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Title of lesson plan: Primary Sources: Maine Women's Causes and Influence before 1920

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School/Organization: Maine Historical Society

Content Areas: MHS Bicentennial Theme – People of Maine, Civics & Citizenship

- Career & Education Development
- English Language Arts
- Health Education & Physical Education
- Mathematics
- Science & Technology
- **Social Studies**
- Visual & Performing Arts
- World Languages



Strand and Standard:

- Social Studies, Grades 6-8: Civics & Government 3 – F1, F2, D1, D2; History 1 – F1, F2, D1, D2, D3, D4; History 2 – F1, F2, F3, D1, D2, D3.

Duration: 4-5 days

Grade Levels: 6-8, adaptable for 9-12

Materials and Resources Required: computer, projector, access to Maine Memory Network (recommended to start a free account – students can gather additional sources into folders using an MMN account), documents and objects listed in “PSD analysis” sections of packet, optional rubric (page 18 of this packet)

- **Note about “PSD analysis:”** For each segment, a number of Maine Memory Network items will be listed. These are linked in the slideshow on the lesson plan page. In pairs or groups, students look at Maine Memory Network items listed in each segment. For documents, students are asked to read the transcripts (linked on the item page) and take notes on anything that may stand out or that they have questions about. For objects, students look at make and materials and take notes about how they think the object may help to contextualize the era from which it came. In the PSD analysis on suffrage and World War I, students will also be looking at political cartoons and war posters from the period, and should read them for how they think the cartoon or poster makes the argument intended by the creator, and note any questions they might have about how effective these efforts might have been.

Summary/Overview: *What will students learn? What is the purpose? (ie. Objectives/Learning Targets)*

This lesson plan will give students the opportunity to read and analyze letters, literature, and other primary documents and articles of material culture from the MHS collections relating to the women of Maine between the end of the Revolutionary War through the national vote for women's suffrage in 1920. Students will discuss issues including war relief (Civil War and World War I), suffrage, abolition, and temperance, and how the women of Maine mobilized for or in some cases helped to lead these movements.

- **Big Idea:** Before women in Maine had the ability to vote, they became politically active by leading and contributing to social causes of state and national concern.

- **Essential Questions:**
 - o What was the "cult of womanhood," and how did the 19th century change how Maine women responded to this ideal?
 - o How did women's groups in Maine mobilize politically prior to gaining the ability to vote?
 - o Why was the Temperance movement important?
 - o In what ways did the Civil War change how Maine women got involved in national events and large local movements?
 - o What were some of the roadblocks to suffrage for women in Maine?

- **Objectives:**
 - o Students will analyze and draw conclusions from primary source documents.
 - o Students will look at the efforts of Maine women compared to those on a national level.
 - o Students will be able to articulate the importance of causes like abolition and temperance in Maine history, with relation to how women became politically active in support of such causes prior to having the ability to vote.
 - o Students will compare arguments between pro-suffrage and anti-suffrage groups in Maine and the tactics used to spread each message.
 - o Students will look at the history of Maine women's contributions to health care at a state, national, and international level between 1783-1920.
 - o Students will be able to understand that these movements and strides, however revolutionary, were also limited – mostly to white women.

- **Vocabulary:** *abolition, Cult of Womanhood, Grange, suffrage, temperance*

Steps:**I. Day 1: Introduction, "Cult of Womanhood" in early republic**

- a. *(If your classroom/school has a land acknowledgement, MHS recommends beginning this lesson with a land/water acknowledgement. More information in Teacher Resources at the end of this packet.)*
- b. "Womanhood" in the Early Republic
 - i. Maine was a district of Massachusetts prior to 1820, and women were denied the right to vote in Massachusetts starting in 1780. However, Colonial women and women of the new republic after the end of the American Revolutionary War in 1783 supported one another and their communities through various political and proto-political measures and networks.
 - ii. Women – primarily Protestant or Puritan, Anglo-American women – living in 17th and 18th century Maine were keepers of the household, and in the case of rural areas would often be expected to perform domestic as well as economic duties, such as doing farm work (caring for animals, harvesting, spinning) and organizing the trading of goods. Men held jobs in the clergy and military, and in various trades – with maritime and lumber trades being some of the most lucrative in Maine – and were considered heads of the household, but women were expected to perform work that was instrumental to daily life.
 - iii. In the early decades of the newly-formed United States of America, women were expected to adhere to an idealized "Cult of Womanhood" that praised domestic work and the raising of patriotic sons. By extension, the social ideals of being a dutiful wife and mother actively discouraged women from seeking other forms of livelihood, such as political representation or taking on a job outside the home.
 - iv. The image of the dutiful homemaker, wife, and mother carried into the 19th century and would often be used to support women's disenfranchisement by men and women alike.
- c. **PSD analysis:** (For this first analysis, look over each object as a group to get students used to looking at historical objects and using the Maine Memory Network site.) **#4205** (sampler of Mary Jones, age 14, 1755), **#14773** (hackle, or flax-dresser's comb, ca. 1760), **#6802** (Molly Ockett's purse, ca. 1785), **#48238** (Early Republic fashion doll, ca. 1787), **#22470** (unfinished silk pocket by Elizabeth Wadsworth, ca. 1795), **#5581** (unfinished embroidery, ca. 1800), **#4235** (sampler of Nancy Mansfield, age 8, 1801) **#6401** (Poole family genealogy sampler by Joanna Poole, age 12, 1807), **#29424** (Lady Pepperell's needle case, 1812), **#100355** (needlework by Harriet Cutter, age ~14, ca. 1814)
- d. **Discuss:**
 - i. What do you think the purpose of samplers was?
 - ii. What clues in the objects can you find that suggest they might have been made by or for women of higher or lower status?
 - iii. Why do you think young girls began needlework as early as age 8?

- iv. What do these objects make you wonder about life in Maine in the late 18th century – early 19th century?
- e. Women's causes prior to 1920
 - i. Over the next few days, we will take a look at some of the most important causes taken up by women living in Maine, organizing into groups prior to full political representation, during the 19th and early 20th centuries, leading up to the ratification of the 19th Amendment.
 - ii. Three of the most important causes supported by women prior to 1920 were abolition, suffrage, and temperance, the last of which had strong roots in Maine, with the state being a leader in prohibition. Women were also highly mobilized during the Civil War and World War I, entering spheres previously kept closed to them such as healthcare and factory work, as well as entrance into organizations and later leading organizations previously open only to men.
 - iii. Multiple factors went into women's mobilization, and no movement or cause begins overnight. To take a look at the timeline of events and the lives of the women in the midst of them, we will look at multiple primary source documents (PSDs) from the Maine Historical Society collections on Maine Memory Network, and analyze these resources to try to understand the conditions of the period, how Maine women became involved, and what kinds of arguments and ideas worked best (or worst) for support.

II. Day 2: Abolition

- a. Slavery in New England before 1783
 - i. Until the 1780s, slavery was a legal practice in New England, though it looked different from the structure of slavery in southern states due to the different physical landscape. Most people who were enslaved either did domestic work (worked as maids, housekeepers, etc.), or did work in the trade of the enslaver (such as maritime or farm work). When slavery was abolished in Massachusetts, and by extension Maine, free Black men in the late 18th and early 19th century contributed to various trades, especially maritime trades, and many Black women would come to take up the causes of abolition and suffrage.
 - ii. Despite slavery being outlawed in Massachusetts, the District of Maine and the rest of New England, especially port towns, benefitted from the structure of slavery due to importing goods from territories, states, and countries in which slavery was a practice, such as the American South, Haiti, and the West Indies. Maine relied on imports like sugar, coffee, and molasses (which would be distilled in Maine into rum), all of which were products of slave labor.
- b. Abolitionism
 - i. *Abolitionism* was the belief in and practice of advocating for the total eradication of the structure of slavery. Many northern US citizens were abolitionists, and formed abolitionist or anti-slavery societies. Though most of these groups were only open to men, abolition was a prominent topic that mobilized many women into action, despite having no official political voice.
 - ii. Supporters of abolition would form societies/organizations, meet as groups, and raise funds in order to print and distribute pamphlets and give lectures

supporting the cause. Fundraising, donations collecting, petition-writing, and marching would end up becoming the tactics and actions of multiple women's groups throughout the 19th century for a variety of causes.

- c. Anti-slavery groups in Maine, and women's leadership
 - i. Group activities in Maine
 1. The Abyssinian Meetinghouse (or Abyssinian Church), established in 1828, was the first church created by and for Black citizens in Portland, and members of its congregation supported abolitionist causes and hosted lectures by prominent anti-slavery advocates.
 2. The Portland Anti-Slavery Society was formed in the 1840s, and was a progressive organization for the time: members of the white and Black community, men and women, were allowed to join. Women also held leadership positions in this group, with Elizabeth Mountfort serving as corresponding secretary in the 1850s.
 3. The Maine Anti-Slavery Society, formed in 1833, hired Frances Ellen Watkins Harper, a free Black woman from Baltimore, as a full-time lecturer in the 1860s to deliver speeches in support of abolition.
 - ii. *Uncle Tom's Cabin*
 1. A seminal work that spurred many abolitionists into action in the years leading up to the Civil War, *Uncle Tom's Cabin* was written by Harriet Beecher Stowe at her home in Brunswick, down the street from Bowdoin College.
- d. **PSD analysis:** #7372 (bill of lading for an enslaved woman, 1732), #6277 (Abyssinian Meetinghouse as it appeared in 1828, sketch ca. 1890), #7485 (Constitution of the Maine Anti-Slavery Society, 1833), #9245 (document regarding the founding members of the Abyssinian Church in Portland, 1835), #10222 (Portland Anti-Slavery Society minutes, 1844 – *read pages 1-4 and 30-35; as this document is 45 pages long, teachers may wish to assign additional pages or students are encouraged to skim additional pages to read some of the daily records of the Society's meetings and activities*), #10435 (letter to Elizabeth Mountfort from a friend in Newcastle, ME, 1844), #10081 (letter to Elizabeth Mountfort from a friend in Trinidad, Cuba, 1847), #10237 (letter to Elizabeth Mountfort from Frederick Douglass, 1851), #10086 (Portland Anti-Slavery Society letterbook by Elizabeth Mountfort, 1850-51 – *read pages 7-9; other letters may be read/browsed as teacher sees fit/students have time*), #16563 (title page of first edition of *Uncle Tom's Cabin*, 1852)
- e. **Discuss:**
 - i. What were some of the activities of the Portland Anti-Slavery Society?
 - ii. What similarities can you draw between the Portland and the Maine Anti-Slavery Societies?
 - iii. What stood out to you in letters to (or from) Elizabeth Mountfort?
 - iv. What did you discover about the Abyssinian Church?

III. Day 3: Civil War

- a. Civil War: Maine nurses

- i. In 1861, the Maine Legislature passed "An Act to authorize the governor to accept the services of females as nurses in the army." This was a volunteer position, for which women essentially learned on the job with no prior training. Hundreds of Maine women, including Ruth Mayhew, Sarah Sampson, and Rebecca Usher enlisted as nurses and recorded their daily routines.
 - ii. While Maine nurses were expected to care for Maine soldiers first, their duties then also extended to help any man, regardless of place of origin or race, admitted to the hospitals in which they were working.
 - iii. **PSD analysis:** Read MMN item **#13259** (Act concerning female army nurses, 1851) as a group and **discuss** any questions or remarks about the document students may have.
- b. Civil War: Maine support associations
- i. Donations collection and fundraising
 1. Women throughout Maine formed or were part of societies and organizations committed to collecting donations of necessities to be sent to hospitals at which Maine soldiers were admitted. Some organizations had male and female leadership, such as the Maine Camp Hospital Association, established in Portland, with women often finalizing and sending out donation boxes.
 2. Women in rural areas formed "sanitary committees" that collected needed items from others in town to send out to larger organizations that could get the donations to Maine nurses in southern hospitals. This was also a time when many women's husbands and sons had volunteered for military duty, meaning several women were running farms and households in addition to donating and collecting goods, and helping to raise funds or donate money when they could.
 - ii. Maine Camp Hospital Association
 1. The Maine Camp Hospital Association was formed in November of 1862 and was an organization of both men and women dedicated to supporting the efforts of Maine nurses in southern hospitals. Nurses would write to an officer of the association with needs that members would help fulfill, and the association raised funds for additional support. When the Civil War ended, the members voted to distribute all remaining funds from the Treasurer to Ruth Mayhew and two other nurses who had been working with no remuneration during the war.
- c. **PSD analysis: #76037** (Maine Camp Hospital Association records, 1862-1865 – *read pages 1, 9, 12, and (if time) 31-36; teachers and students are encouraged to browse additional pages of the document, time allowing, for a sense of meeting structure and activities*), **#5383** (Ladies to the Soldiers, Stillwater, 1861), **#5384** (Ladies' Sanitary Fair fundraiser, Bangor, 1864), **#79499** (Grand Bal Masque benefit plans, Portland, 1863), **#98605** (Julia Muzzy's patriotic scrapbook, Bangor, 1862), **#89881** (report on the Buxton-Hollis Soldiers' Aide Society, 1865), **#84648** (Civil War hospital linen scraps, ca. 1861), **#80993** (Rebecca Usher letter to sister about hospital needs, 1862), **#76122**

(Bangor women's donations to soldiers, 1863), #79498 (Rev. Oliver P. Tuckerman to Maria T. Hersey of the ladies' R.F. Society, Portland, 1867)

d. **Discuss:**

- i. What seemed to be in greatest need for donations to hospitals at this time?
- ii. What were some of the duties Maine nurses were expected to perform?
- iii. What were some of the ways Maine women's groups assisted with fundraising?
How did fundraising efforts continue after the war?
- iv. What responsibilities and rights did women in these support organizations have that they might not have had before?
- v. In looking at Julia Muzzy's patriotic scrapbook, what can you infer about women taking part in political spheres even without the ability to vote? What do the female allegorical figures in the scrapbook seem to represent?
- vi. How did the Civil War dramatically change women's roles in society, based on what you have learned?
- vii. How do you think the abolition movement and the Civil War contributed to women's continued fight for political representation and activity in the latter 19th century?

IV. **Day 4: Temperance and Suffrage**

a. Temperance: Beginnings and post-Civil War action

i. What was the Temperance movement?

1. *Temperance* and *prohibition* were two sides of a similar coin, and Maine was one of the leading states in the prohibition movement. Temperance advocates cautioned against the dangers of excessive alcohol consumption, and prohibition was a legal banning of selling or buying liquor, or operating an establishment like a bar or pub at which liquor was sold.
2. Maine distilleries imported molasses to create rum, and there were several cases of alcohol abuse in Maine, which many argued was due to the ease through which alcohol could be purchased – multiple establishments in Portland alone served liquor. Portland mayor Neal Dow, who later served in the Civil War, was an early and staunch supporter of prohibition, and today his home in Portland still serves as the headquarters of the Maine Women's Christian Temperance Union.

b. Temperance: Maine Women's Christian Temperance Union (Maine WCTU)

- i. Members of the Maine chapter of the national Women's Christian Temperance Union (WCTU), which formed in the 1870s, campaigned against the evils of alcohol and was one of the first women-led movements for social and moral reform. Women were angry with the behavior of their husbands under the influence of alcohol, and began mobilizing to combat the source. Lillian Stevens of Stroudwater was voted the president of the Maine WCTU in 1878; she would later go on to be the president of the national WCTU and vice president of the World WCTU.

c. Temperance in relation to suffrage

- i. Joining the temperance movement was an opportunity for women to have their voices heard on a larger scale than almost ever before in the Western world. Many temperance societies moved from having male leadership to having female leadership (though often with male patronage and support), and prompted women to take up a cause, particularly by writing petitions. In Maine, where prohibition was a heated topic for nearly a century, women's temperance groups advocated for reasons why alcohol should be avoided, and the benefits of temperance, not just the closing of liquor-serving establishments.
 - ii. Women held leadership positions in temperance groups, and being part of these organizations allowed women to vote within them. Many suffrage advocates (including Susan B. Anthony) saw the temperance movement as one that would fail, but in failing would prompt more women to join the suffrage movement – the argument was that without being able to vote, there was only so much women could do for temperance and prohibition.
- d. Suffrage campaigns prior to the 19th Amendment
- i. Suffrage prior to the Civil War
 - 1. When Maine became a state in 1820, the Constitution gave voting rights to men at least 21 years of age and over, but specifically excluded “women and Indians not taxed.” Even before statehood, however, women would advocate for the right to vote, but only in the mid-1800s did a movement for women's rights gain traction on a national scale.
 - 2. Women's movements in Maine were often stalled by larger matters, such as advocating for statehood in the first two decades of the 19th century, abolition, and the severity of the Civil War. After the Civil War ended, however, the suffrage movement grew, especially in response to previously enslaved Black men gaining the right to vote in several places where they had previously been disenfranchised.
 - ii. Suffrage after the Civil War
 - 1. Suffrage at the state level was often campaigned for in waves, such as for municipal elections first and then for federal elections. While much of Maine's focus was on temperance and prohibition, the suffrage movement grew little by little, and would be most successful in the first two decades of the 20th century.
 - 2. Among prominent Maine suffragists was Elizabeth Upham Yates, one of many lecturers who would represent Maine while speaking in support of suffrage on tours through multiple states.
- e. **PSD analysis: #13253** (Temperance petition, Portland, 1845), **#11984** (Juvenile Temperance Society pledge card, signed by Ella R. Guilford, 1864), **#11076** (Lillian Stevens, ca. 1890), **#20135** (anti-alcohol broadside, ca. 1890 – *this broadside contains language regarding alcoholism and its consequences, teachers are encouraged to read first before analyzing with students*), **#20597** (Neal Dow House, Portland, headquarters of the Maine WCTU, ca. 1890), **#15758** (prohibition election card, 1911), **#16098** (Temperance Hall, North Dixmont, ca. 1900), **#13251** (woman suffrage petition, 1858)

f. **Discussion:**

- i. How does the language differ in the temperance petition and the woman suffrage petition? These documents were sent to the Maine Legislature more than a decade apart. How does each present the primary argument?
- ii. What kind of language is used in documents calling for temperance and prohibition? Do you think it was effective? Why or why not?
- iii. Return to MMN item #79499 (Grand Bal Masque benefit plans, Portland, 1863) from yesterday. What kind of drinks were allowed? Do you think this had anything to do with the temperance movement in conjunction with Civil War fundraising? Why or why not?
- iv. The "Maine Liquor Law" or "Maine Law" was passed in 1851, and Maine was a "dry" state (meaning prohibition was in effect) until 1936, yet the temperance movement was strong until then since many men skirted the law and imported contraband liquor. What methods do you think might have been most effective? Do you agree that if women had the right to vote, the temperance movement might have been more successful? Why or why not?

V. **Day 5: WWI and the 19th Amendment**

- a. World War I: Maine enters the war, women's involvement
 - i. Red Cross
 1. World War I broke out in 1914, but the United States remained neutral until 1917. While men from Maine, as well as men from Wabanaki tribal groups, served in the armed forces during the war, several women also joined the front lines as nurses, as they had done in the Civil War. Many Maine women joined the Red Cross and traveled to assist soldiers in camp hospitals or lend assistance at the local level.
 - ii. War relief
 1. As during the Civil War, women took part in the war relief effort. Some measures including the purchasing of war bonds and stamps, and planting "Victory Gardens" – small home gardens that would provide food for the household while rations were being sent to soldiers abroad.
 2. Women also loaned their own possessions to the war effort, especially binoculars and telescopes for the navy.
 - iii. Women entering the workforce
 1. One of the major changes that occurred during World War I was the influx of women entering the work force. In Maine, several women were employed at the Portland Company (previously only open to men for the creation of railroad parts, gunboat parts, and later automobile and elevator parts) for creating 108mm shell casings for the US army. Women at this time, and following the war, also made up significant numbers of the staff in Maine's textile and paper/pulp mills.
- b. 1917: Pro- and anti-suffrage societies during wartime
 - i. Pro and con cases
 1. Women and men alike both supported and opposed woman suffrage. The ideals of the "cult of womanhood" were still strong, especially

among middle class women in urban areas. Many thought that allowing women to vote would make them more like men, and that there was a divinely ordained divide between the sexes. As more states passed woman suffrage referenda, pro-suffrage Mainers often used data from those states to bolster their arguments. The significant roles women played in World War I also boosted the pro-suffrage argument, while anti-suffrage groups tried to use the war as a reason for suffragists to halt their cause.

2. Rural Maine and Granges:
 - a. Portland, Maine's largest city, largely voted against woman suffrage, while rural towns expressed support with the continued efforts of local Grange Hall organizations.
 - b. Grange Halls played host to pro-suffrage lectures, and the Grange societies were primarily in support of woman suffrage, as well as rural interests such as parcel post and free delivery to farms.
3. After the Civil War, many pro-suffrage lecturers, Maine resident and suffrage leader Elizabeth Upham Yates included, were prepared to disenfranchise nonwhite women if it meant gaining support from southern white women. Continuing into the early 20th century, upper middle-class women in urban areas like Portland tended to vote against suffrage and advocate instead for women to remain in the domestic sphere.
4. While men had been supportive of women's causes including temperance and suffrage in the 19th century, more men (particularly influential men in government or other legal positions) began to show their support for women's right to vote. Additionally, men campaigned for political office under the Prohibition Party, in support of prohibition and temperance laws. Having these men's support was crucial for the suffrage movement, as they had additional power of persuasion when it came to drawing votes from the all-male legislature, and the voters of Maine.
 - ii. Through the efforts of the suffrage movement, Governor Carl E. Milliken signed a legislative movement for a special vote in September of 1917, which would add an amendment to the state constitution granting women the vote. It was defeated, but the national woman suffrage amendment was passed three years later, in August 1920.
- c. **PSD analysis: #15108** ("The Greatest Mother in the World" WWI poster, ca. 1917), **#19692** (Jane Jeffrey, 1919), **#81999** (woman in army uniform, Lewiston-Auburn, ca. 1917), **#5762** (women workers at the Portland Company, ca. 1917), **#14777** ("Gee!! I Wish I Were a Man" World War I poster, 1917), **#102552** (victory garden poster, World War I, ca. 1918), **#14805** ("Joan of Arc Saved France" World War I poster, ca. 1918), **#9817** (Margaret Chase in front of Skowhegan Red Cross office, 1917), **#14406** (letter of thanks to Elizabeth Ageson of Portland for telescope loan, from Franklin D. Roosevelt,

1918), #31558 (Suffrage Referendum League of Maine poster for women's war work, 1917), #5476 (suffrage political cartoon, 1915), #31261 (George Allan letter to anti-suffrage group, 1916), #1151 (suffrage lecture by Augusta C. Hughston in Belfast poster, 1915), #5474 (Florence Brooks Whitehouse lecture poster, 1916), #5471 (Carl E. Milliken signs proclamation for suffrage special vote, 1917), #31257 (anti-suffrage group letter to pro-suffrage groups, 1917), #31552 (pro-suffrage political cartoon, 1917), #14976 (Elizabeth Aageson voter card, 1920)

d. **Discuss:**

- i. How were World War I posters meant to appeal to women similar or different from the political allegories in Julia Muzzy's Civil War scrapbook? What kind of imagery is used?
- ii. What were some of the early 20th century arguments for woman suffrage in Maine? What were some of the arguments against it?
- iii. How did World War I affect the suffrage question? Do you think it changed anything for people either for or against woman suffrage? Why or why not?
- iv. What kind of language was used in World War I propaganda posters and woman suffrage cartoons? Do you think it was effective?
- v. Why do you think rural areas were generally more supportive of woman suffrage than large cities?

VI. **Wrap-Up: Looking forward**

- i. Women in the workforce
 1. Precedents set by fulfilling needs during wartime helped women advocate for numerous jobs and enter new positions, allowing them to contribute to household income, be self-sustaining, or (in the cases of many rural women who worked in urban factories) send money home.
- ii. Nonwhite suffrage
 1. Free Black men living in Maine had the right to vote since the ratification of the Maine Constitution, and were granted the right nationwide with the ratification of the 15th Amendment following the Civil War. Though Black women were granted suffrage with the 19th Amendment, state voter suppression and hesitance with ratifying the Amendment slowed the process for Black women in some states.
 2. Maine notoriously excluded Wabanaki citizens from recognition in multiple capacities, including municipal and federal voting rights, beginning with the 1820 Maine Constitution denying voting rights to "women and Indians not taxed." Two of the most active voices for Wabanaki suffrage in the early 20th century were Lucy Nicolar Poolaw and Florence Nicolar Shay, daughters of Penobscot leader and author Joseph Nicolar. Maine did not immediately ratify the Indian Citizenship Act of 1924 (declaring Indigenous peoples citizens of the United States); Wabanaki peoples living in Maine were not granted full suffrage until 1967.
 3. Maine was home to large communities of Chinese immigrants in the early 20th century; Chinese immigrants, including women, were granted

the right to vote in 1943. This included a woman named Toy Len Goon, and immigrant who lived in Portland, whose husband Dogan served in the army in World War I. Toy Len Goon operated the family laundromat following her husband's death in 1940 and was named Mother of the Year in 1953.

iii. Women in political office

1. Once women gained the right to vote, many shifted gears to run for political office. Maine suffragist Elizabeth Upham Yates moved to Rhode Island and there campaigned for the position of lieutenant governor in 1920. One of the most famous female politicians from Maine, Margaret Chase Smith, organized the Skowhegan chapter of the Federation of Business and Professional Women – a national movement – and was voted president of the Maine chapter of the organization in 1926. Chase went on to serve in both the House and Senate in Washington, DC, and ran for President of the United States as a Republican.

iv. **Final Discussion:** How did taking a look at these primary sources contribute to your understanding of Maine women's political involvements prior to the passing of the 19th Amendment in 1920? What were some of the things that stood out to you most, or that you may not have known about before?

- v. **Possible Extension Activity:** Choose one of the movements, or women mentioned in this lesson plan, and do additional research for a short essay (1-2 pages for grades 6-8; 2-4 pages for grades 9-12) about the selected topic. Include at least one additional primary source document you found in your research. You may use Maine Memory Network.

Teacher Resources

Blocker, Jr., Jack S. "Separate Paths: Suffragists and the Women's Temperance Crusade." *Signs*, Vol. 10, No. 3 (1985), pp. 460-476.

Rich, Shannon M. "Glances into the Life of a Maine Reformer: Elizabeth Upham Yates, Missionary and Woman Suffragist." *Maine History*, Vol. 47, No. 2 (2013), pp. 191-215.

Ulrich, Laurel Thatcher. "'A Friendly Neighbor': Social Dimensions of Daily Work in Northern Colonial New England." *Feminist Studies*, Vol. 6, No. 2 (1980), pp. 392-405.

Maine Memory Network Links:

- Debates over Suffrage:
https://www.mainememory.net/sitebuilder/site/170/page/429/display?use_mmn=1
- Women, War, and the Homefront (WWI):
https://www.mainememory.net/sitebuilder/site/233/page/492/display?use_mmn=1
- Power of Potential: Photographs of the 1925 National Business and Professional Women's Convention:
https://www.mainememory.net/sitebuilder/site/2987/page/4676/display?use_mmn=1
- Rebecca Usher: "To Succor the Suffering Soldiers" (Civil War):
https://www.mainememory.net/sitebuilder/site/2443/page/3926/display?use_mmn=1
- Samplers: Learning to Sew:
https://www.mainememory.net/sitebuilder/site/209/page/468/display?use_mmn=1

Teacher Resources

Tips for Acknowledging Indigenous Land/Water: Acknowledgement is a relatively recent practice, and is ideally practiced as a respectful way to address the Indigenous inhabitants of what is now North America, acknowledge human and non-human relatives, address the ongoing effects of the structure of settler-colonialism, emphasize the importance of Indigenous sovereignty and self-governance, and help students be aware and conscientious of the fact that we are living on Wabanaki Homeland. Land/water acknowledgements are best developed through meaningful connections; acknowledge with respect and use a format that lets you speak from the heart. Making connections with neighbors of a Nation near to where you live is one of the best places to start when creating a land acknowledgement from the heart. Talk with your school administrators and colleagues about creating a land acknowledgement at the institutional level.

A great online resource with more information can be found here:

https://drive.google.com/file/d/0B_CAYH4WUfQXTXo3MjZHRC00aig/view. For information about the nations nearest where you live/teach, a good starting point is the map at: <https://native-land.ca>

The peoples who live in what is now Maine and the surrounding regions are collectively the Wabanaki, or, "People of the Dawnland," meaning those who see and greet the first light of the day. They share common oral histories and belong to Algonquian/Algonkian language groups, but have unique languages

About the Wabanaki: We encourage you and your school to reach out to the tribal communities in Maine to expand your learning. More information about the four federally-recognized tribal communities in Maine can be found here:

- The Aroostook Band of Micmacs: <http://www.micmac-nsn.gov/>
 - o Micmac Tribal Government: http://micmac-nsn.gov/html/tribal_government.html
- The Houlton Band of Maliseets: <http://www.maliseets.com/index.htm>
 - o [Maliseet Tribal Government: http://www.maliseets.com/government.htm](http://www.maliseets.com/government.htm)
- The Penobscot Nation: <http://www.penobscotculture.com/>
 - o [Penobscot Tribal Government: http://www.penobscotculture.com/index.php/8-about/81-tribal-facts](http://www.penobscotculture.com/index.php/8-about/81-tribal-facts)
- The Passamaquoddy Tribe
 - o Indian Township (Motahkomikuk): <https://www.passamaquoddy.com/>
 - o Pleasant Point (Sipayik): <http://www.wabanaki.com/>
 - o Passamaquoddy Tribal Government: http://www.wabanaki.com/wabanaki_new/chief_council.html
 - o Passamaquoddy Joint Tribal Council: http://www.wabanaki.com/wabanaki_new/joint_council.html

The Abenaki are the fifth Wabanaki tribe today; however, the Abenaki are not a federally-recognized tribe as of 2019. Not all Tribal Nations that exist in North America today have received federal recognition. There are no tribes in New Hampshire or Vermont that, as of 2019, have received federal recognition, but four tribes in Vermont have received state recognition. Federal recognition provides a federal relationship between Indigenous sovereign nations and the US government. Tribal Nations throughout North America are sovereign nations, and actively work to maintain their self-governance.

Federal recognition is not related to Tribal Nation sovereignty; it affords certain rights to Indigenous peoples within the laws of the United States.

All of Maine's federally-recognized tribes own land base throughout the state as presented through treaties.

About Maine Historical Society: Maine Historical Society (MHS) is the third-oldest state historical society in the United States, following Massachusetts and New York, respectively. Founded in 1822, only two years after Maine separated from Massachusetts and became a free state as part of the Missouri Compromise, MHS today is headquartered at 489 Congress Street in Portland. The campus contains an office building and museum, the Brown Research Library (est. 1907), and the Wadsworth-Longfellow House, the childhood home of American poet Henry Wadsworth Longfellow. An enormous online database containing digitized images and objects from MHS's robust collection can be found online at Maine Memory Network: <https://www.mainememory.net/> Teachers can create free accounts on Maine Memory Network to save images to albums for classroom use.

MHS's mission: "The Maine Historical Society preserves the heritage and history of Maine: the stories of Maine people, the traditions of Maine communities, and the record of Maine's place in a changing world. Because an understanding of the past is vital to a healthy and progressive society, we collect, care for, and exhibit historical treasures; facilitate research into family, local, state, and national history; provide education programs that make history meaningful, accessible and enjoyable; and empower others to preserve and interpret the history of their communities and our state."

Teacher Resources – Strand & Standards:

- **Social Studies, Grades 6-8 – Civics & Government:** Students draw on concepts from civics and government to understand political systems, power, authority, governance, civic ideals and practices, and the role of citizens in the community, Maine, the United States, and the world.
 - o **Civics & Government 3:** *Students understand political and civic aspects of cultural diversity by: (F1) Explaining basic civic aspects of historical and/or current issues that involve unity and diversity in Maine, the United States, and other nations. (F2) Describing the political structures and civic responsibilities of the historic and current cultures of Maine, including Maine Native Americans. (D1) Explaining constitutional and political aspects of historical and/or current issues that involve unity and diversity in Maine, the United States, and other nations. (D2) Describing the political structures and civic responsibilities of the diverse historic and current cultures of the United States and the world.*
- **Social Studies, Grades 6-8 – History:** Students draw on concepts and processes using primary and secondary sources from history to develop historical perspective and understand issues of continuity and change in the community, Maine, the United States, and world.
 - o **History 1:** *Students understand major eras, major enduring themes, and historic influences in the history of Maine, the United States, and various regions of the world by: (F1) Explaining that history includes the study of past human experience based on available evidence from a variety of primary and secondary sources; and explaining how history can help one better understand and make informed decisions about the present and future. (F2) Identifying major historical eras, major enduring themes, turning points, events, consequences, and people in the history of Maine, the United States, and various regions of the world. (D1) Analyzing interpretations of historical events that are based on different perspectives and evidence from primary and secondary sources. (D2) Analyzing major historical eras, major enduring themes, turning points, events, consequences, and people in the history of Maine, the United States, and various regions of the world. (D3) Explaining the history of democratic ideals and constitutional principles and their importance in the history of the United States and the world. (D4) Making decisions related to the classroom, school, community, civic organization, Maine, or beyond; applying appropriate and relevant social studies knowledge and skills, including research skills, and other relevant information.*
 - o **History 2:** *Students understand historical aspects of unity and diversity in the community, the state, including Maine Native American communities, and the United States by: (F1) Explaining how both unity and diversity have played and continue to play important roles in the history of Maine and the United States. (F2) Identifying a variety of cultures through time, including comparisons of native and immigrant groups in the United States, and eastern and western societies in the world. (F3) Identifying major turning points and events in the history of Maine Native Americans and various historical and recent immigrant groups in Maine, the United States, and other cultures in the world. (D1) Explaining how both unity and diversity have played and continue to play important roles in the history of the world. (D2) Comparing a variety of cultures through time, including comparisons of native and immigrant groups in the United States, and*

eastern and western societies in the world. (D3) Describing major turning points and events in the history of Maine Native Americans and various historical and recent immigrant groups in Maine, the United States, and other cultures in the world.

Teacher Resources – Assessment Rubric

Did the student meet the expectations of the lesson?

Task	1 – Did Not Meet	2 – Partially Met	3 – Met	4 – Exceeded	Notes
Student can discuss the major movements taken on by women in Maine during the 19 th and early 20 th centuries.					
Student can discuss the importance of the Temperance movement.					
Student can make connections between major national events and Maine women's causes.					
Student can read, analyze, and discuss primary source documents.					
Student participated respectfully in classroom discussion.					
Student gave thoughtful responses to the discussion prompts and utilized critical thinking to draw conclusions and ideas.					

<p>Total Score and Notes:</p>
