of Michigan law school. This clerk job affected my life profoundly—my tasks included reading and filing new state laws that would affect the county. I identified many problems with the legislative process and thought I might be a good legislator, so I decided to run for the state legislature in 1914, the first time women were eligible to campaign for that office, and won. I estimate I visited three-quarters of the households in the Rogue River Valley in my successful house-to-house campaign, and gave speeches (including a presentation on the legal status of women in Oregon) to various community groups. I went to Salem for the 1915 legislative session. While I met opposition from many male legislators, I was proud of the bills I sponsored: increasing school funding and defending support for the Girls Industrial Home, an institution for young women without family or resources, among others.

I campaigned but did not win reelection in 1916. In 1917, I volunteered for service as a Yeoman in the US Naval reserve, the first time women other than nurses were admitted into the US armed forces. I later applied for a regular commission in the Navy, but women were not yet admitted as officers and my request was denied.

I died in 1966 in Phoenix, Oregon.

Source for bio:
http://www.oregonencyclopedia.org/entry/view/towne_marian_b_1880_1966_2/
Beatrice Morrow Cannady (1889–1974)

I was one of Oregon's pioneer African American civil rights advocates. Born in Texas in 1890, I moved to Portland in 1910 at the age of 20, where I met my first husband, Edward Daniel Cannady, a waiter at the Portland Hotel and the editor and co-founder of the Advocate, Portland's only African American newspaper at the time.

In 1914, I helped found the Portland chapter of the National Association for the Advancement of Colored People (NAACP) and quickly became one of the state's most outspoken African American civil rights activists. I regularly challenged racial discrimination in public talks and in the pages of the Advocate and became assistant editor of the paper in 1912 (age 22), taking over as chief editor and owner in 1929.

The first African American to graduate from Northwestern Law School in 1922 (age 32), it was illegal for me to practice law since because of my color, I could take the state Bar exam. I helped craft the state's first civil rights legislation, which would have mandated full access to public accommodations without regard to race. Though this piece of legislation failed, in 1925 I worked on the successful campaign to repeal Oregon's notorious "black laws," which prohibited African Americans from settling in Oregon and denied voting rights to people of color.

I hosted successful interracial tea parties at my home in northeast Portland. The Sunday events combined entertainment, culture and history with local, national and international politics in an effort "to iron out ... misunderstandings between the races." In April 1932, I became the first African American to run for an elected office in Oregon. Although I did not advance past the primary, I garnered 8,000 votes cast primarily by white constituents. I moved to Los Angeles a few years later to be close to family and died in 1974.

Source for bio: http://www.oregonencyclopedia.org/entry/view/cannady_beatrice_morrow/

Lola Baldwin (1860–1957)

In 1908 I was sworn in as Portland's -- and the nation's first policewoman. I was born in Elmira, New York in 1860. When my father died in 1877, I had to quit high school to earn money. I taught school for a number of years in New York and Nebraska before marrying my husband in 1884. Eventually, I stopped working to raise our two sons, but my experience with being on my own at an early age led me to volunteer work helping wayward girls. In 1904, when my husband took a job in Portland, I began to volunteer at a local refuge for young, unwed mothers.

The next year Portland prepared for one of the biggest events in its history, the 1905 Lewis and Clark Centennial Exposition. With more than a million visitors expected, the local YWCA established a travelers' aid program, in part to protect the influx of vulnerable young women from the inevitable con men, pimps, and other criminals who would also be attracted by the fair. After the fair, I continued working without pay on sexual vice investigations involving young women. I organized the Portland Juvenile Court in 1905 and became its first probation officer for girls. In 1908 the city council voted unanimously in favor of a women's police ordinance. Later that year, I passed a city civil service exam and became the nation's first city paid police woman.

I was a committed suffragist who advocated for pay equity and a living wage as ways to keep young women workers from lives of prostitution or crime.

I retired from the Portland Police Department in 1922 but remained active, traveling the country arguing in favor of more women in police departments and for better protections for young women. Many of my ideas evolved into community and preventative policing ideas that continue to be practiced today.

Native American Women Voting Rights – 1924 Rights

I am a multi-generational Oregonian from the Confederated Tribe of the Siletz Indians. When women won the right to vote in 1912 here, I did not. Though I lived in Oregon my whole life, because I did not marry an American man, I was not allowed to vote because Native Americans were considered part of another country. In 1924, federal laws changed which gave me the right to be considered an American citizen, and I was finally allowed to vote.

Asian American Women Voting Rights

I came to the US from China in 1915, when my husband and myself fled the political upheaval in our country. I was 20 years old. We wanted to find a good place to work and raise a family where our children would be safe and we could be happy. It was hard to leave our family in China and learn a new culture. In Oregon, there was a lot of construction and we were told to come here for work. There was a lot of racism and fear about Chinese and Japanese people taking American jobs, and many laws were passed to prevent us from staying and from making us feel like this was truly our home. I was never allowed to vote until 1944, when I was 48 years old and the US Congress passed a law saying Chinese people who were not born here could become US citizens. My Japanese-born friends had to wait 9 more years (1953) for a law to pass allowing them to become US citizens and therefore gaining the right to vote.
**Kaiser Shipyards**

When you picture a 1940s wife, I bet you don’t imagine a woman welder working in the shipyards on Swan Island. With World War II transforming the American workforce as men, like my husband, left for the armed services, I worked alongside many other women laborers there. In 1944, 28,000 women laborers comprised 30 percent of the work force, with countless others working in smaller yards along the Columbia and Willamette rivers. I joined the workforce because my country needed the workers- and in order to accommodate families with children, day-care centers became an important feature of urban life for the first time.

The Kaiser shipyards made an early commitment to hire women to fill construction positions at its Portland and Vancouver facilities. When the Oregon Shipbuilding Company hired two women welders in April 1942, it was the first time a U.S. Maritime Commission yard employed female workers to carry out production functions. As news circulated about the shipyard’s willingness to hire women, welding schools took on the task of training more women for the work. By early 1943, all the major shipyards operated paid trainee-welding programs in an effort to meet the critical labor shortage. Still, while hiring women to work in the shipyards challenged conventional notions, it is also significant that women, including myself, were the first to be handed “quit-slip”s when the war began to wind down. The Oregon Shipyards Corporation laid off its last three women welders in October 1945.


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**Gretchen Kafoury (1942 – )**

I was born in Walla Walla Washington in 1942, and graduated from Whitman College in 1963. Soon after that I joined the Peace Corps, and served in Iran. I became passionate about activism after experiencing the turbulent political atmosphere of the 1960s in America and after two years living in Iran. My passion for activism focused on women’s rights in Oregon. I had many ideas of how I would give women more opportunities in Oregon, but I knew I needed help. I formed a potential picket line made up of many of my women friends called the “Politically Oriented Women”. Together, we got the City Club of Portland to allow women membership, and we formed an Oregon chapter of the National Organization for Women (NOW). I co-founded the Oregon Women’s Political Caucus in the 1970s. I also joined the Women’s International League for Peace and Freedom. I was one of the first paid lobbyists for women’s rights in the United states due to my project that distributed pamphlets on birth control to the general public.

I represented East Portland at the Oregon Legislature from 1977 to 1982. In 1985 I began my six-year tenure as a Multnomah County Commissioner, followed by election to the Portland City Council in 1991. I also served as a City Commissioner until 1998. I challenged Portland’s most powerful landlords, and urged my fellow commissioners to take a stand on public housing and tenants rights. During all this time, and in all three offices, my priority was always centered on the issues closest to my heart, human services and civil rights issues.

My set of priorities was recognized and celebrated when I was awarded the mayor’s Human Rights Award. In 2001 I also received the Spirit of Portland award in recognition of my service to Portland. After retiring from public office, I earned my Masters in Public Administration at Portland State University. After graduating in 2000 I went on to teach classes in community development at Portland State University.

Source for bio: [http://wcb.ws.pdx.edu/?p=15](http://wcb.ws.pdx.edu/?p=15)
Vera Katz (1933 – )
I was born August 3, 1933, in Germany. As jews, my family decided to flee Germany when Hitler rose to power during the Second World War. After living briefly in France and Spain we immigrated to America, settling in New York. I attended Brooklyn College, receiving a Bachelor of Arts in 1955, and a Master of Arts in 1957. I moved with my husband to Portland, Oregon, in 1962, and became involved in politics soon after. I avidly supported the nationwide grape boycott organized in the late 1960s by Cesar Chavez which fought for the rights of migrant agricultural workers. I also protested and picketed the City Club of Portland over their male only membership rule in the early 1970s, which led to the end of the practice by the private club.

Ten years later, in 1972, I was elected to the Oregon House of Representatives as a Democrat representing Oregon and Multnomah County for the 1973 session. I won the re-election and served through 1990. I became the first woman to serve as Speaker of the Oregon House in 1985. While in the House, I showed my passion for education by sponsoring the Oregon Educational Act for the 21st Century, which was a landmark school reform bill. I also helped pass measures on gun control, and legislation that prohibited discrimination based on gender in places of public accommodation and credit. I am proud to be the first person in Oregon history that held the position of Speaker for three straight sessions.

Feeling my political career was far from over, I ran for mayor of Portland in 1992. I won the election, and won two more re-elections, serving from 1993 until 2005. During my first term I endorsed the Yellow Bike Project, which provided free bikes for people to use in Portland. During my administration, I was known for my policy to revitalize the city's neighborhoods.

I am a cancer survivor, I fought off early stages of breast cancer in 2000 and beat uterine cancer in 2004. I am honored to have a bicycle and pedestrian trial in Portland renamed the Vera Katz Eastbank Esplanade in my honor.


Betty Roberts (1923 – 2011)
I was born in Arkansas, Kansas in 1923. I grew up during the Great Depression of the 1930s. I graduated from Portland State College in 1958 with a bachelor of science degree in education. From 1958 to 1967 I taught high school in Portland, and then went on to teach business law and political science at Mt. Hood Community College from 1967 to 1976. I became a member of the Lynch Elementary School District school board, serving from 1960 to 1966. I also earned a masters degree in political science from the University of Oregon in 1962, after which I graduated from Lewis & Clark, graduating in 1966 with my Juris Doctor. I earned all these degrees while attending classes at night, and I was still teaching high school at this time.

In 1964 I was elected to the Oregon House as a Democrat from Multnomah County. In 1966 I won the re-election. In 1968 I won the election to the Oregon Senate representing Multnomah County in District 12. This was a significant point in my career, because I was the only woman in the Oregon Senate at the time. While in the Senate I was a cosponsor of the Oregon Bottle Bill, the first of its kind in the nation. In 1974 I was the 5th woman to run for governor of Oregon, but lost in the Democratic primary to Robert W. Straub. I was named the Education Citizen of the Year by the Oregon Education association in 1975, and the Woman of the Year by the Oregon Women’s Political Caucus.

In 1977 Oregon Governor Straub appointed me to a new position on the Oregon Court of Appeals. I was the first woman on the court. The next year I won the election to retain my seat on the court, staying on for a six-year term. I did not complete this term because I was appointed by Governor Atiyeh to the Oregon Supreme Court, where I was the first woman ever to be on that court. Prior to completing my term on the court, I resigned on February 8, 1982, when I was appointed by Governor Victor G. Atiyeh to the Oregon Supreme Court, where I was again the first woman on that court. I later won election to a full six-year term on the court later in 1982.

Source for bio:  http://en.wikipedia.org/wiki/Betty_Roberts
Norma Paulus (1933 – )

I was born on March 13, 1933. After graduating high school I was hired as the secretary for the district attorney for Harney County in Burns, Oregon. I caught polio, but recovered and moved to Salem to work as a legal secretary for Supreme Court Chief Justice Earl C. Latourette. I graduated with honors from Willamette University College of Law in 1962. 8 years later, in 1970, I was elected as a Republican to the Oregon House of Representatives. I was re-elected in 1972 and 1974, and following this I was elected as Secretary of State in 1976. This was very significant, since not only was I the first woman elected to Secretary of State in Oregon, I was also the first woman to win an election to a statewide office in Oregon. I served from 1977 to 1985, after winning a re-election to a second term in 1980. I was also chosen as one of the speakers for a national conference on women legislators in 1982, and part of my speech addressed that women in politics have “come a long way”.

Staying true to my own words, I decided to run for governor in 1986. I won the Republican primary, but lost to Democrat Neil Goldschmidt. Although losing this race was a disappointment, good fortune was soon to come, as I was appointed as the Oregon Superintendent of Public Instruction in 1990. I was proud to be one of only ten women in the nation to hold the top education position in their state. The biggest impact I made as the Oregon Superintendent of Public Instruction, helping to introduce statewide assessment for grades 3, 5, 8, and 11. After being reelected for Oregon Superintendent of Public Instruction in 1994, I then ran for the United States Senate in 1995. Unfortunately I lost to Gordon Smith in the Republican Primary. I won the University of Oregon’s Distinguished Service Award in 2004. Since 2000, I have served on the Oregon State Capitol Foundation Board. I am both an original member of the organization and has also served as chair of the group.

Abigail Scott Duniway, Editor: Oregon’s “Mother of Suffrage”, first woman to register to vote in Multnomah County, 1912

Marian B. Towne: First woman elected to the Oregon House (Jackson County), 1914

Beatrice Morrow Cannady: first African American woman to graduate from Northwestern Law School and run for elected office in Oregon, 1922 and 1932
Lola Baldwin Greene: Nation’s first city policewoman, 1907

Native American Women Win Suffrage through Federal Law Change, 1924

- Kathryn Harrison, Former Chair of Confederated Tribes of the Grande Ronde
- Delores Pigsley, Chair of the Confederated Tribes of the Siletz
- Sue Shaffer, Former Chair of the Umpqua Cow Creek Band
- Cheryle Kennedy, Chair of the Confederated Tribes of the Grand Ronde Community

First generation women from Asia allowed to vote through federal law change: 1943 (China), 1952 (Japan)

- Hazel Ying Lee, from Portland, first Chinese American woman to fly for the US military and first Chinese American woman to receive aviator license
Kaiser Shipyards: 1941-1945

Gretchen Kafoury, 1973 lobbyist for the Equal Rights Amendment

Vera Katz: First woman Speaker of the Oregon House, 1993
Betty Roberts: First woman on Oregon Court of Appeals and Oregon Supreme Court, 1977 and 1982

Norma Paulus: First woman elected statewide as Secretary of State, 1976

Barbara Roberts: First woman Governor of Oregon, 1990
Mae Yih: first Asian American woman elected to Oregon Legislature, 1976

Margaret Carter: First African American woman Oregon State Legislator, 1984

Gail Shibley: First openly gay woman state legislator, 1990
Avel Gordly: First African American woman elected to Oregon State Senate, 1996

Susan Castillo: First Latina elected to Oregon State Legislature, 1996
Lesson 4
Day Four: Women’s Suffrage in Oregon
Author: Sunny Petit
Subject/Grade Level: 6-8, 9-12 US/Oregon History
Unit Title: Women’s History
Lesson Title: Women’s Suffrage in Oregon

Goal: Identify leaders in Oregon’s suffrage movement, discover how groups across the state were involved, and reflect on how Oregon helped set the stage for national suffrage.

ODE Curriculum Standards:
• Understand how citizens can make their voices heard in the political process.
• Identify and give examples of how groups and organizations can influence the actions of government.
• Understand the changes in society and culture in the early 20th century.

Time Needed: 50 minutes

Materials Needed:
• Article on women’s suffrage in Oregon
  (www.oregonencyclopedia.org/entry/view/woman_suffrage) split into 4 different sections
• Vocabulary List

Introduction or Hook to Engage Students: (5-10 minutes)
In the West, pioneers were moving into fairly uncharted territory, building homesteads and surviving long periods of hardship. When Oregon became a state in 1859, there were calls for women (who had equally suffered hardships as men) be granted the right to vote. This call for the right to vote (suffrage) was presented to the Oregon Legislature in 1870. Women in Idaho, Washington, and California all won the right to vote before Oregon women finally did in 1912. Before we read about the issue of suffrage in Oregon, why do you think this might be true?

Procedures:
1. Introduce the article, “Women Suffrage in Oregon” from the online Oregon Encyclopedia. Print out the first section of the article describing an overview of suffrage in Oregon and distribute to all students. Have everyone read the copy. Ask students why they think Oregon might have been last on the West Coast to win voting rights for women?

2. Form heterogenous Home Groups in the Jigsaw formation:
A. Have the students get into 4 groups (red, blue, yellow, green) and review questions at bottom of each handout to focus the reading. Read alone or silently. Decide on a group answer and write on the paper.

Red (Early Organization and Legislative Attempts, 1870-1900)

Blue (The Progressive Era and a Second Generation of Suffragists, 1900-1912)

Yellow (Oregon and National Suffrage Movements, 1912-1920)

Green (Results of Women's Suffrage in Oregon)

Same procedure for Blue, Green, and Yellow group.

B. Then, return to the Home Group. Each student teaches other members of their group about what they read. Teacher monitors for the following answers:

**Red (Early Organization and Legislative Attempts, 1870-1900):**
- “Still hunt” technique: a behind the scenes approach to campaign with influential people that would not arouse public interest or opposition.
- Major lobbies against suffrage were the liquor and brewing interests because they believed women getting the vote would lead to prohibition.

**Blue (The Progressive Era and a Second Generation of Suffragists 1900-1912):**
- The new grassroots strategies included speeches, meetings, advertising, leaflets, theater presentations, and the distribution of suffrage literature.
- These strategies were important in 1906 and 1912 because they increased the number of people who heard their arguments and message, and because they touched many different people, across different backgrounds and built a stronger base of support.

**Yellow (Oregon and National Suffrage Movements, 1912-1920):**
• The coalition building that helped women win suffrage in 1912 was problematic from 1914-1919 because some groups (such as the National Woman’s Party and the NAWSA) began to disagree over strategy on winning national suffrage.

• NAWSA and the National Woman’s Party reached out to elected officials and the Oregon public by meeting with legislators, organized a letter-writing campaign, organized regional meetings with senators and representatives, advertised, sent out press releases, and coordinated with national suffrage leaders.

Green (Results of Women’s Suffrage in Oregon):
• Some examples of full citizenship include getting into elected office and creating legislation. An example of a person is Marian Towne of Jackson County who was the first woman elected to the Oregon House in 1914 and an example of legislation is the 1921 law that allowed women to sit on juries.

• Some major laws benefitting women in Oregon are the Civil Rights Act of 1964 (which made it illegal to discriminate against a woman because of her gender) and Title 9, which prohibited discrimination on the basis of sex under any educational programs (including sports) receiving federal funds.

• The author concludes that when leaders worked to include constituents across lines of race and ethnicity, they garnered particular success.

C. Large Group Discussion:
What were some of the reasons Oregon was the last state on the west coast to grant women the right to vote? What surprised you about this article? Who are some women in Oregon history you read about? Were any of these names familiar?

D. Closure:
See reflection question: Why do you think women in Oregon were among the last in the West to gain the right to vote?

Adaptations:
Vocabulary list for English Language Learners and Literacy focus (available below)
**Vocabulary Sheet: Oregon Women Suffrage**

**Green**

**Full citizenship rights**- having rights that include the right to vote, right to a fair trial, freedom of speech, freedom of religion, right to national security, privilege of traveling, eligible to work in all areas, and also protection of federal, state and local laws, equality and equal rights, personal and privacy rights.

**Discrimination**- making a distinction in favor of or against something or a person

**Civil Rights Act of 1964**- This federal law gives the government the power to stop separation of people in public accommodations, public facilities, and employment.

**Title IX to the Educational Act of 1972**- This federal law doesn’t allow sex discrimination in educational institutions

**Equal Rights Amendment (ERA)** – This proposed amendment to the US Constitution made the following amendment: “Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex.” It did not receive enough state votes to pass.

**Constituents**- having power to frame or change a political constitution or fundamental law, as distinguished from lawmaking power.

**Activist**- consists of intentional action to bring about social, political, economic, or environmental change.

**Red**

**Constitutional Convention**- A formal meeting of members, representatives, or delegates, as of a political party

**Delegates**- An elected or appointed representative of a U.S. territory in the House of Representatives who is allowed to speak but not vote

**Prohibition**- A movement to stop alcohol being sold or consumed

**Suffrage**- The right or privilege of voting; also called “the franchise”

**Amendments**- The process of formally changing or adding to a document or record

**Suffragists**- An advocate of the extension of political voting rights, especially to women

**Statute**- A law enacted by a legislature

**Marital status**- the condition of being married or unmarried

**Vulnerable**- Open to criticism

**Franchise**- a campaign to achieve voting rights; also called suffrage
Still hunt- Abigail Scott Duniway’s term to describe her work to win suffrage. “Still hunt” refers to her attempt to create support with influential people behind the scenes.

Women's Christian Temperance Union- this group spearheaded the movement for prohibition (outlawing alcohol).

Constituency- The body of voters or the residents of a district represented by an elected legislator or official

Acrimonious- Bitter and sharp in language or tone

Legislature- An officially elected or otherwise selected body of people given the responsibility and power to make laws for a political unit, such as a state or nation

Referendum- The submission of a proposed public measure or actual statute to a direct popular vote

“Major lobby”- A big or powerful interest group

“coalition-building”- working with different groups and organizations to create a larger and more powerful voice.

Blue

Tactics- A set of procedures to achieve a goal

Grassroots organizing- organizing different people and leaders at the community level

First generation- the first of a generation to be born in a country of parents who had immigrated

Yellow

Enfranchised- Having all the rights of citizenship, especially the right to vote

National Woman’s Party- the National Woman's Party (NWP), was a women’s organization founded in 1916 that fought for women’s rights during the early 20th century in the United States, particularly for the right to vote on the same terms as men

Ratification- To approve and give formal approval; confirm

19th Amendment- guarantees that no state can deny the right to vote on the basis of sex

Biennial- Happening every second year

Ratification committee- a body of people appointed by a legislature who consider the details of proposed legislation and have the power to approve them
The campaign to achieve voting rights (also called suffrage or the franchise) for Oregon women from 1870 to 1912 is part of a broad and continuing movement at the regional, national, and international levels to secure equality and full citizenship for women. Oregon has the distinction of placing the question of votes for women on the ballot six times—in 1884, 1900, 1906, 1908, 1910, and 1912—more than any other state.

The national suffrage campaign spanned the years from the women's rights convention held in July 1848 in Seneca Falls, New York, to the ratification of the 19th Amendment on August 26, 1920. Western states and territories saw most of the earliest victories for woman suffrage (Wyoming, 1869, 1890; Utah, 1870, lost 1887, regained 1896; Colorado, 1893; Idaho, 1896; Washington, 1883, lost 1887, regained 1910; California, 1911; Oregon and Arizona, 1912; Alaska Territory, 1913; Nevada, 1914). This was due in part to territorial and statehood politics and to the support of political groups such as the Populists and Progressives.

Oregon's woman suffrage activities were tied to the regional and national movement: national and regional leaders visited Oregon to organize and support the work, and Oregon suffragists visited other states to assist them with campaigns. Yet, as with other measures, race and ethnicity were often barriers to the vote for Oregon women.

The history of the woman suffrage movement in Oregon falls into three distinct phases. The first phase, from 1870 to 1900, included early action, organization, and attempts to pass woman suffrage legislation in the state. The second phase included the use of the new Oregon System of initiative and referendum. From 1900 to 1912, a second generation of suffragists built successful coalitions and used modern techniques of mass advertising in the new consumer culture. In a final period, from 1912 to 1920, Oregon suffragists were a part of national suffrage organizations and politics that led to the ratification of the 19th Amendment.

Early Organization and Legislative Attempts, 1870-1900

The question of votes for women first appeared in Oregon, if only briefly, in the debates that took place in the state Constitutional Convention in August and September 1857. Delegates discussed who should have the right to vote and proposed that the right should belong only to white male citizens. David Logan of Multnomah County moved “to strike out male before citizen,” but his motion lost, apparently without debate. What emerged was a state constitution that made voting a privilege for white men only and prevented all women and all men of color from exercising that right, with specific prohibitions against African Americans, Chinese Americans, and those of mixed heritage or “mulattoes.” Woman suffrage in Oregon was tied to questions of race and ethnicity from the beginning.

The movement for woman suffrage in Oregon began in Salem and Albany in 1870, when local equal suffrage associations organized with both women and men as members. Building on the momentum generated by national leader Susan B. Anthony’s Pacific Northwest speaking tour in 1871, supporters formed the Oregon Woman Suffrage Association in 1873. Oregon women joined in the strategy known nationally as the “New Departure” to claim voting rights under the 14th and 15th amendments following the Civil War (the U.S. Supreme Court struck down these claims in Minor v. Happersett in 1875).

In October 1872, Oregon suffragists petitioned the state legislature to pass a statute “instructing judges to receive and count the votes of women in their various precincts in the coming November election” and held a mass meeting in Salem. Four Portland women—Abigail Scott Duniway, Maria Hendee, Mrs. M.A. Lambert, and Mrs. Beatty, an African American—joined Susan B. Anthony, Virginia Minor, and other women across the nation who attempted to vote in the November presidential election. The election judge in Oregon accepted the four women’s ballots but put them “under the [ballot box] and not inside.” Even though they were not counted, these first votes were important symbols that linked the claims of Oregon women with those of other activists around the country.

Some Oregon women gained the right to vote in school elections as a step toward broader access to the franchise, a goal for which women in other states were also campaigning. In 1862, Oregon lawmakers had granted the vote in school elections to “women who are widows, and have children and taxable property in the district.” Women could vote because of their particular relationship to men and families, not because they had an individual right to cast a ballot.

An 1878 statute provided that citizens who had property, who were older than twenty-one, and who had lived thirty days or more in the district “upon which he or she pays a tax” could cast a vote in school elections. While this statute removed marital status as a requirement, many Oregon women continued to be excluded from voting because of legal barriers to holding property based on race and ethnicity; others were excluded based on economic status. Even this limited right to vote was vulnerable. When election judges prevented Eugene women from voting in local school elections in March 1897, suffragist Laura Harris sued the judges. In Harris v. Burr (1898), the Oregon Supreme Court upheld the right of taxpaying women to school suffrage.

In this early period, Abigail Scott Duniway took the lead in Oregon’s campaign for the franchise. Like many early suffrage leaders in western states, Duniway was a journalist, and she used her newspaper, the New Northwest (1871-1887), to publicize the cause and to build networks with
news items, letters, and opinions from local and national readers. She also attended national suffrage conventions and went on speaking tours. Duniway viewed the vote as part of a broad campaign to achieve equal economic and social rights for women.

Suffragists had to find a way to persuade male voters to support the franchise for women, and Duniway believed that the best strategy was what she termed the “still hunt” — a behind-the-scenes campaign with influential people that would not arouse public interest or opposition. As the movement progressed, she came into conflict with local and national leaders who believed that open campaigns with active grassroots associations and coalition building were the most effective means to achieve the vote.

Most historians see Duniway as a gifted journalist and orator who built important momentum for the cause, but many also point to her shortcomings as an ineffective organizer who had difficulty dealing with people. One key conflict emerged between Duniway and members of the Women’s Christian Temperance Union (WCTU), who supported woman suffrage as a way to enact legislative limits on alcohol. By the 1884 campaign, Duniway had come to believe that supporters of prohibition were ruining any chance of suffrage success. She feared that male voters and well-financed brewing and liquor interests would equate the women’s vote with prohibition and kill any suffrage statute. Members of the WCTU were an important suffrage constituency in Oregon and the nation, and Duniway came to emphasize the problems with prohibition to such an extent that it became one of the signal problems of her campaign. She alienated supporters, engaged in a public and acrimonious argument with national leaders, and diminished the possibility of coalition building.

Any change to the state constitution required that a bill pass both houses of the state legislature in two successive sessions and then be ratified by voters. Members of the legislature debated woman suffrage in the 1872 and 1874 sessions, but the measure did not pass. In 1880, a bill passed the House and Senate and one passed again in 1882, but voters defeated the measure in 1884 with supporters at just 28 percent.

Suffrage activists got another bill passed in 1895, but the Oregon House in 1897 did not organize due to factional disputes. The 1899 legislature passed the measure, but voters defeated woman suffrage on the ballot in 1900, this time with 48 percent of voters in support. Because of these challenges, most suffragists were eager to see the initiative and referendum passed so they could put the measure directly before the voters on the ballot.


Questions for Discussion and Sharing:

1. What was the “Still Hunt” tactic Abigail Scott Duniway believed would win women the right to vote in Oregon?

2. What was an organization that lobbied against suffrage in Oregon? Why?
The Progressive Era and a Second Generation of Suffragists, 1900-1912 (Blue)

After the state's 1902 adoption of the initiative and referendum system and with plans being made for the Lewis and Clark Exposition and Oriental Fair in 1905, Oregon suffragists lobbied successfully to have the National American Woman Suffrage Association (NAWSA) hold its convention in Portland. The convention in the summer of 1905 was an impressive success. Susan B. Anthony, Anna Howard Shaw, and other well-known suffragists gave stirring speeches, and national leaders agreed to assist with a strategic campaign for the 1906 Oregon election. With public support from many of Oregon's political leaders, including Mayor Harry Lane and Governor George Chamberlain, Oregon's suffrage movement became visible and popular. This energized local efforts, raised the number of suffrage groups to some fifty around the state, and brought national attention and support to the Oregon cause.

Oregon's 1906 campaign was one of the first to use the tactics of the modern suffrage movement. Local groups conducted strong grassroots organizing, with speeches, meetings, advertising, and the distribution of suffrage literature. NAWSA contributed $18,000 to the effort, and President Anna Howard Shaw and other national organizers were in Oregon for the campaign. Clara Colby came to Portland to publish her Woman's Tribune, a national suffrage weekly newspaper.

Despite all these efforts, the 1906 campaign met with defeat. Liquor and business interests used the press, public relations, and dollars to oppose the measure. There were also internal conflicts, particularly between Abigail Scott Duniway and national leaders, and many local suffragists distanced themselves from Duniway after the campaign.

The 1906 measure received 44 percent support, and a subsequent measure in 1908 gained just 39 percent. In 1910, Duniway put forward a taxpayers' equal suffrage initiative that stated: "no citizen who is a taxpayer shall be denied the right to vote on account of sex." Many progressives and wage earners opposed the measure as class-based legislation that privileged women who were property holders. Support for suffrage in the election dropped to 37 percent.

Across the state, suffragists regrouped for the campaign of 1912. Historians attribute the success of the campaign to a number of factors. One was Oregon's "local grievance." Because of the successful campaigns in Washington (1910) and California (1911), Oregon was now surrounded by states that had granted suffrage to women, and suffrage workers appealed to state pride.

Another factor was successful coalition building. There were about seventy groups across the state and twenty-three in Portland alone, including neighborhood groups, the Men's Equal Suffrage League of Multnomah County, a Chinese American equal suffrage league, and a league representing African American suffragists, headed by Hattie Redmond and Katherine Gray. The Portland Woman's Club Suffrage Campaign Committee, led by Sara Evans, Dr. Esther Pohl Lovejoy, Elizabeth Eggert, and Grace Watt Ross, helped coordinate work with national and regional leaders in NAWSA and a visit by Anna Howard Shaw. Lovejoy formed Everybody's Equal Suffrage League with a particular goal of including wage-earning women in the cause. In addition, Abigail Scott Duniway was ill for most of the campaign, which meant that other groups and leaders could take on a stronger role.

Like their successful colleagues in Washington and California, Oregon suffrage workers again used techniques designed to appeal to a new consumer and mass media culture, including adver-
tisements, leaflets, theater presentations, and mass meetings. In November 1912, Oregon voters approved woman suffrage by 52 percent. On November 30, as a symbol of her long suffrage legacy, Abigail Scott Duniway wrote and signed Oregon’s Equal Suffrage Proclamation at the request of Governor Oswald West.

The success of the 1912 campaign, which removed the word “male” from voting privileges outlined in the Oregon constitution, did not mean that all Oregon women could vote. First-generation women (and men) who migrated from Asia were prohibited from becoming naturalized citizens and could not cast a ballot. Native American women, except those married to white men, were also ineligible for U.S. citizenship until federal legislation in 1924. Racial and ethnic barriers to citizenship and voting persisted.


Questions for Discussion and Sharing:

1. How did the new grassroots organizing strategies educate people about suffrage?

2. What were the strategies in 1906 and 1912 that increased people’s support for suffrage?
Enfranchised women in Oregon and other western states faced particular dilemmas as national organizations debated strategies for achieving national woman suffrage. After the 1912 campaign, many women in Oregon continued the work by assisting with other state campaigns and pushing for a federal suffrage amendment. Some remained part of NAWSA, and others joined a new group, the Congressional Union (CU), later called the National Woman’s Party. In 1914, leaders of the CU announced that they would hold the Democratic Party, then in power in Congress and the White House, responsible for the failure of a national suffrage amendment. They sent organizers to states where women could vote to lobby against Democratic candidates. In Oregon, this meant opposing Senator George Chamberlain, a staunch supporter of woman suffrage and an ally of NAWSA activists.

Dr. Esther Lovejoy, Sara Evans, Millie Trumbull, and other NAWSA supporters were deeply offended by this policy because it went against their own careful coalition-building in Oregon politics. But CU supporters in Oregon, including Mary Cachot Therkelsen, Dr. Florence Sharp Manion, and Clara Wold, believed that the strategy was the only way to move the federal suffrage amendment to a vote. Senator Chamberlain won re-election in 1914, and the issue caused a division among Oregon women suffragists from 1914 to 1919.

Suffrage supporters in both groups put aside many of their differences to work for the ratification of the federal suffrage amendment in Oregon. Activists hoped to make the state one of the first to ratify the amendment in 1919 as a show of support for votes for all women and as a tribute to the state’s pioneering role in the effort. But they, with other western state supporters, encountered resistance that delayed the ratification process.

The U.S. Congress passed the 19th Amendment on June 4, 1919. Thirty-six state legislatures then had to ratify the amendment to place it in the federal constitution. That June, Oregon’s biennial legislative session had been adjourned for over three months. Governor Ben Olcott opposed a special session and would only consider one if Oregon’s participation was needed to make the difference in ratification or if forty-seven of the ninety members of the Oregon house and senate requested it. They would have to agree to pay all of their own expenses (estimated collectively at $5,000).

Local members of the National Woman’s Party (formerly the CU) and NAWSA affiliates put aside their differences to form a ratification committee. They met with legislators and the governor, orchestrated a successful letter-writing campaign, and publicized the cause. They organized regional meetings with senators and representatives, advertised, and sent out press releases. They also coordinated actions with national suffrage leaders, who came to Oregon.

In the end, the ratification committee was unable to secure the pledges of forty-seven legislators, but Governor Olcott decided to call a special session in response to requests from the state industrial accident commission to address worker legislation. During the session, both houses adopted House Joint Resolution 1, introduced by Representative Sylvia Thompson, on January 12, 1920, making Oregon the twenty-fifth state to ratify the 19th Amendment. Thirty-six states ratified the amendment by August 1920, and the U.S. Constitution finally removed sex as a barrier to voting rights.
Questions for Discussion and Sharing:

1. What was the difference in strategy between the NAWSA and the National Woman’s Party from 1914-1919?
2. How did the National Women’s Party and the NAWSA affiliates reach out to lawmakers and the Oregon public?
The achievement of suffrage in Oregon led to many important developments for women’s full citizenship rights. After suffrage, women sought elective office and worked to create legislation that would improve conditions for women and address women’s equality. Marian B. Towne of Jackson County was the first woman elected to the Oregon House of Representatives in 1914, and Kathryn Clarke of Glendale won a special election in January 1915 to serve in the Oregon Senate. Two cities had all-female city councils—Umatilla in 1916 and Yoncalla in 1920. Legislation in 1921 granted women the right to sit on juries. Voters approved local option for prohibition in 1914, although some Oregon women, including Nan Wood Honeyman, were involved in the Woman’s Organization for Prohibition Reform, which lobbied to repeal prohibition.

Changes in federal legislation also benefited Oregon women. Sex was included as a prohibited category of discrimination in the Civil Rights Act of 1964 and in Title IX to the Educational Act of 1972, which prohibited discrimination on the basis of sex under any educational programs or programs receiving federal funds, including sports. Oregon ratified the Equal Rights Amendment (ERA) in 1973 and re-ratified it in 1977 as a show of support in the continuing national campaign (the ERA has not yet been ratified). Supporters were not successful in passing a state ERA, but in 1982 Oregon Supreme Court Justice Betty Roberts found in Hewitt v. State Accident Insurance Fund Corporation (SAIF) that Article I, Section 20 of the Oregon Constitution—which states that “no law shall be passed granting to any citizen or class of citizens privileges, or immunities, which, upon the same terms, shall not equally belong to all citizens” — provided equal protection and was, in fact, a state equal rights clause.

Across all three phases of Oregon’s movement for woman suffrage, from nineteenth century early organization and first steps, to Progressive Era activism with new mass media tactics, the use of initiative and referendum, and coalition-building, to the final stages of work for a federal amendment, Oregon suffrage supporters made vital contributions to the achievement of women’s full citizenship. When leaders worked to include constituents across lines of race and ethnicity, they garnered particular success, while barriers to full inclusion held back the achievements for all women. Oregon activists were early participants and helped shape the rest of the nation’s campaign for votes for women. The state’s suffrage history comprises a vital part of the local, regional, national, and international movement for women’s full citizenship that continues today.


Questions for Discussion and Sharing:
1. What are some examples of “full citizenship rights” and what examples were given?
2. What are some of the major laws which have benefited women in Oregon?
3. What does the author conclude helped win suffrage in Oregon?
Culminating Project Assessment

Esther Pohl Lovejoy was a public health leader and was a strong advocate for the Oregon suffrage campaign (OHSU/Historical Collections; Courtesy of 2011-2012 Oregon Blue Book)
Culminating Project: Women Leaders in Our Community, Oral History
Author: Sunny Petit
Unit Title: Women’s History
Subject/Grade Level: 6-8, 9-12 History

Objectives: By interviewing a woman who is perceived as a leader, students will interact with someone who has firsthand experience related to gender equality.

ODE Curriculum Standards
• Understands the struggle for racial and gender equality and for the extension of civil liberties
• Understands economic, social, and cultural developments in the contemporary United States
• Uses listening and speaking strategies for different purposes

Time Needed: 50-60 minutes

Teacher Preparation
* Invite a woman who works in any profession who is perceived as a leader into your classroom, using the following list of women as a start (found here).

Instructional Sequence
1. Before the classroom visit, have students write at least 1 question they would like to ask the guest about her experiences. Choose 10-12 questions to ask the guest as a class and send to her ahead of time. Chosen questions should include the following:
   a. What were some challenges you faced in your career?
   b. How did you overcome those challenges?
   c. How do you think you are making a difference in your community?
   d. What advice would you give to the younger generation?

2. Choose two students to act as notetakers, and set up video equipment, if using.
3. After the guest visit, students will work individually or in groups to write an essay (using attached rubric) on how this woman is making a difference in her community. Before students begin writing, review the criteria with students on the scoring rubric.
4. Teacher and students collaborate on decision about which essay to submit to Center for Women, Politics & Policy website. As a courtesy to check for accuracy, send the draft to the guest speaker, along with a thank you note.

Closure: How do you think women’s rights and leadership will change over the next 100 years in your community? What will be your role in this?

Adaptation: for older or more advanced students, have students individually choose and interview a woman in their community. In an individual essay, have them summarize the interview (using attached rubric) and draft an essay. As a class, have students debrief about the experience of their interviews- focused on 3 categories:
1. What were their challenges as a woman?
2. How did they overcome those challenges (or not)?
3. What advice would they give to the younger generation about being a leader in the community?
<table>
<thead>
<tr>
<th>CATEGORY</th>
<th>Exemplary</th>
<th>Proficient</th>
<th>Emerging</th>
<th>Unacceptable</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Clear Thesis</strong></td>
<td>Introductory paragraph clearly describes how this woman is making a difference in her community</td>
<td>Introductory paragraph describes the woman’s role</td>
<td>Introductory paragraph states the woman’s name</td>
<td>No introductory paragraph</td>
</tr>
<tr>
<td><strong>2nd Paragraph</strong></td>
<td>Clearly states pertinent biographical information (where/when born, raised, schooled)</td>
<td>States 1 or 2 facts about biographical information</td>
<td>Biographical information is unclear</td>
<td>No biographical information included</td>
</tr>
<tr>
<td><strong>3rd Paragraph</strong></td>
<td>Clearly states specific challenges or obstacles the woman faced</td>
<td>Some examples of challenges or obstacles the woman faced</td>
<td>Challenges or obstacles are unclear</td>
<td>No mention of challenges or obstacles</td>
</tr>
<tr>
<td><strong>4th Paragraph</strong></td>
<td>Clearly states how the woman overcame or faced the obstacles/challenges</td>
<td>Some examples of how the woman overcame or faced obstacles/challenges given</td>
<td>Examples of how the woman overcame obstacles are unclear</td>
<td>No mention of overcoming challenges or obstacles</td>
</tr>
<tr>
<td><strong>Last Paragraph</strong></td>
<td>Clearly explains what advice or hopes woman has for future generations</td>
<td>Some advice and hopes for future generations given</td>
<td>Examples of hopes and advice for future generations are unclear</td>
<td>No mention of hopes or advice for future generations</td>
</tr>
</tbody>
</table>
Further Resources
Curricular Resources

Other curriculum guides to assist in classroom instruction of women’s suffrage can be found through a variety of online sites, these two are some of our favorites:

**The International Museum of Women** is a groundbreaking social change museum that inspires global action, connects people across borders and transforms hearts and minds by amplifying the voices of women worldwide through global online exhibitions, history, the arts and cultural programs that educate, create dialogue and build community.

**Online Curriculum:** [http://www.imow.org/education/teaching_tools/index](http://www.imow.org/education/teaching_tools/index)

**Vision2020 Equality in Sight** is a national initiative convening allies and women leaders from across the country with the purpose to advance gender equality by the year 2020. They are actively supporting the work of 102 delegates across 50 states. National Delegates are implementing initiatives to raise awareness for gender equality, develop shared leadership in their workplaces and lives, and creating opportunities for success for future generations of girls and women. **Online Educator’s Guide:** [http://www.drexel.edu/vision2020/](http://www.drexel.edu/vision2020/)

Other Resources of Interest

**Center for Women, Politics & Policy** is based at the Hatfield School of Government at Portland State University. The CWPP’s mission is to increase women’s leadership in public policy through targeted teaching and community service programs. The Center works toward this goal by promoting scholarship that examines the presence and role of women in politics and public policy and by providing diverse and inclusive service programs that will develop the next generation of women leaders who will serve the city, state, region and nation. [www.cwpp.pdx.edu](http://www.cwpp.pdx.edu)

**Center for American Women in Politics** is based at Rutgers University and creates and disseminates research on women and politics nationally and internationally. CAWP’s education and outreach programs translate research findings into action, addressing women’s underrepresentation in political leadership with effective, imaginative programs serving a variety of audiences. [http://www.cawp.rutgers.edu](http://www.cawp.rutgers.edu/)
Century of Action is a project of the Oregon Women’s History Consortium (OWHC), a new organization formed to lead the centennial celebration of woman suffrage and to promote women’s history beyond 2012. Their informative website offers events, information, and access to documents during the time of the suffrage debates in Oregon. [www.centuryofaction.org](http://www.centuryofaction.org)

The Oregon Blue Book is the official state directory and fact book about all levels of government in Oregon... and much more. Published since 1911 through the Office of the Secretary of State, the recent edition has a special section celebrating the centennial of women’s suffrage in 1912, along with an online exhibit. [http://bluebook.state.or.us/facts/scenic/suffrage/suffhome.htm](http://bluebook.state.or.us/facts/scenic/suffrage/suffhome.htm)

The Oregon Council for Social Studies represents social studies at all levels. With hundreds of members all over Oregon, OCSS represents the diverse spectrum of professionals concerned and involved with social studies education. [http://www.oregonsocialstudies.org](http://www.oregonsocialstudies.org)

The Oregon Encyclopedia a partnership of Portland State University, the Oregon Council of Teachers of English, and the Oregon Historical Society, and a project of the Oregon Sesquicentennial Celebration, is a comprehensive and authoritative compendium of information about Oregon’s history and culture. The Encyclopedia grows each week to include hundreds of entries and essays on Oregon subjects, coverage of significant people, events, places, institutions, and special sections for teachers and students. [www.oregonencyclopedia.org](http://www.oregonencyclopedia.org)

Oregon Historical Society has The Oregon History Project, an online resource for learning about Oregon’s past. In these pages, historians and writers can help explore the history of Oregon through the perspectives of the people who helped shape Oregon. TimeWeb uses over 800 records from the Society’s archival collection to tell the story of Oregon over time. The site builds interactive timelines to create historical webs of ideas, events, and places. [http://www.ohs.org/education/oregonhistory/timeweb/](http://www.ohs.org/education/oregonhistory/timeweb/)

The World Affairs Council of Oregon K-12 Global Classroom has a lending library of Culture Boxes on over 100 countries, which includes a library of lesson plans, books, posters, videos and files dedicated to Women’s History. Resources from the Women’s Rights National Historical Park in Seneca Falls, New York, site of the First Women’s Rights Convention in 1848, and other resources can be found at [http://worldoregon.org/education/classroom-resources](http://worldoregon.org/education/classroom-resources). Please email Karen Ettinger, K-12 Director, at karen@worldoregon.org to make an appointment to view this collection of Women’s History materials for the classroom.