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Happy New Year!

We are excited to share some of the work being done in the field. The call for this issue, reflected the sentiment of Gerda Lerner, a pioneer of women's history, who wrote

Emphasis on the 'great man' omits women, minorities, many of the actual agents of social change. In so doing, it gives a partial, often erroneous picture of how social change was actually achieved in the past, and thereby fosters apathy and confusion about how social change can be made in the present.

We realize the prevailing historical narrative is full of "great men." But, we agree with Lerner, telling that story robs our students of the opportunity to see people like themselves in history. Unfortunately, it also robs our youngest citizens of their vision of themselves as agents of change. The work in this issue seeks to push our social studies instruction beyond including only the "great man."

In the first article "Women and Gender in Virginia's Secondary World History Curriculum: What's the Problem?" Suzanne Shelburne highlights the lack of women in the Virginia World History Curriculum and Standards. She focuses on the imbalance between male political leaders who are given agency by the language of the standards and women who are rarely mentioned and frequently have their agency and political achievements negated.

In the second article, "Beyond the Binary: Addressing Non-Binary Gender Issues in Social Studies", Cathy A.R. Brant writes about the importance of including gender identities/expressions beyond the binary within elementary and secondary social studies curriculum. She offers suggestions for how social studies teachers can discuss more inclusive topics.

Finally, the last article, "Suffrage is Beautiful: An Inquiry into the Art of the Women's Suffrage Movement", features an inquiry lesson developed by Heather N. Hagan and Carolyn A. Weber focused on teaching the Women's Suffrage Movement through art. They highlight three different types of art: music, poetry, and banners/posters/postcards, and use these examples to answer the essential question: How did art contribute to women winning the right to vote.

Guest Editors:

Heather N. Hagan
Coastal Carolina University

Carolyn A. Weber
University of Northern Iowa

**Women and Gender in Virginia's Secondary World History
Curriculum: What's the Problem?**

Suzanne Shelburne

Virginia Tech

Women and Gender in the Virginia World History Curriculum: What's the Problem?

As a former secondary social studies teacher in Virginia and current teacher educator, I have a vested interest in the curriculum included in the Virginia Standards of Learning for History and Social Science. State standards and curriculum frameworks are the products of political and social power. This type of curriculum represents, as Apple (2004) argued, “what counts as legitimate knowledge” (p. xii). As a classroom teacher, I recognized that white, western men dominated the curriculum, but I did little to address this problem beyond the “add women and stir” approach (Noddings, 2001). Once out of the classroom, my experiences as a teacher and my general interest in curriculum, led me to investigate gender imbalance in Virginia’s secondary world history curriculum and address how the resulting historical narrative represents women and gender.

Looking at gender within history curricula is important because it shows that genders are socially constructed (Winslow, 2013). Joan Scott (1986) defined gender as, “a constitutive element of social relationships based on perceived difference between sexes, and gender is a primary way of signifying relationships of power” (p. 1067). This study examines the representation of women and gender in the world history curriculum by analyzing curricular choices and the use of language within the Virginia Standards of Learning (SOLs) and the Curriculum Frameworks. Additionally, this research explores how discourse in the curriculum reproduces gender stereotypes and supports traditional power structures. I analyzed both the 2008 and 2015 Standards of Learning and Curriculum Frameworks to determine if any change to gender representation or the treatment of women within the formal world history curriculum occurred over time.

It is important to critically examine formal curricula because they inform students about which people and events are considered historically significant. As Engebretson (2014) noted, the marginalization of women in curriculum standards can lead to the perception that “women are not valued as historical actors” (p. 31). What students and teachers learn from the formal curriculum is powerful in shaping our understanding of significance, reproducing values, and informing conceptions of others. Additionally, the representation of women through language shapes our understanding of gender. Taking inspiration from Carol Lee Bacchi (1999, 2012a) and Margaret Crocco (2006), this study seeks to answer the following research questions:

Overarching Question:

1. What is the problem of gender represented to be in Virginia’s secondary world history curriculum?

Supporting Questions

1. Which women are included in the policy documents and how gender-balanced is the formal world history curriculum?
2. How are women represented and situated within the world history curriculum?
3. How are the language and discourse around representations of women framed within standards?

Importance of Study

Research exists on the absence of women from both history textbooks and standardized curricula (Crocco, 2001, 2011, 2018; Engebretson, 2014; Maurer et al., 2017; Schmeichel, 2015; Schmidt, 2012; Winslow, 2013). This research is important because as Engebretson (2014) contended, “students can read the absence of women as an element of the null curriculum that is not relevant or valued in the formal space of school” (p.30). Formal curricula identify what

content is considered worth learning. While the exclusion of women from standardized curricula has been documented, this study is important for three reasons: a) it adds to the existing literature on the representation of women and gender in state standards b) calls attention to issues of gender imbalance, the importance of language, and the reproduction of gender stereotypes in the formal curriculum and c) examines the fastest growing but lesser-researched area of world history (Bain & Harris, 2009; Girard & Harris, 2018; Harris & Bain, 2011).

Review of Literature

The Formal Curriculum as Products of Power

Formal curricula are not benign sets of facts, literature, or formulas (Au, 2012; Kincheloe, 2005; Sleeter, 2002). Kincheloe (2005) argued that curricula, like the Virginia Standards of Learning, are social and political constructs shaped by institutional and governmental forces. Since the 1980s, the standards-based reform movement resulted in the creation of a conservative curriculum, especially in social studies (Apple, 2004). Apple (2004) argued “the resurgence of conservative positions is an attempt to regain hegemonic power that was threatened by women, people of color and others” (p. xii). Similarly, Leahey (2014) maintained that standardization results in a curriculum of compliance. This type of curriculum, he wrote, compels “students to study and see the world in a limited, even hegemonic way that conceals alternative narratives, evidence and voices that may challenge a traditional rendering of history” (p. 56). Curriculum standards, as political constructs, typically represent the values of those individuals with political control.

Women in the Standardized Curriculum

In general, standardized social studies curricula have been criticized for reducing teacher autonomy and limiting subject matter (Au, 2009; Hess et al., 2002; Journell, 2007; van Hover &

Pierce, 2006; Whelan, 2006). Standardization has also reduced the inclusion of marginalized people in the history curriculum (Journell, 2007; Sleeter & Stillman, 2005; Winslow, 2013). Winslow (2013) concluded that, “women and gender-related topics are underrepresented in the social studies curriculum standards” (p. 325). Standardized curricula often limit women to certain topics or periods. For example, United States history curricula typically highlight the role of women in social reform movements like abolition, temperance, or suffrage (Crocco, 1997; Schafer & Bohan, 2009; Schmidt, 2012; Schmeichel, 2015; Winslow, 2013).

A recent study from the National Women’s History Museum, titled “Where are the Women?” (2017), found that women were not well integrated into the curriculum standards for United States history. This research concluded that women were excluded from much of the historical narrative because American history focuses more on political and military history rather than social history (Maurer et al., 2017). Of the fifteen commonly cited women, most were associated with political or social reform movements like abolition and suffrage and only three, Rosa Parks, Norma McCorvey, and Eleanor Roosevelt were active after 1945.

In an examination of the New York’s standards, curriculum frameworks, and examinations for global history, Winslow (2013) found, “the curriculum only refers to women who occupied positions of political or military power, like Elizabeth I of England and Catherine the Great of Russia” (p. 326). She also determined that over the last twenty-five years, the Global Regents exam only featured twenty-five women, including Catherine the Great and Mother Teresa. Furthermore, zero to three questions on each exam dealt with women’s history (Winslow, 2013). Additionally, Winslow (2013) explained that teachers in New York understand the necessity of teaching the tested material. She concluded that, “in this age of accountability, teachers are constantly pressured to prepare students to perform well on a proven gender

imbalanced examination, which means that the overwhelming majority of teachers must teach a gender imbalanced curriculum” (p. 326). In this case, it is possible to attribute the lack of emphasis on women’s history to both curriculum standardization and high-stakes testing.

Methodology

Theoretical Frameworks

The theoretical frameworks used in this study informed the choice of methodologies. Both critical theory and WPR (What’s the Problem Represented to be) both use discourse analysis to highlight issues related to gender and power. Additionally, both frameworks allow researchers to address how discourse shapes perspectives and impacts both individuals and society.

Critical Theory

Critical theory provides a framework for examining issues of power, authority, and conflict (Smyth, 2010). Frost and Elichaooff (2014) noted that the “very essence of critical theory is to respond to perceived power relations and resulting subjugations and oppressions of individuals and groups” (p. 54-55). Critical theory offers a way for researchers to identify how women and other marginalized groups are treated as different from the white, western male norm (Frost & Elichaooff, 2014). In the field of education, researchers can analyze curricular policy documents for representation of gender, gender imbalance, and reproduction of gender stereotypes. By calling attention to these problems, critical theorists work to enact change (Smyth, 2010).

What’s the Problem Represented to be?

“What’s the Problem Represented to be?” (WPR), from Carol Bacchi (1999), provides a tool to critically analyze public policies. Bacchi (2012b) wrote, “the WPR approach rests on a

basic premise—that what we say we want to do about something indicates what we think needs to change and hence how we constitute the “problem” (p. 4). For example, people may want to change government policies they view as the source of problems. “The task in a ‘WPR’ analysis,” Bacchi (2012a) wrote, “is to read policies with an eye to discerning how the ‘problem’ is represented within them and to subject this problem representation to critical scrutiny” (p. 21). She provides a series of six questions, including the overarching question for this study, to guide the analysis. Researchers can use WPR to determine how policy documents represent people, ideas, and issues (Bacchi, 1999). An analysis of representation requires a focus on the discourse or language used in the policy documents (Bacchi, 1999, 2012a; Crocco 2006). For example, researchers can use WPR to examine assumptions and biases within policies like state standardized curricula (Bacchi, 2012a).

The theoretical frameworks of critical theory and WPR directly influenced my choice of methodologies. I employed content analysis and critical discourse analysis to determine how women and gender are represented in the world history curriculum and situated within the resulting historical narrative. Content analysis involves counting words with the purpose of determining how words are used to ascribe meaning (Hsieh & Shannon, 2005; Merriam & Tisdell, 2016; Marshall & Rossman, 2016; Schreier, 2014). Critical discourse analysis or discourse analysis enables the researcher to deconstruct language within a text to illuminate the underlying social inequalities, gender inequalities, and power relations (Frost & Elichaooff, 2014; Mullet, 2018; Wodak, 2001). Since all policy documents reflect the values, beliefs, and assumptions of the policy creators, discourse analysis provides the researcher with a tool for identifying how language shapes both the representation and understanding of a subject (Hoeg &

Bencze, 2017). By deconstructing both the content and language of curricula, researchers can see how discourse has the power to both legitimize and reproduce social inequalities.

Data Collection and Analysis

I began the study with a summative content analysis of the formal curriculum. Virginia's world history curriculum is in two sets of policy documents—the Standards of Learning and the Curriculum Frameworks. The Standards of Learning webpage for History and Social Science maintains that these documents comprise what “teachers are expected to teach, and students are expected to learn” (Virginia Department of Education, 2021). The standards are broad statements that detail required knowledge and skills while the frameworks outline essential understandings, essential knowledge, and essential skills for each broad standard. The frameworks also provide teachers with a detailed list of testable content.

First, I read the 2008 and 2015 SOLs and Curriculum Frameworks for both world history courses and made lists of the specific women and men mentioned in the documents. I then totaled the number of women and men from those lists. Next, I counted how often the curricular materials used the terms *woman* and *women*. Then, I excerpted all the essential knowledge from the frameworks that contained references to specific women or the term *women*.

After completing the counting stage of content analysis, I read the excerpted material from the Curriculum Frameworks and analyzed the language used to describe the historical contributions of women. I identified language that reinforced gender stereotypes while describing women. I also compared the language used to describe historical contributions of women with the language used to describe the contributions of men mentioned in the same standard. Additionally, I compared how the essential knowledge organized content for both men and women. Three main categories emerged while coding the excerpts: gender imbalance in the curriculum, unequal

representation and inequitable organization of content, and the use of language to reproduce gender stereotypes.

Findings

Virginia divides the world history curriculum from prehistory to the present into two different courses: World History and Geography to 1500 (World History I) and World History and Geography 1500 to the Present (World History II). World History I begins with prehistory and culminates with the Renaissance. World History II moves chronologically through major periods in western world history, beginning with the Renaissance and concluding with the dissolution of colonial empires. Virginia created the newest version of the world history curriculum in 2015. The purpose of each course, as described in the 2015 standards, is to emphasize content knowledge like names, places, and dates. In addition, World History II focuses on the evolution of nations, economic conditions, and social and political change. The World History II standards state an emphasis on noteworthy people and their connections to contemporary issues.

Gender Imbalance in the World History Curriculum

World History I

There were no individual women mentioned in either the 2008 or 2015 standards for World History I (see Table 1). Additionally, the standards did not use the terms *woman* or *women*. In the 2008 and 2015 Curriculum Frameworks, the number of men drastically outnumbered the women. In 2008, there were 55 men mentioned in the framework and the number increased to 56 in 2015 (see Table 1). In both versions of the Curriculum Framework for World History I there were only two specific women named—Joan of Arc and Isabella of Spain.

Table 1*Appearance of men, women and the terms women or woman in the World History curriculum*

Policy Document	Number of Men	Number of Women	Instances of the term <i>woman</i> or <i>women</i> and standard
World History I 2008 Standards	13	0	0
World History I 2015 Standards	12	0	0
World History I 2008 Curriculum Framework	55	2	2 WHI. 5c WHI.6 c
World History I 2015 Curriculum Framework	56	2	3 WHI. 5 b WHI. 5c WHI. 6c
World History II 2008 Standards	30	4	1 WHI II.9
World History II 2015 Standards	31	3	1 WH II.8b
World History II 2008 Curriculum Framework	87	5	7 WHII.9c
World History II 2015 Curriculum Framework	84	5	6 WHII. 8b WHII.8c

Note: I did not include Greco-Roman deities in the tallies of women and men in the curriculum.

World History II

The SOLs and Curriculum Frameworks for World History II contain more references to individual women than World History I. The 2008 standards mentioned four women, but the number dropped to three in 2015 (see Table 1). By comparison, the number of men in the standards increased by one. In both the 2008 and 2015 Curriculum Frameworks, the total number of women remained at five. While the number of men in the World History II curriculum decreased between 2008 and 2015, men in the essential knowledge portion of the framework still

outnumbered women 84 to five in 2015 (see Table 1). Additionally, the World History II course claims to focus on noteworthy people of the nineteenth and twentieth centuries. However, only two women referenced in the 2015 curriculum, Margaret Thatcher, and Golda Meir, were from the last two hundred years.

Both Courses

In both courses, only 5% of the noteworthy people in the essential knowledge are women, and only World History II included standards that name specific women. The entirety of Virginia's formal world history curriculum included seven women. By contrast, the 2015 curriculum cited 140 men. The seven named women are all connected with political and military history. Additionally, all the named women, except Joan of Arc, governed nations or empires as queen, empress, or prime minister.

The collective term *women* is sparsely used across the formal curricula for both courses and the term *woman* is not used at all (see Table 1). The word *women* was limited to three content areas in the overall world history curriculum: ancient Greece, ancient Rome, and the Industrial Revolution. Additionally, in the 2008 World History II framework, all uses of the term *women* were located on a single page.

Representation of Women in the Historical Narrative

World History I

The women mentioned in the World History I curriculum did not change from 2008 to 2015. Both frameworks only mention Joan of Arc and Isabella of Spain. The essential knowledge presents the contribution of Joan of Arc to both French history and the Hundred Years' War with one statement, "Joan of Arc was a unifying force" (Virginia Department of Education, 2008; Virginia Department of Education, 2016). By contrast, the curriculum identified male figures

from the medieval period, like William the Conqueror, King John, and Ivan the Great with specific contributions in the essential knowledge. For example, the bulleted facts on William the Conqueror specifically identify him as “leader of the Norman conquest” who “united most of England” (Virginia Department of Education, 2016). The essential knowledge also mentioned Isabella of Spain, but linked her name and achievements with her husband, Ferdinand.

The term women is only used in the Curriculum Framework for World History I to describe women’s exclusion from the political process in the classical world. For ancient Greece, the essential understanding states that “men, women and slaves all had clearly defined roles in Greek society” (Virginia Department of Education, 2016, p. 26). The essential knowledge for standard WHI.5c requires that students know that “women and foreigners had no political rights” in the Greek polis (Virginia Department of Education, 2016). Similarly, the essential understandings in WHI.6c states, “although women, most aliens (non-Romans living in the Republic), and slaves were excluded from the governing process, the Roman Republic made major strides in the development of representative democracy, which became a model for the modern world” (Virginia Department of Education, 2016, p. 32). The curriculum aligns the status of women with that of foreigners and enslaved people. The curriculum does not provide information about other roles women had in classical society.

World History II

The 2008 World History II standards include four women: Elizabeth I, Margaret Thatcher, Indira Gandhi, and Golda Meir. All women included in the World History II curriculum were political leaders. Between 2008 and 2015, the number of women in the World History II standards decreased by one because Indira Gandhi was removed from the curriculum. However, the addition of Catherine the Great to the framework kept the total number the same.

Another woman featured in both versions of the Curriculum Frameworks is Mary II. However, like Isabella from World History I, the curriculum only mentioned Mary II in connection with her husband, William. Similarly, the curriculum referenced Catherine the Great in connection with Peter in Great. Unlike the content on Elizabeth I, Margaret Thatcher, and Golda Meir, Catherine’s name is not a section heading followed by bullet points noting her historical achievement. Her contributions are listed in the third bullet point below Peter the Great and expressed as an extension of his earlier achievements (see Figure 1). This pattern of organization gives preferential treatment to male historical figures and reinforces a male-dominated historical narrative.

Figure 1

Screenshot of Essential Knowledge on Catherine the Great

Peter the Great: “Westernization” of Russia

- Peter the Great “westernized” the Russian state and society, transforming political, religious, and cultural institutions.
- Examples of “westernization” included western dress/appearance, moving the capital to St. Petersburg, and modernization of the military and industry.
- Catherine the Great continued the process of “westernization.”

The World History II curriculum mentioned women as a group in one content area—the Industrial Revolution. The essential knowledge for standard WHII.9c contains all the uses of the term women in the entire Curriculum Framework for 2008. In addition, the term suffrage is used once in the same topic area in both 2008 and 2015. The essential knowledge acknowledges “women’s increased demands for suffrage” as a social effect of the Industrial Revolution (Virginia Department of Education, 2008, 2016). However, the curriculum does not specifically address the suffrage movements of the United States or Great Britain.

Language in the Standards

The wording of the essential knowledge changed between 2008 and 2015 for one woman, Elizabeth I. The 2008 and 2015 standards on the Reformation state that students will demonstrate

knowledge of the views and actions of four figures: Martin Luther, John Calvin, Henry VIII, and Elizabeth I (Virginia Department of Education, 2008, 2016). The 2008 framework listed the terms, views, and actions with the bullet points for each of the men. These terms were noticeably absent from the content about Elizabeth I (see Figure 2).

Figure 2

Screenshot of Essential Knowledge on Elizabeth I from 2008 framework

STANDARD WHII.3a

The student will demonstrate knowledge of the Reformation in terms of its impact on Western civilization by
a) explaining the effects of the theological, political, and economic differences that emerged, including the views and actions of Martin Luther, John Calvin, Henry VIII, and Elizabeth I.

Essential Understandings	Essential Questions	Essential Knowledge	Essential Skills
For centuries, the Roman Catholic Church had little competition in religious thought and action. The resistance of the Church to change led to the Protestant Reformation, which resulted in the birth of new political and economic institutions.	<p>What were the problems and issues that provoked religious reforms in Western Christianity?</p> <p>What were the beliefs of Martin Luther, John Calvin, Henry VIII, and Elizabeth I?</p>	<p>Conflicts that challenged the authority of the Church in Rome</p> <ul style="list-style-type: none"> Merchant wealth challenged the Church's view of usury. German and English nobility disliked Italian domination of the Church. The Church's great political power and wealth caused conflict. Church corruption and the sale of indulgences were widespread and caused conflict. <p>Martin Luther (the Lutheran tradition)</p> <ul style="list-style-type: none"> Views: Salvation by faith alone, Bible as the ultimate authority, all humans equal before God Actions: 95 theses, birth of the Protestant Church <p>John Calvin (the Calvinist tradition)</p> <ul style="list-style-type: none"> Views: Predestination, faith revealed by living a righteous life, work ethic Actions: Expansion of the Protestant Movement <p>King Henry VIII</p> <ul style="list-style-type: none"> Views: Dismissed the authority of the Pope in Rome Actions: Divorced; broke with Rome; headed the national church in England; appropriated lands and wealth of the Roman Catholic Church in England <p>Queen Elizabeth I</p> <ul style="list-style-type: none"> Anglican Church Tolerance for dissenters Expansion and colonialism Victory over the Spanish Armada (1588) 	<p>Identify, analyze, and interpret primary and secondary sources to make generalizations about events and life in world history. (WHII.1a)</p> <p>Use maps, globes, artifacts, and pictures to analyze the physical and cultural landscapes of the world and to interpret the past. (WHII.1b)</p> <p>Analyze trends in human migration and cultural interaction. (WHII.1e)</p>

However, the 2015 version of the Curriculum Framework rectified this difference. Additionally, the World History II Curriculum Framework primarily used the words *close*, *close relationship* and *support* when describing the contributions of women within the political sphere.

Discussion

The first version of the world history standards from 1995 did not cite any historical women by name and over the last 25 years Virginia has made minimal efforts to address gender imbalance in the curriculum. It is disheartening that government authorities and curriculum committees only consider seven women, from prehistory to the present, significant enough to include in the formal curriculum. This investigation generated several conclusions about the representation of women and gender in the world history curriculum. First, the results of this study support the findings of previous research regarding the lack of inclusivity within social studies curricula. Second, the findings show how curricular choices marginalize women within the historical narrative. Third, the Virginia world history curriculum illustrates how the use of gendered language, and the organization of subject matter can reproduce gender stereotypes. The stereotypical treatment of women in the curriculum and efforts to negate the achievements of women in the political sphere partially answer the question, “What is the problem of gender represented to be in Virginia’s world history curriculum?” However, the most concerning problem regarding gender in the curriculum seems to be the overall failure to acknowledge that a problem of representation exists.

Gender Imbalance and the Representation of Women in the Historical Narrative

This study found a noticeable gender imbalance in the world history curriculum. Furthermore, all the individual women in the curriculum made contributions to the political sphere of history. These choices reflect the influence of “great man” history, often attributed to Thomas Carlyle, on the curriculum (Crocco, 1997; Shafer & Bohan, 2009). This overall focus on the political sphere, in both standardized curricula and textbooks, impacts the choice of women

included in the historical narrative and limits the perspectives presented in the world history classroom (Engebretson, 2014; Schafer & Bohan, 2009; Schmidt, 2012).

The world history curriculum specifically named the following women: Joan of Arc, Isabella of Spain, Elizabeth I, Mary II, Catherine the Great (2015), Indira Gandhi (2008), Margaret Thatcher and Golda Meir. For unspecified reasons, creators deemed these seven women significant enough to include in Virginia's world history curriculum. Standards tend to focus on political, economic, and military history, thus creating a barrier to the inclusion of women (Levstik & Barton, 2011; Engebretson, 2014; Winslow, 2013). By failing to prioritize the cultural and social aspects of world history, women are unlikely to achieve equal mention in curriculum standards.

Women are also unlikely to achieve balanced representation in history curricula when they are pigeon-holed into limited subject areas. The World History II curriculum only mentioned women as a collective group in conjunction with the Industrial Revolution. Standard 9c requires that students demonstrate knowledge of the Industrial Revolution and its effects, "on families, the status of women and children, the slave trade, and the labor union movement" (Virginia Department of Education, 2008). The use of the term *families* followed directly by the words women and children only serves to reinforce traditional gender roles. In addition, the brief mention of women's suffrage in this standard leads to the interpretation that the political rights of women are not as important compared to other topics. Unlike other studies of history curricula that found an over emphasis on suffrage, Virginia's world history curriculum minimizes the importance of women's suffrage (Woyshner, 2002). The curriculum neglects the contributions of women like British suffragist Emmeline Pankhurst and once again fails to capitalize on an opportunity to make the standards more gender-balanced.

Language and the Reproduction of Gender Stereotypes

One of the most noticeable slights to women in the curriculum involves the use of language within the essential knowledge on the Reformation. The 2008 essential knowledge included the terms “views and actions” with the bullet points for each man, but not Elizabeth I. The bulleted facts about Elizabeth I reference the “victory over the Spanish Armada” which would certainly qualify as an action (Virginia Department of Education, 2008). However, her agency was removed from the essential knowledge portion of the curriculum. By contrast, the curriculum gives male figures control over their actions and beliefs. For example, the essential knowledge states that Henry VIII, “broke with Rome,” making the action appear like an individual act of defiance (Virginia Department of Education, 2008, p. 7). However, the break from the Catholic Church was dependent on the Acts of Supremacy, passed by Parliament, to formalize the separation. In this instance, the curriculum inflates individual male achievements and denies women control over their actions. The unequal representation of views and actions serves to reproduce traditional gender roles and support a patriarchal power structure.

The 2015 framework revised the wording of Elizabeth’s contributions to match the structure of her male counterparts. While this sounds like a crucial step in reducing gender inequality, a problem remains. At the time of this study, Virginia did not require world history teachers to use the 2015 curriculum. Superintendent’s Memo #067-19 (2019) stated that world history courses will continue to use the 2008 standards. Despite revising the curriculum to make Elizabeth’s contributions align with her male peers, world history teachers may not utilize the revised framework when making instructional decisions. The 2015 curriculum restored Elizabeth’s agency by revising the wording in the essential knowledge. However, the framework created a similar problem with the content on Catherine the Great. Despite being empress of

Russia, Catherine appears under the heading “Peter the Great: Westernization of Russia.”

Catherine the Great’s only noteworthy contribution to history, as recorded in the curriculum, is subsumed under the larger achievements of a man.

Language within the curriculum also affects the representations of Indira Gandhi, Margaret Thatcher, and Golda Meir. The 2008 World History II standards expect students to demonstrate knowledge of the Cold War era by learning about the contributions of Indira Gandhi, Margaret Thatcher, Mikhail Gorbachev, and Deng Xiaoping (Virginia Department of Education, 2008). In the essential knowledge, Indira Gandhi and Margaret Thatcher are both credited with developing “close or closer relationships” with another nation. In this instance, the political achievements of Indira Gandhi and Margaret Thatcher have been feminized by specific language. The words close and closer imply intimacy, which is stereotypically a female quality. The curriculum filters the importance of these powerful women through a feminized lens and reproduces this representation for high school students. Historically speaking, Gorbachev developed closer relationships with both the United States and the United Kingdom, but the standards do not include this parallel wording.

The language of the framework also establishes a power imbalance between Thatcher and Gandhi. The essential knowledge identifies Margaret Thatcher as British prime minister. However, the curriculum does not mention Indira Gandhi’s political position. This is highly suspect because Indira Gandhi was the first and only female prime minister of India. This information seems pertinent since the standard is about the contributions of world leaders. A similar discrepancy exists between Mikhail Gorbachev and Deng Xiaoping. Gorbachev and Thatcher are both white Europeans, where Gandhi and Xiaoping are Asian. The language of the curriculum framework legitimatizes the political authority of white, Europeans, whether male or

female, over that of non-European, people of color. The removal of Indira Gandhi from the 2015 curriculum further suggests a marginalization of people of color.

The final woman in the World History II curriculum is Golda Meir. Students are required to know the roles of both Gamal Nasser and Golda Meir in creating states in the Middle East. The content for Golda Meir states, “after initial setbacks” she led her nation to victory in the Yom Kippur War (Virginia Department of Education, 2008, p. 50). The essential knowledge does not specify the setbacks. Most teachers would not be experts on the Middle East or be likely to research Meir’s history of leadership to clarify the point. This phrase seems unnecessary given the standard. The formal curriculum calls her political ability into question and therefore challenges her leadership ability, even in the face of a military victory.

Additionally, the framework mentions that Meir needed support from the United States to achieve her political and military goals (Virginia Department of Education, 2008, p. 50). The phrasing “sought support” infers weakness. While the content about Meir is accurate, the curriculum does not include similar facts about Gamal Nasser. The bulleted content under Gamal Nasser gives him credit for building the Aswan High Dam. However, Soviet engineers worked on the project. The bulleted content does not address this historical reality. Nasser has complete autonomy over his achievements while Meir’s accomplishments are negated by comparison.

What is the Problem of Gender Represented to Be?

The larger problem of gender in the curriculum seems to be the failure to acknowledge a problem even exists. Aside from correcting the wording in the Reformation standard, educational authorities neglected to make the 2015 curriculum any more inclusive than the previous policy documents. In fact, the opposite seems to have occurred since Indira Gandhi, a woman of color, was removed from the curriculum. Any efforts to address gender imbalance are by default left up

to classroom teachers. This is problematic because teachers do not always recognize where there are omissions and may not have the content knowledge necessary to feel comfortable addressing the lack of women in the historical narrative (Winslow, 2013; Woyshner, 2002). For the problem of gender representation to be addressed in the world history curriculum, the Virginia Department of Education must make a concerted effort to include women in the historical narrative.

The findings of this study also suggest that the language and discourse of the world history curriculum negates the political achievements of individual women and focuses on women as a group without political power. Furthermore, the lack of focus on international suffrage movements and women's rights campaigns fails to tell students a balanced story. The language used to delegitimize the achievements of women like Golda Meir, Catherine the Great, and Elizabeth I highlights how discourse can subtly shape perspectives. Ruth Wodak (2001) asserted, "power does not derive from language, but language can be used to challenge power, to subvert it, to alter distributions of power in the short and long term" (p. 11). However, the language used to describe the role of women in world history curriculum reproduces common gender stereotypes. The world history curriculum represents the problem of gender as an issue that can be controlled using discourse. If the depiction of women in world history is to change, government agencies, like the Virginia Department of Education, must do a more effective job of compiling both standards and frameworks that contain fewer instances of gender inequality.

Suggestions for the Future

It is unlikely that a standardized curriculum will ever present a gender-balanced depiction of world history. However, classroom teachers can expand the historical narrative given both knowledge and opportunity. First, pre-service teachers could take women's history courses as

part of program requirements. Second, Virginia could offer women's history courses like the new African American history course to secondary students. Third, schools could provide professional development on how to incorporate women and other marginalized groups into the curriculum. Finally, as Virginia moves away from standardized testing in classes like U.S. History and World History II, schools can create project-based assessments that utilize multiple perspectives and bring marginalized groups into the historical narrative.

Conclusion

All teachers need to consider how the treatment of women and other marginalized people within the historical narrative affects student perceptions about world history. Researchers must continue to call attention to the lack of inclusiveness in the standardized curricula for change to ever occur. If gender inequality in policy documents is left unchallenged, teachers will reproduce this knowledge and reinforce traditional gender stereotypes. If teachers present only the essential knowledge found in the World History Curriculum Frameworks, they deprive students of a wider historical understanding. Schafer and Bohan (2009) contended "when history is not gender balanced, both women and men will continue to perpetuate the patriarchal system that places women at a disadvantage in society, and gender equality will never exist" (p. 294). A version of the past that minimizes the contributions of women does all students a disservice.

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Suzanne Shelburne is a PhD candidate in Curriculum and Instruction at Virginia Tech with a focus on History and Social Science Education. She was a classroom teacher for nineteen years and taught World History, Women's Studies, and AP European History. Her research interests include the teacher-curriculum relationship, teacher decision-making, and classroom assessment practices.

**Beyond the Binary: Addressing Non-Binary Gender Issues
in the Social Studies**

Cathy A.R. Brant, Ph.D.

Rowan University

The call for manuscripts for this issue encouraged submissions for articles about women, gender and social studies. As I read the call, I had two thoughts. First, was that an issue dedicated to issues of women, gender and social studies education was critical, especially given the fact that there has been a lack of authentic inclusion of women in the P-12 social studies for decades (Noddings, 1992), yet social studies curriculum and materials continue to present gendered stereotypes of women and continue to promote patriarchy (Lay et al., 2021; Schmeichel, 2014). The second thought was a question. Is this call for manuscripts solely about the binary conception of gender, male/female or men/women, or is it inclusive of gender experiences, identities and expression that exist beyond that binary?

Given the limited representation of women in the social studies curricula and research, in this commentary, I explain non-binary identities, in other words, individuals whose gender identity or expression are different than the one they were assigned at birth. I will briefly discuss the experience of non-binary P-12 students. I will then discuss the changes that can be made in schools to make it a safer, more inclusive environment for non-binary. I will discuss broad curricular changes that can be made as well as highlight the ways in which other content areas, namely literacy, is leading the charge for trans-inclusivity. The commentary will continue with a discussion on how P-12 social studies can continue to strive to be inclusive of trans and gender diverse youth. The commentary will end with some concrete resources that teachers, school administrators and teacher educators can use to help them become more gender inclusive.

Beyond the Binary: Gender Identity and Expression

For a better understanding of the need to go beyond the gender binary discourse in social studies education, it is important to examine some of the language currently being used about gender identities and expression, both in the literature, and, arguably more importantly, by

individuals who identify as such. Gender identity refers to “One's innermost concept of self as male, female, a blend of both or neither – how individuals perceive themselves and what they call themselves. One's gender identity can be the same or different from their sex assigned at birth.” (Human Rights Campaign, n.d.b). Gender expression refers to the “external appearance of one's gender identity, usually expressed through behavior, clothing, haircut or voice, and which may or may not conform to socially defined behaviors and characteristics typically associated with being either masculine or feminine” (Human Rights Campaign, n.d.b). Cisgender is a term that refers to an individual whose gender identity and expression is aligned with the one that they were assigned at birth. For this paper, the focus will be on those whose gender identity and/or expression are not aligned with the one they were assigned at birth.

The most common terms that are used by those who go beyond the gender binary of cisgender male or cisgender female include Two Spirit, transgender, non-binary, gender non-conforming and genderqueer. The term Two Spirit is often used in Indigenous cultures and “refers to the Native American recognition and understanding that some individuals are born with the presence of both a feminine and a masculine spirit within their individual bodies” (Mayo & Sheppard, 2012, p. 269). The term transgender or trans is often used an umbrella term for any non-cisgender gender identities. This may include those who seek to change either their biological self (through surgery or hormones) or those who choose to express their gender in a way that is different from the gender they were assigned at birth. The terms genderqueer, gender non-conforming, and non-binary are often used by individuals who have gender identities beyond cisgender identities. In their extensive review of the literature on the way non-cisgender identities have been discussed in the scholarly literature, Thorne et al. (2019) found three main ways non-binary identities have been described “(1) between “male” or “female”; (2) closer to

one gender than another, but not entirely “male” or “female”; and (3) outside of the binary system altogether” (p. 147). Those who identify as genderqueer and non-binary may or may not identify as transgender. Those who identify as transgender may or may not identify as non-binary or genderqueer. For the duration of this commentary the phrase “gender identities/expressions beyond the binary” will be used to describe any of these identities, unless using the verbiage used by the author(s) being cited.

Beyond the Binary in PreK-12 Education

Why is it important to consider how gender identities/expressions beyond the binary are being discussed in PreK-12 schools? In their biannual report on the state of schools for lesbian, gay, bisexual, transgender, and queer (LGBTQ youth), the Gay, Lesbian and Straight Education Network (2020) found that schools continue to be hostile places for those students who have a gender identity or expression outside the gender binary (Kosciew et al, 2020). In their biannual survey of 16,713 LGBTQ students, they found that:

- 42.5% of the participants felt unsafe because of their gender expression; 37.4% because of their gender
- 91.8% of LGBTQ students heard negative remarks about gender expression
- 87.4% heard negative remarks specifically about transgender people
- 66.7% heard negative remarks about gender expression from teachers or other school staff

The students with gender identities/expressions outside the gender binary surveyed reported being verbally harassed, physically harassed (pushed or shoved), and physically assaulted (punched, kicked, etc.) based on their gender or gender expression. Based on the continued discrimination against students with gender identities/expressions outside the gender binary, it

can be argued that changes need to be made to both school curricula and school policies regarding those students with gender identities/expressions outside the gender binary.

Gender Inclusive School Policies & Practices

There are many changes that can be made within schools to be more inclusive environments for those individuals with gender identities/expressions outside the gender binary. School non-discrimination, bullying and harassment policies should be explicit in naming gender, and especially gender identities/expressions outside the gender binary, as protected identity categories (Greytak et al, 2013; Orr & Baum, 2015). Schools should have procedures in place to ensure that student records and student information systems can be changed to be responsive to students' who have a different name or identify with a different sex than that which they were assigned at birth so that their prior name and/or sex do not appear in places like class rosters, yearbook photos, lunch systems, or standardized tests. (Orr & Baum, 2015; Mangin, 2020). Another issue that commonly comes up is student dress codes. "If the school or district has a specific dress code for boys and girls, a transgender student must be allowed to wear the clothing that corresponds to their gender identity, regardless of their assigned sex at birth, the gender designated on their birth certificate or other legal documents" (Orr & Baum, 2015). Additionally, spaces should be provided in schools for students with gender identities/expressions outside the gender binary. Gay-Straight-Alliance organizations (GSAs) are organizations of LGBTQ youth to address topics of gender and sexuality within the school and the local community. Schools having a school sanctioned GSA or similar organization signals to LGBTQ youth that they are supported by the school administration. Even more importantly, Greytak et al. (2013) found that schools that have a GSA, or similar identity affirmation organizations, may have a greater positive impact on transgender school youth than cisgender

LGB youth counterparts. GSAs may serve as a source of important information on transgender experiences and transgender issues for other students in the school as well as school faculty and staff.

Gender Inclusive Classroom Practices

Changes also need to be made within the PreK-12 classroom. Airton and Woolley (2020) argue for a shift in thinking about gender diversity in schools and that teachers and school administrators should always assume that there is gender diversity in the classroom. It is inevitable that “students are (invisibly) transgender, may be gender conforming at school but not outside of school, may have transgender and/or gender nonconforming family members or friends, [or] may come to understand themselves as transgender later in life.” (p. 18). Working under this assumption, it is clear that changes need to be made to the PreK-12 classroom structures and curriculum. Ways to make classroom spaces more inclusive for students with gender identities/expressions outside the gender binary include engaging in decreased gendered practices, affirmation of children’s/youth’s gender identities and expression, classroom discussions about gender and gender roles, and gender-inclusive curriculum materials (Mangin, 2020, Meyer, 2010).

Teachers need to have gender identity awareness, meaning “that educators stay engaged with the ways in which students self-identify and build on those assets for learning. It also means that educators affirm and recognize that gender expression is flexible, on a continuum, and can shift over time and across contexts” (Miller, Mayo & Lugg, 2018, p. 255). With this awareness, teachers can then move towards affirmation. Affirmation of students’ gender identity involves actions like using a students’ chosen name and pronouns (Greytak et al, 2013; Mangin, 2020; Orr & Baum, 2015) and validating the ways that children express their gender through the clothing

they wear or activities or materials they engage with in and out of the classroom setting. The simple act of complimenting the way a child chooses to dress or the book they choose to read in the classroom are all ways to validate and affirm children with gender identities/expressions outside the gender binary

Teachers also need to decrease gendered practices in the classroom. Unknowingly many teachers engage in daily gendered practices which can have a significant negative impact on students with gender identities/expressions outside the gender binary. For example, in almost every elementary school classroom teachers separate their students into a “boy” group and a “girl” group, for no real reason other than to organize students. Practices such as these can be problematic for students with gender identities/expressions outside the gender binary. Instead, teachers can have students line up based on where their name falls in the alphabet, whether they like chocolate or vanilla, or a number of other choices that have nothing to do with gender identity or expression. Teachers also need to consider the gendered language they use in the classroom. It is common to hear students referred to as “boys and girls” or “you guys” when more inclusive language like “y’all, “class,” “3rd graders,” or “friends” can be used. Teachers need to find terms that they are comfortable with and can use authentically to help make students with gender identities/expressions outside the gender binary feel more included in the classroom (Mangin, 2020).

When teachers engage with their students in conversations about gender and gender roles, they can help their students disrupt the gender binary (Airton, 2019; Mangin, 2020; Woolley, 2015). Traditionally, there is a hidden (or arguably not so hidden) curriculum about gender, and teachers can, as Airton (2019) suggests, bring gender to the forefront to their students by simple practices such as gently correcting students who make assumptions about you based on your

gender (e.g., marital status or having children) and explicitly telling your students your pronouns (and perhaps asking them via a private method to share their own pronouns). Airton also suggests that teachers can create moments of dissonance in which students are scaffolding in recognizing and reconsidering how they gender people and think and talk about gender in the greater society. Having an open, explicit dialogue with students about gender diversity helps students to understand that spectrum of gender expression and identity available to them (Woolley, 2015).

Teachers can “build affirming lessons around language and representations that both describe and show gender identities through mathematics problems, writing assignments, images, art/ists, media representations, trailblazers, political movements, musicians, poets, key figures, etc.” (Miller, Mayo & Lugg, 2018, p. 255). There are several ways a teacher might address gender diversity in the classroom through subject area curriculum that is not social studies. Firstly, teachers can show how unfriendly curricular materials can be towards gender diversity and are mostly geared towards binary gender identities (Airton, 2019; Greytak et al, 2013; Miller, Mayo & Lugg, 2018; Woolley, 2015). For example, as Airton (2019) suggests, teachers can make explicit to students the way a text shows only gender conforming characters or unnecessarily gives gender to normally inanimate objects or monsters or by demonstrating, with older students, how the content exclude non-binary lives or experiences. Conversely, teachers can bring in literature from the growing body of gender diverse children’s and young adult literature and be purposeful with their inclusion in the curriculum and the conversations that can be built, around gender, gender norms and transphobia. Wooley (2015) argues for the use of a critical gender literacy framework as a site for dismantling the gender binary. Critical gender literacy can be developed and put into practice through concrete changes in the

curriculum and instructional practice, and be used across the content areas. The curriculum needs to include the examination of binary gender, how it is constructed and reinforced beginning at a very young age and moving through the lifespan, as well as how such meanings are situated contextually.

Beyond the Gender Binary in Social Studies Education

While some progress has been made toward the inclusion of gay, lesbian and bisexual topics in the PreK-12 social studies curriculum (Mayo & Sheppard, 2013; Meyer, 2010; Woolley & Airton, 2020), there is still significant need for further inclusion. This is particularly disheartening given that social studies is an ideal place to discuss the contributions of gender diverse individuals to history and society (Meyer, 2010; Miller, Mayo & Lugg, 2018). As Feinberg (1996) recounts about her own experience of studying history in school, “I couldn't find *myself* (author’s emphasis) in history. No one like me seemed to have ever existed” (p. 11). Feinberg could not relate to the social studies curriculum because she had never seen individuals like herself represented within it. I will briefly highlight specific examples of gender inclusive P-12 social studies so that all students can see themselves accurately represented in the curriculum.

Early childhood and elementary social studies curriculum lends itself nicely as a place to introduce thematic units like identity, family, and community. This fits well into the National Council of Social Studies themes of Individual Development and Identity and Civic Ideals and Practices, and connections can easily be made to any state standards and school district curricula. Primary teachers can be purposeful in their inclusion of gender diverse individuals and engage in discussions with their students about kindness towards those who do not fit neatly into “girl or boy” or “male or female.” There is a growing body of children’s literature that can help teachers

broach this topic with children, but especially young children. The Rainbow Book list (<https://glbtrt.ala.org/rainbowbooks/>) and the National Council of the Social Studies Notable Social Studies Trade Books for Young People (<https://www.socialstudies.org/notable-social-studies-trade-books>) are two great sources for finding appropriate texts.

In addition to addressing issues of identity and civic participation with those who may be different from oneself, middle and high school students can study the historical figures of individuals who have gender identities/expressions beyond the gender binary. Albert Cashier was a soldier in the American Civil War who almost lost his pension, despite fighting in 40 battles, when it was discovered that he was born a woman. In fact, when Cashier was outed as a woman, he was forced to wear a dress for the remainder of his life (Pohlen, 2016). Middle and high school students might also discuss the contributions of gender diverse historical figures to our modern society. For example, teachers can highlight the impact of Sylvia Rivera and Marsha P. Johnson. Rivera and Johnson, along with other transgender individuals, had a major part in the Stonewall Inn Riot, an event that is often considered the catalyst for the modern gay rights movement (Pohlen, 2016; Stryker, 2009) and had an impact on removing homosexual from the Diagnostic and Statistical Manual of Mental Disorders (DSM).

Secondary students can study the ways in which other cultures around the world address gender identities/expressions outside the gender binary in both historical and contemporary settings. For example, many Native American cultures have understandings of gender that go beyond the gender binary.

Learning about the traditional gender belief systems of Native American societies can help students better understand the complexities of gender—that different cultures constructed gender in different ways and that gender cannot be reduced to

genitalia. In addition, by seeing how some white cultural outsiders read gender very differently from the Native Americans - themselves, students can recognize the unintentional biases that we all bring to studies of cultures and times different from our own. This history can also be used as an example of the deep cultural conflicts that arose between Native American people and European and other U.S. settlers (Beemyn, 2014, p. 114).

Learning about the fact that gender identities/expressions outside the gender binary have existed for hundreds, and arguably thousands, of years throughout the world, can be validating and affirming for gender diverse youth in schools.

Secondary students can also engage in study of historical contemporary legislation concerning gender identities/expressions beyond the gender binary. For example, in the 1850s there were laws on the book against cross-dressing, and this included women in pants. This example can be shown to children of all ages to elicit conversations about how societal norms change over time and how legislation can be inclusive or exclusive of various groups. Connections can be made between anti-gender diverse legislation, such as prohibiting healthcare for transgender youth, single-sex facility restrictions (bathroom bills), excluding transgender youth from athletics, restrictions on identification documents, prohibiting public school, and higher education employees by referring to a student by a name/pronoun inconsistent with the student's biological sex (American Civil Liberties Union, 2021).

Challenges to Gender Inclusive Schools

While the call for gender inclusive school policies, structures and curriculum are important, it would be naive to assume that these changes would come without contestation.

Currently six states have laws on the books with anti-LGBT curriculum laws: Alabama, Louisiana, Mississippi, Oklahoma, South Carolina, and Texas. While these laws apply only to curriculum regarding sexual health education, they are often misapplied and bar any type of gender diversity or sexual diversity content in the classroom (Lambda Legal, n.d.).

Even in states where addressing this content is not officially prohibited, many teachers are concerned about backlash from administration and parents when addressing sexuality and gender diversity in the classroom (Block, 2019). While this concern is understandable, it is not necessarily a valid one. For example, in their study of a classroom engaging with critical work around sexual orientation and gender, Hermann-Wilmarth and Ryan (2019) found that the majority of the parents did not express any objections or resistance to the lessons being taught. Yet, even when they are in environments where they can talk about gender beyond the binary, teachers still have concerns about how to address gender issues in the classrooms. They are concerned about their ability to address questions and comments that may come up during a lesson, and in their ability to moderate conversations in the classroom with students who may have opposing views. (Block 2019).

Conclusion

For over 20 years, social studies scholars have called for the inclusion of gender and sexuality to be included as a part of the PreK-12 social studies education (Crocco, 2001, 2008; Jennings, 2006; Kumashiro, 2002; Maguth & Taylor, 2014; Mayo, 2013; Meyer, 2010; Thornton, 2002, 2003, 2010) arguing that the silence around non-heterosexual and non-cisgender individuals in the social studies curriculum is deafening. While some progress has been made towards a more inclusive social studies around topics of sexuality, unfortunately, that silence is still prevalent when talking about gender identities/expressions outside the gender binary. The

consequences, though, could not be more alarming. Students with gender identities/expressions outside the gender binary experience more bullying, harassment, and violence in schools than their LGB Peers (Kosciw et al, 2020). Unfortunately, this violence is not limited to P-12 school settings. The statistics on violence against those whose gender identity/expression is outside the binary are startling. In 2020 there were a reported 44 murders of transgender and gender non-conforming individuals. As of this writing in October 2021, 43 individuals have been murdered. These numbers are conservative, at best, as violence against gender diverse individuals is often underreported. If significant changes are not made to the way, we as a society think about gender and talk about gender these numbers could continue to increase.

Many teachers are concerned that they have not been adequately prepared to address topics related to gender identities/expressions outside the gender binary in their classrooms in their teacher preparation programs or in their school/district professional development (Block, 2019; Meyer & Lombardi, 2018). In response, there needs to be a two-pronged approach. First, it is critical that school districts conduct professional development for their teachers to help them understand gender diversity, help them disrupt gender binary practices in the classroom, and present them with curricular materials to have gender identities/expressions outside the gender binary represented in the curricula. The inclusion of gender identities beyond the gender binary also needs to be included as a part of teachers' formal training in their teacher preparation programs (Brant & Willox, 2021).

For those committed to equity and justice in PreK-12 classrooms and schools the goal is safe, equitable and affirming spaces for all young people. This includes those students who do not neatly check the traditional boxes of male/female or boy/girl. All children, regardless of gender identity or expression, need to learn about gender, the impact of gender outside the

binary, and how to treat others, whose gender may differ from our own, so that society becomes more inclusive for all. Social Studies teachers have an obligation to address these issues in their classrooms, just as they have the obligation to address other equity and social justice issues, to ultimately make schools, and hopefully our society, a safer place for those with gender identities/expressions outside of the gender binary.

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Cathy A.R. Brant, Ph.D. is an Assistant Professor of Equity in Teacher Education in the Department of Interdisciplinary and Inclusive Education at Rowan University. Her research agenda involves social studies education, equity and social justice in teacher education, and LGBTQ inclusion in K-16 education. She has published her work in a number of journals including *Journal of Social Studies Research*, *School University Partnership*, *The Educational Forum*, and *Action in Teacher Education*. Cathy has presented her research at American Educational Research Association, National Council of the Social Studies/College and University Faculty Assembly, and National Association of Professional Development Schools.

**Suffrage is Beautiful: An Inquiry into the Art of the Women's
Suffrage Movement**

Heather N. Hagan¹ & Carolyn A. Weber²

¹ Coastal Carolina University

² University of Northern Iowa

Suffrage is Beautiful: An Inquiry into the Art of the Women's Suffrage Movement

In 1912, Sir Thomas Beecham entered Holloway prison to visit composer and women's suffragist, Ethyl Smyth. This particular visit was memorable and he later described it in a speech for her centenary saying

She was arrested, tried, convicted and sent to Holloway prison to reflect and, if possible, repent. Well, she neither reflected nor repented. She pursued a joyously rowdy line of activity. Accompanying her were about a dozen other suffragettes, for whom Ethel wrote a stirring march, 'Song of Freedom,' and on one occasion I went to see her. Well as a matter of fact I went to see her several times. But on this particular occasion when I arrived, the warden of the prison, who was a very amiable fellow, was bubbling with laughter. He said, 'Come into the quadrangle.' There were the ladies, a dozen ladies, marching up and down, singing hard. He pointed up to a window where Ethel appeared; she was leaning out, conducting with a toothbrush, also with immense vigour, and joining in the chorus of her own song. (Beecham, 1958)

The arts, visual and performing, have the power to unite people together around a cause or serve as a rallying cry. In this case, a group of women, serving prison time for suffrage activities, continues to unite around their cause through music. Suffragists in Britain and the United States realized that art and music were powerful tools.

At the beginning of the movement, literary arts and speeches were the primary tools used by suffragists. At Seneca Falls, in 1848, Elizabeth Cady Stanton skillfully crafted the Declaration of Sentiments to echo the Declaration of Independence (U.S. National Park Service, n.d.). That document, signed by about 100 women and men, powerfully compared the plight of

women's freedom to that of the colonists'. Sojourner Truth, an African American suffragist who was formerly enslaved, also used literary arts as she spoke at an Ohio Women's Convention in 1851 (National Endowment for the Arts, 2020). This speech was later adapted by Frances Gage into the famous poem "Ain't I a Woman?" Poetry, music, and even fashion were used as art in the 19th century.

Anti-suffragist visual arts were also common at the time (National Endowment for the Arts, 2020). It is easy to find cartoons and drawings that depict husbands being left helpless by their suffragist wives or overly feminine women who appear out of place in one of the male dominated spheres of the time.

In the early 1900s, though, the pro-suffragists began to more commonly incorporate visual arts. British suffragists formed the Artists' Suffrage League in 1907, and the Suffrage Atelier in 1909 (Museum of London, nd). Both were formal organizations whose members created art to promote suffrage, but the Artists' Suffrage League was a group of trained artists, and the Suffrage Atelier were all novices. The groups which were mostly women, with a few male members, recognized the power of art to promote their pro-suffrage message. These groups focused on making banners, posters, and postcards, but others continued to use music, poetry, or drama. Their influences were far-reaching and US Suffragists also found art to be a powerful tool in promoting their cause.

Examining the art of the Women's Suffrage Movement can deepen our students' learning about the movement, but it also allows us to integrate the arts into our classrooms. This article provides resources and an inquiry lesson plan teachers can use to explore how the arts impacted and reflected the women's suffrage movement in the United States and Britain.

Integrating Art and Social Studies

In 2018, The Education Commission of the States and the Arts Education Partnership published a report explaining how and why the arts should be integrated throughout the school curriculum. The report explains that the Every Student Succeeds Act gives states the freedom to determine how to best meet its learners' needs. Research has shown that arts and arts-integration can have a positive impact on student achievement and cognitive development. Furthermore, teachers integrating the arts into their teaching can better reach all learners and have improved instructional skills. It can increase student engagement and investment in learning, too.

Additionally, culture, including the arts, music, and literature, is the first of the 10 Themes of Social Studies (NCSS, 2013). While studying a culture, students explore how it impacts art and the change of both over time. This lesson explores how art reflected the ideals of the womens' suffrage movement and was a powerful tool.

Description of Inquiry Lesson

This upper elementary and middle level lesson plan is designed as an inquiry centered around the essential question "How did art contribute to women winning the right to vote?" To explore this question, students will evaluate several primary sources as they will visit four centers. At each center, they will investigate a different art medium (music, poetry, posters, and banners), complete an activity around that art medium, and answer the supporting question provided for that center. At the end of each center, they will re-evaluate their hypothesis to the essential question. When they complete all of the centers, they will revise their response to the essential question a final time.

Inquiry Lesson Plan

Time: Four 30 minute class sessions

Objectives:

Students will be able to cite evidence to answer the essential question: How did art contribute to women winning the right to vote?

Students will be able to describe how art contributed to women gaining suffrage based on their analysis of songs, poetry, posters, and banners which were used during the movement.

Students will analyze each type of media and respond to supporting questions.

Materials:

- Projector or student handheld devices to view video content on Day 1
- Student handheld devices to display and play primary sources, share student directions, and allow students to record their responses.
 - Printouts, sound recordings, and paper and pencil may be used instead

Procedures:***Day 1:*****1. Opening:**

As a class, view the following video about the Women's Suffrage Movement:

<https://youtu.be/a9LmBgY-F5A>

Give students biographies of several of the leaders of the Women's Suffrage Movement.

Biographies can be found at <https://www.womenshistory.org/celebrating-centennial/suffragist-biographies> and <https://www.brandywine.org/museum/hidden-figures-suffrage-movement>

While viewing the video and investigating the two websites, ask students to define suffrage. Afterwards, discuss suffrage and the movement, in general. Some questions might include:

- How did the women work for suffrage?

- Who was involved in the women's suffrage movement?
- What was the point of the women's suffrage?
- How did individuals impact the suffrage movement?
- What were some conflicts within the suffrage movement (be sure to consider the issues of race and class throughout the movement)?

By the end of this discussion, be sure students understand the purpose of the movement, that there were many women involved, that it took about 80 years to win suffrage, and that there were a variety of methods and tactics used in the fight for women's right to vote.

2. Introduce art as one of the many tools used by women in their fight for suffrage.

Brainstorm a list of art media and explain that this inquiry will explore the role of art in the women's suffrage movement.

3. Introduce the Essential Question that will guide the Inquiry: How did art contribute to women winning the right to vote?
4. Ask students to consider this question and write a hypothesis answering the question based on their prior knowledge and learning.

Day 2-3 Inquiry:

[This inquiry is designed to be done in small groups at centers. The centers may be completed in any order. Aim to complete 1-2 centers per day, spending 15-20 minutes in each.]

Music Center:

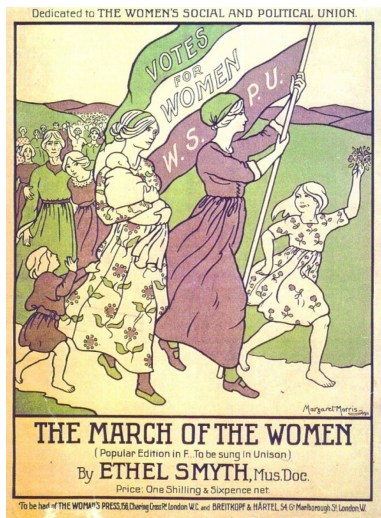
In this center, students will listen to performances and/or read the lyrics of various songs and marches that were used during the Suffrage Movement. They will compare and contrast each of the songs and determine the authors' purposes.

Supporting Question: How did the suffrage movement use music to promote its cause?

Student Directions:

Music was used throughout the women's suffrage movement for many different reasons. Sometimes, the songs were **anthems** meant to uplift a group of people. Other times, they were **marches** with strong beats to guide a parade. They even used **popular songs** and changed the lyrics to match their cause.

Today, you are going to listen to three songs and read the lyrics, or words, for those plus one more. Then, you will be asked to answer a few questions. When you have examined all four songs, you will look at your hypothesis and see if it has changed.

March:**“The March of the Women”**

by Ethel Smyth

Listen to the song: https://youtu.be/KKp2r8_P5Do**Verse 1**

Shout, shout, up with your song!
 Cry with the wind, for the dawn is
 breaking;
 March, march, swing you along,
 Wide blows our banner, and hope is
 waking.
 Song with its story, dreams with their glory
 Lo! they call, and glad is their word!
 Loud and louder it swells,
 Thunder of freedom, the voice of the Lord!

Verse 3

Comrades—ye who have dared
 First in the battle to strive and sorrow!
 Scorned, spurned—nought have ye cared,
 Raising your eyes to a wider morrow,
 Ways that are weary, days that are dreary,
 Toil and pain by faith ye have borne;
 Hail, hail—victors ye stand,
 Wearing the wreath that the brave have worn!

Verse 4

Life, strife—those two are one,

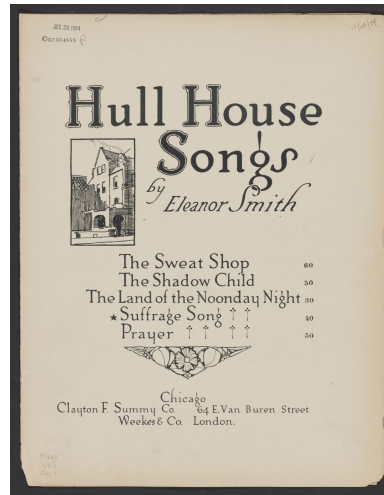
<p><u>Verse 2</u></p> <p>Long, long—we in the past Cowered in dread from the light of heaven, Strong, strong—stand we at last, Fearless in faith and with sight new given. Strength with its beauty, Life with its duty, (Hear the voice, oh hear and obey!) These, these—beckon us on! Open your eyes to the blaze of day.</p>	<p>Naught can ye win but by faith and daring. On, on—that ye have done But for the work of today preparing. Firm in reliance, laugh a defiance, (Laugh in hope, for sure is the end) March, march—many as one, Shoulder to shoulder and friend to friend.</p>
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Image: https://www.exploringsurreypast.org.uk/collections/getrecord/SHCOL_9180_9_5

Lyrics: http://www.protestsonglyrics.net/Women_Feminism_Songs/March-of-the-Women.phtml

Answer the Following questions:

1. What did you notice when listening to this song?
2. How did it make you feel?
3. Read the lyrics. Did you know that not everyone wanted women to have the right to vote?
Because women were not allowed to vote, only men could make a new law to give them suffrage. Do you think this song would be effective to persuade men to give women the right to vote?
4. Write down one quote from the song that might persuade others.

Anthem:**“Suffrage Song”****by Eleanor Smith**Listen to the Song: <https://youtu.be/1BGLsYnQfRY>

Let us sing as we go, Votes for Women!
 Let us sing as we go, Votes for Women!
 Though the way may be hard, Tho' the
 battle be long,
 Yet our triumph is sure; put your heart into
 song,
 Into cheering and song: Votes for Women!
 For the right shall prevail over wrong!

See! the banner is bright streaming o'er us,
 And the barred road lies open before us;
 Let the trumpet be blown, Let our purpose be
 known,
 Put your voice and your soul in the chorus!
 This song was originally posted on
protestsonglyrics.net
 Let us sing as we go, Votes for Women!

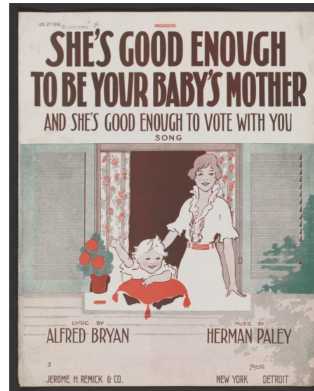
<p>See! the banner is bright streaming o'er us, And the barred road lies open before us; Let the trumpet be blown, Let our purpose be known, Put your voice and your soul in the chorus!</p> <p>Let us sing as we go, Votes for Women! Let us sing as we go, Votes for Women! There's a voice we have heard, And shall hear till we die; By its word we are stirred, And as one we reply; It is nigh, it is nigh, Votes for Women! For the right shall prevail over wrong!</p> <p>Let us sing as we go, Votes for Women! Let us sing as we go, Votes for Women! Though the way may be hard, Tho' the battle be long, Yet our triumph is sure; put your heart into song, Into cheering and song: Votes for Women! For the right shall prevail over wrong!</p>	<p>Let us sing as we go, Votes for Women! There's a voice we have heard, And shall hear till we die; By its word we are stirred, And as one we reply; It is nigh, it is nigh, Votes for Women! For the right shall prevail over wrong!</p> <p>Let us sing as we go, Votes for Women! Let us sing as we go, Votes for Women! Though the way may be hard, Tho' the battle be long, Yet our triumph is sure; put your heart into song, Into cheering and song: Votes for Women! For the right shall prevail over wrong!</p>
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Image: <https://hdl.loc.gov/loc.music/mussuffrage.mussuffrage-100060>

Lyrics: http://www.protestsonglyrics.net/Women_Feminism_Songs/Suffrage-Song.phtml

Answer the Following questions:

1. What did you notice when listening to this song?
2. How did it make you feel?
3. Read the lyrics. Did you know that not everyone wanted women to have the right to vote?
Because women were not allowed to vote, only men could make a new law to give them suffrage. Do you think this song would be effective to persuade men to give women the right to vote?
4. Write down one quote from the song that might persuade others.

Popular Song:

“She’s Good Enough to be your Baby’s Mother and She’s Good Enough to Vote with You” by Alfred Bryan and Herman Paley

Listen to the Song: https://www.youtube.com/watch?v=HxF_afsWnZQ

No man is greater than his mother
 No man is half so good
 No man is better than the wife he loves
 Her love will guide him
 What 'ere beguile him

She's good enough to love you and adore you
 She's good enough to bear your troubles for you
 And if your tears were falling today
 Nobody else would kiss them away
 She's good enough to warm your heart with kisses
 When your lonesome and blue
 She's good enough to be your baby's mother
 And she's good enough to vote with you

Man plugs the world in war and sadness
 She must protest in vain
 Let's hope and pray someday we'll hear her pain
 Stop all your madness, I bring you gladness

She's good enough to love you and adore you
 She's good enough to bear your troubles for you
 And if your tears were falling today
 Nobody else would kiss them away
 She's good enough to warm your heart with kisses
 When your lonesome and blue
 She's good enough to be your baby's mother
 And she's good enough to vote with you

She's good enough to give you old Abe Lincoln
 She good enough to give you Brandon Sherman
 Robert E. Lee and Washington too
 She was so true she gave them to you
 She's good enough to give you Teddy Roosevelt
 Thomas A. Edison too.
 She's good enough to give you Woodrow Wilson
 And she's good enough to vote with you.

Image: <https://hdl.loc.gov/loc.music/mussuffrage.mussuffrage-100123>

Lyrics: <https://lewissuffragecollection.omeka.net/items/show/1306>

Answer the Following questions:

1. What did you notice when listening to this song?
2. How did it make you feel?
3. Read the lyrics. Did you know that not everyone wanted women to have the right to vote?
Because women were not allowed to vote, only men could make a new law to give them suffrage. Do you think this song would be effective to persuade men to give women the right to vote?
4. Write down one quote from the song that might persuade others.

Federation Song:**“Federation Song”**

by Susie I. Lankford Shorter (1859-1912)

This song, sung to the tune of Glory Glory Hallelujah, was sung at National Meetings of the National Association of Colored Women’s Clubs Song.

We are a band of women from the National
we come

We are marching into battle tho’ we’re neither
pipe nor drum

The Ohio Federation, lifting others as we
climb

Our motto “Deeds not word”!

Chorus

Deeds not words shall be our motto

Deeds not words shall be our motto

Our race must be enlightened, we must earn
our daily bread

We must give our time and talent - and the
hungry must be fed

We must root upon old sadness, planting good
and joy instead

Our motto, ‘Deeds not words”!

All hail the Federation!

And may others join our band

<p>Deeds not words shall be our motto</p> <p>We're lifting as we climb</p> <p>We represent the women who were once denied a place</p> <p>In the National Convention of the highly favored race</p> <p>Nothing daunted we have struggle and we've made ourselves a place</p> <p>Our motto, 'Deeds not words'!</p>	<p>May the torch that we have lighted, since in this and every land,</p> <p>Till the women of all races will be glad to take our hand</p> <p>Our motto, 'Deeds not words'!</p>
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Pictured: Club pin depicting the motto for the National Association of Colored Women's Clubs,

found at: <https://bit.ly/3o5I4q6>

Lyrics: <https://bit.ly/3rjW3up>

Answer the Following questions:

1. What did you notice when reading this song?
2. How did it make you feel?
3. Did you know that not everyone wanted women to have the right to vote? Because women were not allowed to vote, only men could make a new law to give them suffrage. Do you think this song would be effective to persuade men to give women the right to vote?
4. Write down one quote from the song that might persuade others.

Final Steps:

1. After answering the questions for each song, answer the supporting question: How did the suffrage movement use music to promote their cause?
2. Next, reevaluate your response to the essential question: How did art contribute to women winning the right to vote?
3. Revise your hypothesis to reflect what you learned about music in the women's suffrage movement.

Poetry Center

At this center, the students will read poetry that was frequently published in women's newspapers and analyze it for common themes.

Supporting question: What can poetry tell us about the women's suffrage movement?

Student Directions:

Poetry was used throughout the women's suffrage movement. Suffragists frequently had their poems published in newspapers that supported suffrage. At this center, you will read through 3 different poems written about suffrage and answer the provided questions.

Poem 1:

**Song for Equal Suffrage
Charlotte Perkins Gilman**

Day of hope and day of glory! After slavery and woe,
Comes the dawn of woman's freedom, and the light shall grow and grow
Until every man and woman equal liberty shall know,
 In Freedom marching on!

Woman's right is woman's duty! For our share in life we call!
Our will it is not weakened and our power it is not small.
We are half of every nation! We are mothers of them all!
 In Wisdom marching on!

Not for self but larger service has our cry for freedom grown,
There is crime, disease and warfare in a world of men alone,
In the name of love we're rising now to serve and save our own,
 As Peace comes marching on!

By every sweet and tender tie around our heartstrings curled,
In the cause of nobler motherhood is woman's flag unfurled,
Till every child shall know the joy and peace of mother's world—
 As Love comes marching on!

We will help to make a pruning hook of every outgrown sword,
We will help to knit the nations in continuing accord,
In humanity made perfect is the glory of the Lord,
 As His world goes marching on!

<https://poets.org/poem/song-equal-suffrage>

Answer the Following Questions:

1. What symbols did Charlotte Perkins Gilman use in her poetry?
2. What images stand out to you? Why?
3. What message is Charlotte Perkins Gilman trying to convey in this poem?

Poem 2:

To Susan B. Anthony on her eightieth birthday Elizabeth Cady Stanton	
<p>To Susan B. Anthony on her eightieth birthday February 15, 1900</p> <p>I</p> <p>My honored friend, I'll ne'er forget, That day in June, when first we met: Oh! would I had the skill to paint My vision of that "Quaker Saint": Robed in pale blue and silver gray, No silly fashions did she essay: Her brow so smooth and fair, 'Neath coils of soft brown hair: Her voice was like the lark, so clear, So rich, and pleasant to the ear: The "Prentice hand," on man oft tried, Now made in her the Nation's pride!</p> <p>II</p> <p>We met and loved, ne'er to part, Hand clasped in hand, heart bound to heart. We've traveled West, years together, Day and night, in stormy weather: Climbing the rugged Suffrage hill, Bravely facing every ill: Resting, speaking, everywhere; Oft-times in the open air; From sleighs, ox-carts, and coaches, Besieged with bugs and roaches: All for the emancipation Of the women of our Nation.</p>	<p>III</p> <p>Now, we've had enough of travel. And, in turn, laid down the gavel,— In triumph having reached four score, We'll give our thoughts to art, and lore. In the time-honored retreat, Side by side, we'll take a seat, To younger hands resign the reins, With all the honors, and the gains. United, down life's hill we'll glide, What'er the coming years betide; Parted only when first, in time, Eternal joys are thine, or mine.</p>

<https://poets.org/text/poetry-and-womens-suffrage-movement>

This poem was written from one of the founding mothers of the suffrage movement to another founding mother. Neither lived to see the 19th Amendment passed.

Answer the Following Questions:

1. What feelings does Elizabeth Cady Stanton relate in her poem to Susan B. Anthony?
2. What images stand out to you? Why?
3. What do you think the mood of the poem is? Why?

Aunt Chloe's Politics
Frances Ellen Watkins Harper

Of course, I don't know very much
About these politics,
But I think that some who run 'em
Do mighty ugly tricks.
I've seen 'em honey-fugle round,
And talk so awful sweet,
That you'd think them full of kindness,
As an egg is full of meat.
Now I don't believe in looking
Honest people in the face,
And saying when you're doing wrong,
That "I haven't sold my race."
When we want to school our children,
If the money isn't there,
Whether black or white have took it,
The loss we all must share.

And this buying up each other
Is something worse than mean,
Though I think a heap of voting,
I go for voting clean.

<https://poets.org/poem/aunt-chloes-politics>

Answer the following questions:

1. What are some images that Harper uses in her poem?
2. What do you think the theme of the poem is? Why?
3. What do you think the mood of the poem is? Why?

Final Steps:

1. After answering the questions for each poem, answer the supporting question: What can poetry tell us about the women's suffrage movement?
2. Then reevaluate your response to the essential question: How did art contribute to women winning the right to vote?
3. Revise your hypothesis to reflect what you learned about poetry in the women's suffrage movement.

Banner Center

In this center, students will look at the banners that marchers carried during the movement. They will examine banners made and used in both the US and England.

Supporting questions:

- How were banners used in the Suffrage movement and what contributions did they make?

Student Directions:

Banners were used throughout the women's suffrage movement. Suffragists frequently made banners to represent their group or town in a parade. They also used banners to display their messages. At this center, you will look at banners from Britain and the United States. For each set of banners, answer the questions.

Banners in Britain

Photo: <https://womanandhersphere.com/tag/suffrage-banners/>



Photo: <https://www.brandlibrary.org/post/brand-from-home-august-6-2020>

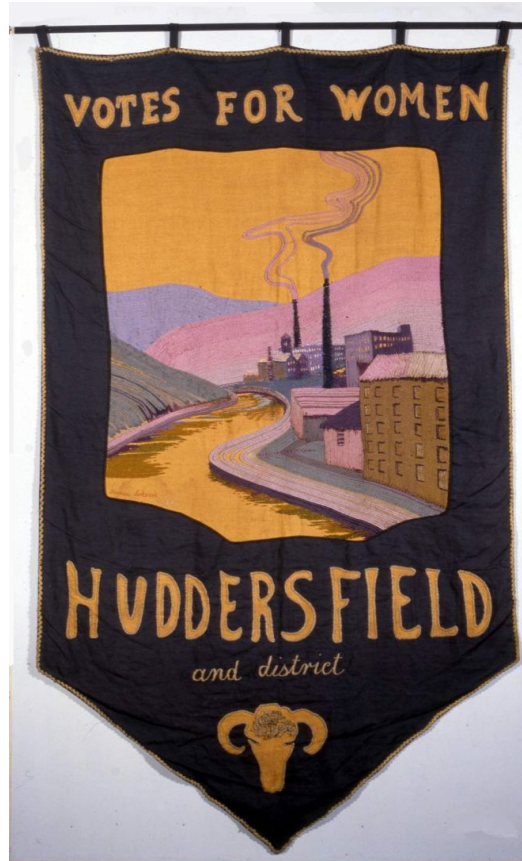
Banners in Britain

Photo: <https://womanandhersphere.com/tag/suffrage-banners/>



Photo: <https://womanandhersphere.com/tag/suffrage-banners/>

Banners in Britain

Photos: <https://www.bbc.com/news/uk-england-cambridgeshire-46862175>

Analyze the banners from Britain

1. What do you notice first?
2. What catches your eye?
3. Why do you think these banners were made?
4. How were they used?
5. Who used them?

Banners from the United States

Photo: <https://womansuffrageyay.weebly.com/i-objective-conditions.html>

This picture was taken in Toronto, Ontario, Canada*



Photo: <https://thesuffieldobserver.com/2019/10/the-19th-amendment>

Banners from the United States



Photo: <https://www.loc.gov/pictures/item/97500299/>



Photo: <https://lcn.loc.gov/93505051>

Banners from the United States

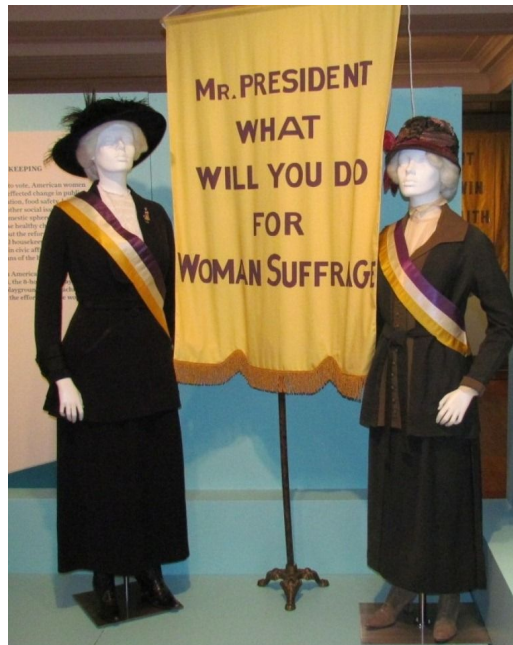


Photo: <https://s.si.edu/3G0MqEX>



Photo: <https://www.loc.gov/pictures/item/97500299/>



Photo: <https://s.si.edu/3HzPg5h>



Photo: <https://s.si.edu/3Hwy6pj>

Analyze the banners from the United States.

1. What do you notice first?

2. What catches your eye?
3. Why do you think these banners were made?
4. How were they used?
5. Who used them?

Final Steps:

1. After answering the questions about the banners, answer the supporting question: How were banners used in the Suffrage movement and what contributions did they make?
2. Then reevaluate your response to the essential question: How did art contribute to women winning the right to vote?
3. Revise your hypothesis to reflect what you learned about banners in the women's suffrage movement.

Poster and Postcard Center

In this center, students will look at several different types of posters that were used to promote their cause at marches and other public events. Postcards, along with posters, were also used to endorse suffrage through mailing or posting them for others to see.

Supporting question:

How did members of the women's suffrage movement use posters and/or postcards to encourage laws to be changed?

Student Directions:

Posters and postcards were used in the women's suffrage movement to draw attention to why women should have the right to vote. Look at the two provided. Compare and contrast them.



Postcard and Poster:

<https://www.arts.gov/sites/default/files/Creativity-and-Persistence-08.13.20.pdf>

Analyze the Poster and Postcard:

- Do they catch your attention?
- What do you notice first?
- What similar themes are on the two posters?
- What symbols or images do you see?
- What message do they send?
- Are these effective at promoting women's right to vote?

Final Steps:

1. After analyzing both posters, answer the supporting question: How did members of the women's suffrage movement use posters and/or postcards to encourage laws to be changed?
2. Then reevaluate your response to the essential question: How did art contribute to women winning the right to vote?
3. Revise your hypothesis to reflect what you learned about posters and postcards in the women's suffrage movement.

Assessment: When everyone has completed all four centers, invite them back to revise their hypothesis of the essential question one more time. Explain to them that this will be their conclusion, or final answer, for the essential question. Also, remind them to reference their supporting questions and evidence from the four centers. It might be helpful to model how to use evidence from their centers as support for their final conclusion.

Sharing Learning/ Extension:

After learning about the art of the Suffrage Movement, students should be given an opportunity to use one of the mediums explored to create their own art to promote women's suffrage, or another cause. This extension should reinforce the use of art to promote change. If creating suffrage art, students should be encouraged to adopt symbols of the movement. If promoting another cause, students should be encouraged to adapt or create symbols to use in their work. Consult your state's art standards and/or your school's art instructors for further support with the artwork's creation and process. Once students have created their work, create an exhibit for the school, families, and/or community. Student's poetry, banners, and posters can be displayed for viewing and recordings of their music can be included, as well.

Conclusion

In 2012, Kristen, a blogger for The Met, wrote "Looking at art from the past contributes to who we are as people. By looking at what has been done before, we gather knowledge and inspiration that contribute to how we speak, feel, and view the world around us." Using this lesson in the classroom teaches children about the women's suffrage movement. However, that is not the entire purpose. We hope that through this lesson, students are inspired in how they speak, feel, and view and impact the world around them.

Teacher Background Information and Resources

Creativity and persistence: Art that fueled the fight for women’s suffrage: Published by National Endowment for the Arts

<https://www.arts.gov/sites/default/files/Creativity-and-Persistence-08.13.20.pdf>

This report is a fantastic resource describing how art was used in the movement. It also includes numerous examples to include in the classroom.

How the Vote was Won

<https://www.thesuffragettes.org/>

This site has a wealth of information. It includes background information as well arts-based primary sources such as song lyrics and plays. Note: This site focuses on the British movement.

Poetry and the Women’s Suffrage Movement

<https://poets.org/text/poetry-and-womens-suffrage-movement>

This section of a larger poetry site includes some background knowledge and several poems you can page through.

London School of Economics and Political Science Library Artifact photos

<https://www.flickr.com/people/lselibrary/>

The LSE Library has digitized many documents, banners, buttons, etc. Look through the albums to find more examples of women’s suffrage art. Also, a pamphlet by Lowndes, a famous English banner artist in the movement, can be found here. Note: This is a great site for teacher, but some content may be inappropriate for students, so don’t send them here to explore.

Everything You Need to Know about Mary Lowndes

<https://artsandculture.google.com/story/everything-you-need-to-know-about-mary-lowndes/ZgLSVZwiPHTMJA>

This Google story describes how Lowndes shifted from stained glass or banner art. It includes background information, pictures, and references to the guidance she gave other banner makers.

Symbols of the Women’s Suffrage Movement

<https://www.nps.gov/articles/symbols-of-the-women-s-suffrage-movement.htm>

This site recognizes and explains some commonly found symbols of the suffrage movement.

Woman and Her Sphere, Suffrage Stories: ‘Silk, Satin, and Suffrage’ and Digital Drama’s ‘100 Banners’ Project

<https://womanandhersphere.com/tag/suffrage-banners/>

This article gives great information about the banners and includes pictures of several.

Museum of London’s Online Exhibits

<https://artsandculture.google.com/partner/museum-of-london>

Several online exhibits discuss the British women’s suffrage movement. These exhibits include background information and photographs of primary sources.

Document Analysis Worksheets

<https://www.archives.gov/education/lessons/worksheets>

The National Archives has produced a set of worksheets to support students when analyzing primary sources. These worksheets can supplement this lesson plan or be used in future lessons and there are Spanish versions available.

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Dr. Carolyn A. Weber is an Associate Professor in the Department of Curriculum and Instruction at the University of Northern Iowa. Her research focuses on teaching social studies through inquiry and the history of social studies.

Dr. Heather N. Hagan is an associate professor at Coastal Carolina University. Her primary research interests include inquiry, technology, and media literacy in elementary social studies.



The Iowa Journal for the Social Studies

Current Call for Papers, Spring 2022:

About the Journal

The Iowa Journal for the Social Studies is a peer-reviewed, electronic journal that provides an outlet for research, best practices, curriculum work, and media reviews in social studies education.

<https://iowasocialstudies.org/https/iowajournalforthesocialstudies.weebly.com>

Audience

Each issue of *The Iowa Journal for the Social Studies* will include work relevant to social studies researchers and educators in K-12 and higher education.

Proposed Call for Manuscripts—Volume 30, Issue 2

The editors of the *Iowa Journal for the Social Studies*, a peer-reviewed electronic journal, issue a call to submit manuscripts for the next issue. We are especially interested in manuscripts that feature research, conceptual and theoretical work, curriculum, and lesson plans that have been implemented in the K-16 classroom, and media reviews.

We are giving special preference to articles about teaching social studies during contentious times. Given the events of the last two years, we know that the nature of teaching social studies is going through changes driven by the external forces of Covid-19, hyper-partisan politics, and the controversy over teaching about systemic discrimination.

Submissions due by: March 1, 2022

Submissions sent out for review: Upon receipt-April 1, 2022

Reviews returned: May 1, 2022

Author revisions submitted: May 25th, 2022

Publication: Spring 2022

Please send submissions to: dean.vesperman@uwrf.edu