Proposals for Final Project

Elizabeth Cady Stanton and her Political and Religious Rhetoric for Women's Rights

by: Kristen Knodel

Elizabeth Cady Stanton played a pivotal role in starting the women's rights conventions in 1848. Stanton co-crafted the Declaration of Sentiments for the convention held in Seneca Falls, July 1848. Her written work for the first convention as well as correspondence after set a precedent for any woman joining the movement. How did Elizabeth Cady Stanton craft the rhetoric behind the Declaration of Sentiments as well as her letters and speeches that followed? Her rhetorical presence was influential at the first convention, but why? How was her ethos developed? Why was the rhetoric packed into this first declaration so similar to the Declaration of Independence? Elizabeth Cady Stanton seemed to flawlessly connect political rhetoric as well as religious rhetoric to create effective prose. She was particularly important because of her role as not only an activist but also as a mother of a big family. Stanton was an anomaly; she was a wife with children as well as a progressive women's activist. Elizabeth Cady Stanton was radical in that she was the first of her time; however, she balanced motherhood and women's reform something that was not practiced before and so she left a precedent for what it meant to be a mother and a woman.

In a time period when women had virtually no rights including those of property and voice, Elizabeth was a reformist aiming to change how women were perceived. She was willing and started the fight which brought about change for women in the United States. Stanton mimicked the rhetoric of the men who crafted the Declaration of Independence. Women did not, heretofore, have any influence in the public sphere-meaning Stanton's words in private before the convention were much less influential as were her words after the convention. That is not to say that her words after the Seneca Fall's Convention were popular, because in fact she was persecuted after the convention was crafting these words. However the Declaration of Sentiments was a big step forward for women, it was a place where their grievances were stated but furthermore it was the first step in obtaining rights. The Declaration was crafted with political rhetoric which did a number of things. First, it established the intelligence of the women who signed it; for to know the exact words of the Declaration of Independence and recreate its essence meant that those women were educated and had ground to stand on. Secondly the political rhetoric of the Declaration was highly sophisticated and clearly delineated which established the seriousness of the women. It is important to note that although the convention was very serious, the Declaration used the pitfalls of the original Declaration of Independence as weakness to strengthen their seemingly "poke fun at "argument. In that, Stanton shows an intelligent side. It is almost as if she knows how to break down the opponent (meaning man), Stanton possesses a great deal of rhetorical power. It is important to look at Stanton's particular blend of political and religious rhetoric in her own discourse in establishing her effectiveness in the Women's rights movement. What made her so far beyond her time? Why did her idea of women's rights take so long to be passed?

Any woman should care about this issue. Without the hard work and forward thinking of women like Elizabeth Cady Stanton, I would not be writing this paper today. Stanton left her legacy by being the first to convene a meeting which established a formal movement. Stanton dedicated her life to the Women's rights cause. She balanced a family, children and a husband but also was a women's reform leader. I care about this because I take for granted every right I have today as a woman. I am not saying that the fight is over; however, I do think it is very important to look back at how far we have come. Stanton started the women's rights movement in my mind and she needs to be praised for her work. This includes analysis of how she formulated her arguments, what parts of her rhetoric was effective, how she built her rhetoric and what was the outcome in the end.

I will use the Declaration of Sentiments as the bulk of my argument, because in my mind that was the most influential thing that Stanton co-wrote. Beyond her first Declaration I will be looking specifically at her later work at conventions such as the speech that she gave to the New York State Legislature in 1854. At the end of her life her children compiled many of her letters and correspondences to create a book which they thought encompassed the true Elizabeth Cady Stanton. This book will also be very important because in it Stanton discusses many of the movements as well the context of the time period.

Stanton built her case using many rhetorical devices; however, her political and religious discourses were particularly important. In building my analysis of Stanton I will look at the political rhetoric of the Declaration of Sentiments. The Declaration of Sentiments was written with the notion that if the government is unjust, one must take it upon themselves to reform the government of the people. The words of the Declaration of Sentiments are virtually identical to those of the Declaration of Independence and it is the established rhetoric which holds so much power for the Women's rights Convention of 1848. I will look at why this was so effective as well as the responses to the Declaration after the first convention. I know from initial research that the Declaration crafted at this convention was highly unpopular, yet Stanton stood firm in her belief that the grievances of every woman needed to be stated for there to be any hope of change. In addition to the political rhetoric that Stanton established she blended a religious undertone which was very popular at the time. Stanton believed that God created everyone equal, and women must take their God given rights. Men could not deny God given rights because if religion is approved by men for women, then men must be equally responsible for denying women's rights given to her by God. This is a very powerful sentiment that Stanton addresses. She challenges the religion on which men build their argument. One more aspect that I am looking at in particular is the way the Stanton flawlessly establishes her role as a women's activist as well as a wife and mother. This was a trait that people liked and could relate to, for any woman looking for reform wanted to still balance their domestic jobs as well as their public jobs. Stanton really encompassed the woman that these reformists wanted to emulate.

This analysis is nothing without the building of context under which this political and social reform came. Stanton spoke out in a time when women could not for fear of persecution from men. Women, in a man's eyes, did not belong in the public sphere. I will need to build the context of my argument through the works of someone like Barbara Welter author of The Cult of True Womanhood. Readers will need to understand why this movement was so controversial, what the time period really was like for women. I will need to establish what a domestic sphere is and its relationship to the public sphere. The terms and context that I will need to establish will frame my rhetorical analysis and bring light to just how powerful and influential the works of Stanton were.
Role of Religion in the Women's Rights Conventions

By Beth Martin

1. Identify the problem or question you will address. Why is this particular issue problematic, or why does it raise questions?

In my paper, I want to address how religion played a role in the women's rights conventions. This issue is intriguing because it seems that those in favor of women's rights and those opposed both used religion to legitimize their arguments. Thus, I think it is important to look at the proceedings of some of the women's rights conventions between 1848 and 1869 to see how these women and men perceived religion in the context of female equality. The complexity of this examination unfolds as we see women in the women's rights conventions use their religious background to argue for "co-equality" while also blaming the institution of the church for degrading women.

2. Once you have identified the problem, "unpack" the issue. What is the "big" issue, and what are its constituents? What makes it an issue in the first place?

There are many parts of this issue of how women used religion in the women's rights conventions. First off, the women who ran the women's rights conventions were often spiritual themselves. For example, these women all had religious backgrounds and at the start of a women's rights convention, it was customary for a prayer to be said. Also, it is important to examine the two arguments that women used for and against the use of religion. There was one argument, first established by women in the Declaration of Sentiments, that legitimized equality by stating that "the creator," god, made it so. On the other side, there was the argument supported by women that said organized religion was being run by men who wanted to keep women in a degraded position. As well as examining the discourse, one can also look at the actions of the convention's proceedings themselves, to see what the coordinators did that supported or opposed religion. A couple examples of this idea would be the inclusion of ministers who spoke at these conventions.

3. What are the contexts (smaller and larger) that make your study of this issue relevant? In other words, who should care about this, and why?

This issue is relevant because it examines a contradiction that women had to deal with as they fought for their rights. They had to deal with the fact that they had been brought up with the morals and views of their religion while also realizing that it was religion and religious interpretation that was making it difficult for them to be considered equals. By looking specifically at the women's rights conventions, we can take a more broad view than merely looking at one document or one speech made by a feminist at the time. In other words, by looking at the organization of the proceedings at the convention we are examining the complex layout of women's thoughts on their own rights, which often included religious contradictions.

4. What evidence will you use to support your claim? What examples and lines of reasoning will allow you to "earn your conclusion"?

There is plenty of primary documentation of the proceedings of the conventions and I hope to focus on the actions and speeches given at four women's rights conventions including the Seneca Falls Convention of 1848, the Woman's Rights Convention at Worcester in 1850, the Tenth National Woman's Rights Convention in 1860, and the Eleventh National Woman's Rights Convention in 1866. The most easily noted contradiction is that between women arguing against a religious institution while including ministers and prayers in what could be a secular convention. As well, Elizabeth Cady Stanton is a feminist figure whose speeches and letters stand as evidence that women spoke out against the degradation of women by the church. In fact, while she first gave speeches on this topic during women's rights conventions, she eventually published a book called The Woman's Bible that talked about the misrepresentation of religion by men.

5. What direction will your line of reasoning take? How will you take your discussion of this problem from point A to point Z? What will be discussed first; what factors caused other factors? What is the logical progression of your line of reasoning?

My paper begins with an overview of how the Christian discourse and how its corresponding values informed these women's lives and views. Second, I address how the Declaration of Sentiments, a document written in 1848 at the first women's rights convention, complicated the ostensibly "egalitarian" discourse of the Declaration of Independence by arguing that God mandated women and men equality. After addressing the progression of "co-equality" based on religion, I am going to introduce the discourse that women claimed degraded women's status. There are a few speeches in the conventions I mentioned that address this issue in the context of how religious institutions define a woman's sphere. Next, I analyze Elizabeth Cady Stanton's texts and speeches, including a speech she addressed at the Tenth National Woman's Rights Convention as well as her book The Woman's Bible.

6. Examine the language (discourse) used when discussing this problem. What key words and concepts are relevant to a discussion of your issue? You might think of key words that theorists use as well as the vocabulary "non-theory" oriented people might use when they talk about your field. What about disciplinarity? How might these words or phrases function in a rhetorical way: what kinds of readers/listeners will be reached based on one's use of a particular vocabulary?

Key to understanding the contradictions inherent in religious discourses is the concept of the "woman's sphere," which describes the specific role woman were supposed to inhabit. This discourse included such key concepts of housework, purity, and piety, all things in which women were allowed to do. Likewise, biblical references to equality based on "the creator" or "god-given rights" produced a set of arguments based on the indication that God, unlike man, has created females and males to be equal.

The Influence of The Crusades on the Temperance Rhetoric of Eliza "Mother" Stewart

By J. Inloes

In her biographical temperance account Memories of the Crusade: A Thrilling Account of the Great Uprising of the Women of Ohio in 1873.
Against the Liquor Crime, Eliza “Mother” Stewart, repeatedly refers to the temperance movement as a crusade led by women. However, The Crusades refers historically to battles fought by European Christians to “liberate” the holy Christian city of Jerusalem from the Muslim Turks. The Crusades raged for several hundred years and were sanctioned by many sects of Christianity, giving them a profoundly religious character. Why did Stewart choose to appropriate the religious and militaristic rhetoric of the Crusades? What did she hope to accomplish? How can her choice be understood as a tool to mobilize women for the temperance cause?

One of the key features of Stewart’s rhetorical strategy was an appropriation of discourse from a completely different historical context to describe the temperance struggle. She frequently urged women to join the temperance movement, claiming that they worked on behalf of their lord and savior Jesus Christ. In addition to believing that temperance women worked on Christ’s behalf, Stewart also believed that temperance women fought a battle on behalf of Christianity. She demonized alcohol and the liquor industry as an enemy attacking America and called women to action to defend their country.

This discourse pervaded much of Stewart’s writing, and its repetitive usage indicates that her choice to employ it was a conscious one. To this day, many social movements continue to appropriate discourses from previous movements to describe their own. For example, members of the gay and lesbian movements often press for gay marriage using discourse borrowed from the civil rights movement, while transgender and intersex activists often utilize discourses from the disabilities movement. Understanding the historical and cultural context that contributed to Stewart’s rhetorical strategy provides insight into the goals she hoped to attain by employing the rhetoric. This theoretical framework is an example of a strategy that can be used to evaluate the discourse appropriated by social movements beyond the temperance movement. In addition, evaluating Stewart’s strategy helps temperance scholars and women’s rights scholars understand the ways in which temperance rhetoric empowered women during the nineteenth century.

Mother Stewart’s temperance rhetoric in Memories of the Crusade resulted from an appropriation of the 19th-century stereotype of pius women that she combined with militant patriotic rhetoric. Using Barbara Welter’s The Cult of True Womanhood, I will show that American culture during the 19th century demanded piety of its women. By portraying temperance as a religious struggle, Stewart implied that the movement's women were simply carrying out their God-given duty. This approach placated Americans who viewed temperance women’s insistence on speaking in public and gaining legal protections for women affected by temperament men as radicals. At the same time, Stewart called women to fight for the temperance cause as if it was a military battle. As a woman who cared for injured soldiers during the Civil War, Stewart employed patriotic rhetoric to imply that women fighting for the temperance cause did so as a service to their country. Urging women to fight for temperance implied that they had agency to change the political situation at a time when American women enjoyed few rights and legal protections from the government. To make the piece understandable to readers, the concepts of The Crusades, piety, temperance, and women’s sphere must be explained.

The Division within the Birth Control Movement

By: Vaidehi Pidaparti

When we think of the birth control movement, the first name that comes to mind is Margaret Sanger. She defiantly violated laws declaring all contraceptive information to be lewd by building birth control clinics for women to use without fear. Furthermore, Sanger publicly pushed for birth control to be interpreted as a scientific entity, as opposed to being something obscene and immoral. Though Sanger had a significant impact upon the spreading of birth control options, however, few know that she had a rival, a rival who crafted her own set of arguments and approached the issue of legalizing birth control in a completely different manner. Mary Ware Dennett, unlike Margaret Sanger, focused upon altering federal legislature and spreading information about birth control to all women, thereby teaching women who could not afford doctors. Dennett worked within the system in order to change the practices of deeming birth control to be illegal. It is vital that Mary Ware Dennett be overlooked, for she, too, contributed a great deal of her time and effort to legalizing birth control. In this project, I wish to identify and analyze the rhetorical strategies utilized by Margaret Sanger and Mary Ware Dennett, respectively, in their fight to legalize the spreading of information on contraceptives. This analysis will most probably allow me to understand why Dennett and Sanger were unable to reconcile their differences.

As I read about the birth control movement, it became increasingly apparent that no real laws were passed or altered by Congress despite the numerous organizations and campaigns that existed in the early part of the twentieth century. This lack of change within legislature is often attributed to Sanger’s and Dennett’s differences in opinion; their complete inability to agree upon a unified platform on which to promote birth control seems to have impeded, at least from a legal standpoint, the progress of either point of view concerning the legalization of contraceptives.

As in many cases, it is important to analyze the past in order to understand the present. In this instance, inspecting the debates between Sanger and Dennett, as well as comprehending each woman’s point of view, may contribute to the formation, in this age, of a new, unified platform that can successfully fight for legislation that will protect birth control from further jeopardy. In 1873, the Comstock Laws declared that distributing information about birth control was illegal because it was obscene. Margaret Sanger began a radical crusade for women to be educated about contraceptives, and soon fled prosecution for her work. In her absence, May Ware Dennett established the National Birth Control League (NBCL) with the intent to lobby for the repeal of federal and state statutes claiming contraceptive information to be illegal. After the NBCL was forced by financial reasons to disband, Dennett formed the Voluntary Parenthood League, whose main aim was to lobby for the deletion of “preventing conception” in a federal postal code amendment that detailed illegal phrases that were allowed on mail. Sanger formed the American Birth Control League in response; though the ABCL wished to target laws, they wished to push for a law that allowed doctors to give information about contraceptives for any reason at all. Dennett and Sanger both took issue with the other’s approach, refusing to yield an inch. This deadlock prevented any successful legislature from being passed, and thus legal gains were minimal, at best. An understanding of this conflict may shed some light as to why the issue of advocating contraception is still a major source of debate and disagreement, and why some birth control measures are at risk of being deemed illegal once again. Women in modern times should be extremely concerned about this; in a society where sex is becoming more accepted, women may have to face the same consequences that their predecessors faced as a result of pro-life ideals. Women must question “Where is the progress in today’s society?” With the Supreme Court increasingly contemplating the overturning of Roe v. Wade, and thus the right of women to choose whether or not she wants an abortion, it is important for every woman to care about this issue.

To begin, I will analyze a number of documents written by Margaret Sanger and Mary Ware Dennett, such as letters of correspondence between the two women and speeches given by each. Based on this investigation, I wish to analyze how each woman approached the same cause. I will
I will address how women used religion to argue for their right to speak publicly and engage in political activism in nineteenth century social movements. Restricted to society’s expectations of proper womanly conduct, women activists encountered much difficulty because they were not supposed to speak publicly, especially not on controversial issues. I will focus primarily on Sarah Grimke, an abolitionist who encountered much criticism for publishing articles condemning slavery, mainly due to voicing her opinion on political issues and stepping outside her womanly role. My paper will discuss the various ways that Grimke used religion to combat such criticism and to support women’s involvement in the political realm.

Although many women activists used religious reasoning as their basis for their specific cause or argument, men also used religion and women’s domestic nature to oppose women’s participation in politics, the male sphere. Therefore, it is necessary to remark on the value of religion in nineteenth century American society. Women activists, such as Sarah Grimke, recognized the importance of religion and used strong religious rhetoric to surmount men’s exclusive involvement in the political realm. For example, Sarah Grimke’s use of religious discourse revealed that women once had a prophetic role in the clergy, are equal with men, and have the required traits and values that make women most fit to speak publicly.

Women who used religious arguments often targeted men and the church for preventing women from speaking publicly. For example, Grimke attacked the clergy and men for concealing women’s past roles in the clergy and thus preventing women from having clerical roles. She used her womanly religious knowledge to provide evidence that women were allowed to preach as men did and cited Ana the prophet as an example. In the smaller context of my paper’s issue, the men and clergy are affected by these religious arguments because they are attacked and criticized by women, as Grimke does by unveiling historical untruths. Although she never spoke in public, Grimke made obvious through her
I will provide the context for women in the nineteenth century using Barbara Welter's *The Cult of True Womanhood*, which describes women's proper values and roles. The concepts outlined in Welter's article illustrate the barriers that women had to overcome in order to participate in controversial public issues. I will depict the opposition women faced for acting outside their roles through the clergy's Pastoral Letter, which criticized women for speaking publicly and opposing slavery during the abolition movement. I will also use Grimke's book *The Equality of the Sexes* to portray the religious rhetoric she used in response to such criticism. Lastly, proceedings of the Women's Rights Conventions and speeches during the temperance movement demonstrate the use of religious rhetoric following Grimke.

I will first discuss the specific behaviors and ideals of women in the nineteenth century. Men used the womanly virtues of domesticity and religion to keep women in their domestic sphere. However, Sarah Grimke used the same virtues as support for why women should engage in moral reform. I will use Grimke's letters in *The Equality of the Sexes* to illustrate the various ways she used religion to reason that women should be accepted as equals to men and speak in public. The concepts she presents in her letters make a strong case that the qualities of women make them best fit to participate in moral reform issues. Lastly, I will show how her methods of argumentation were influential to other women activists in other social movements. Susan B. Anthony and Sojourner Truth support women's right to vote with religious discourse in the suffrage movement and Frances E. Willard argues that alcohol destroys society's values through its attack on the Christian religion in the temperance movement.

Many women appropriated the characteristics of nineteenth century women, as described in Welter's *The Cult of True Womanhood*, to their specific arguments. Men used the outlined description of women's behavior to keep women in a position of limited power, while women used their prescribed roles advantageously to support their arguments. Also, the ideals of women's character presented in *The Cult of True Womanhood* were intended to maintain the separate sphere between genders, which is significant because women activists encountered much difficulty overcoming the barrier of separate spheres.

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**Rhetoric of Men in the Women's Rights Movement**

**By Kristen Vitro**

Often when one thinks about the Women's Rights Movement, key leaders, such as Elizabeth Cady Stanton and Lucretia Mott, come to mind. These influential women did much to promote women's rights, but they were not the only people to do this. Men, too, played a significant role in the movement, contributing significantly to the movement within the public sphere. Some men, like William Lloyd Garrison and Frederick Douglass, often spoke at the annual Women's Rights Conventions, speaking in favor of women's suffrage and expansion out of the domestic sphere. These men and their influences are often discarded during the study of the Women's Rights Movement, which is precisely why I believe this issue is of importance—people need to see that men too were an integral part of the fight for women's rights. Any woman living in a country where she is given the same rights as a man should know about the fact that her rights were fought for not only by women, but men as well. Women should know that many men had recognized and disagreed with the inequalities society imposed between men and women, and openly took action to change the opportunities available to women, both legally and socially.

I think that men's participation in the Women's Rights Movement is an interesting subject of study. Because it was acceptable for men to speak publicly and express their opinions, they often encountered less opposition than did women who spoke on the same subject. Men were also more likely to command the respect of others because they, compared to most women, were in a position of authority. Men could hold public office, practice law, and work outside the home, whereas women were restricted in their options due to society's imposition of the domestic sphere and "Cult of True Womanhood". Men, who did not face such restrictions, could freely discuss their ideas and opinions on women's issues such as suffrage and divorce laws.

Often, the men publicly voicing their opinions in favor of women's rights had prior experiences with social activism. Garrison and Douglass were both ardent abolitionists, who not only spoke about the need to end slavery, but ran publications dedicated specifically to the Abolitionist Movement. Having this prior experience likely allowed these men to know how to effectively captivate their audience and use specific language to influence others to join in support of the Women's Rights Movement, including the use of religious contexts and references, aimed at the Christian majority of the country, and logical appeals to show why it just simply did not make sense to deny a woman the same rights granted to a man.

I plan to explore the rhetoric and language used by men involved in the Women's Rights Movement, specifically that of Garrison and Lloyd, and analyze how their use of religion and logical appeals moved their audiences to join in support of women's rights. When reading the work of either of these two men, it is evident that they were capable of grabbing the attention of an audience and being very persuasive. Beginning with the First Annual Women's Rights Convention of 1848, I will examine the speeches and publications of both Garrison and Lloyd, and analyze them for their rhetorical content. I will pull out specific examples of the use of religion and logical appeals, and interpret their significance within the context of the speech or publication, ultimately describing how the use of such devices may have influenced the target audiences.

In the study and discussion of the Women's Rights Movement, a variety of important terms and concepts will arise. Terms like "suffrage" and "equality" come up often within the context of the law and voting rights, as well as the concept of the public and private sphere in relation to the restrictions placed upon women by both the law and society. Many of these terms and concepts are common and will be understood by the vast majority of readers. However, any uncommon terminology or concepts that have the potential to interfere with the reader's understanding of the work will be explained within the context of the movement and its goals.

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*Ответ на ваш запрос*

писаний письменно, подаваемый по обертке.
Scientific Temperance Instruction

By: Whitney Beaman

1. How does this issue raise questions? How did the Department of Scientific Temperance Instruction play a role in generating support for the prohibition of alcohol in the United States? Established in 1880 to promote the textbook study of Scientific Temperance in public and private schools, The Department of Scientific Temperance Instruction was the educational arm of the Women's Christian Temperance Union. Its goal was to teach students that alcohol was a dangerous poison; leading directly to negative health effects on all those who drank it. This issue is important because the work of the Department of Scientific Temperance Instruction was both more successful and more controversial than many of the other departments of the W.C.T.U. Its success is evident in the fact that it finally resulted in a national adoption of Scientific Temperance Instruction, and its controversy is apparent in the debate that ensued among scientists and academics over its negative impact on the aim of democratic education.

2. What are the large and small contexts that make this issue relevant? The primary context that frames this study is the temperance movement; the smaller context includes the role of education in this movement. Specifically, in 1880 the Department of Scientific Temperance Instruction attempted to promote Temperance education before the W.C.T.U by invoking logical appeals to convince its members that this kind of instruction was necessary and important. In addition, they used letter writing campaigns and petitions to try and convince state legislators to adopt temperance education. Eventually legislation was adopted by all of the United States and the District of Columbia to enforce Scientific Temperance Instruction in Schools, and finally it was set in stone by a national law. After that, a textbook was written and approved by the W.C.T.U to be used as part of the educational process. Thus, so many different forms of propaganda were used by the Department of Scientific Temperance Instruction that the it succeeded in promoting Temperance in significantly more contexts than what it had originally intended. This includes promotion at a political level, a scientific level, and a legal level. Also, this propaganda took multiple different forms including: text (in the text book), public speeches (at the W.C.T.U. meetings), and protest (in the petition and letter writing campaigns). Overall, the success of the Department of Scientific Temperance Instruction had a direct impact on the success of the Temperance Movement as a whole.

3. Who should care about this and why? The topic of my paper is relevant to the interests of many different groups of people including, but not limited to: historians, people interested in women's history, scientists, educators, and political activists. The Department of Scientific Temperance Instruction is important to historians because Temperance is part of American History. It would also be important to people specifically interested in women's history because the Department of Scientific Temperance Instruction was a significant part of the W.C.T.U. In addition, the success of Scientific Temperance as a part of Temperance Movement as a whole would be interesting to activists because they may be interested in re-using some of its successful techniques to gain the rights and liberties that they seek. In addition it might be important to educators because Scientific Temperance Instruction threatened the idea of Democratic Education. Finally, it should be interesting to scientists because the goal of the Department of Scientific temperance Instruction was to teach temperance from a scientific perspective.

4. What evidence will you use to support your claim? My claim that the Department of Scientific Temperance was successful is evidenced by the unanimous adoption of legislation at the state level for Scientific Temperance across the United States and at the National level. Also, my point that it helped to further the W.C.T.U. is supported by the Union's continued growth into the early twentieth century, even after the passage of the Prohibition amendment in 1920. Lastly, my point is illustrated in the minutes of the annual meetings of the W.C.T.U., the accounts of the Scientific Temperance petitions written by the W.C.T.U., and the W.C.T.U.'s documentation of the legislation passed in regards to Temperance education.

5. What direction will your line of reasoning take? I will start out my paper by discussing what the Temperance movement was and how the W.C.T.U. came about. I will then discuss the various departments of the WCTU and what events led to the creation of the Department of Scientific Temperance Instruction. Following this, I will analyze the different strategies the Department of Scientific Temperance instruction used to raise awareness for temperance education. After that i will discuss the petitions they wrote to the state and national legislatures in favor of Scientific Temperance and their efforts to appeal to the general community. In addition I will discuss the Temperance textbooks and how the Department of Scientific Temperance Instruction explained temperance using science. Finally that I will discuss the gains made by the Department in terms of legislative acts, and conclude with a general discussion of the influence of Scientific temperance Instruction on the Temperance Movement as a whole.

6. What key words and concepts will you use? Once again; historians, scientists, educators, activist, and people concerned with women's issues will be interested in my paper. It is important that I compose it in such a way as to make it appealing and understandable to all of these groups. With this and the topic of my paper in mind, some key words that I think I should use are: politics, education, science, appeal, petition, and protest. In addition I will discuss the concepts of Temperance, rhetoric, and Democratic Education. A discussion of Democratic education will also include a political and Democratic discourse, as well as some terms used to characterize education. A discussion of rhetoric will most likely involve a discourse about public speaking and perhaps some historical discussion. The topic of Temperance will most definitely involve a lot of the language used by historians and some of the discourse specifically used in the movement. A discussion about Scientific temperance Instruction will include scientific terms and discourse related to physiology. Lastly, a discussion of appeals and petitions will include a discourse related to activism.

Was Elizabeth Cady Stanton Racist in her fight for Women's Suffrage?

By Sherilena Strub

1) Identify the problem or question you will address. Why is this particular issue problematic or why does it raise questions? I will address the question: Was Elizabeth Cady Stanton racist in her fight for women's suffrage? This particular issue raises questions of racism and sexism. Stanton was a women's rights activist who decided that chauvinism was unacceptable and hindered women's political rights in the United States. An abolitionist even before she began fighting for women's rights, Stanton worked closely with African American men in their battle for suffrage. In turn, these men claimed to support women in their struggle for women's suffrage. Many African America men, however, did not fully support women's suffrage, and as a result, Stanton felt that that to give her support for African American male suffrage would be problematic.

2) Once you have identified the problem, "unpack" the issue. What is the "big" issue, and what are its constituents? What makes it
How did Elizabeth Cady Stanton use the discourses of domesticity and education to argue for women's suffrage?

by Alex Almeida

1. **Identify the problem or question you will address. Why is this particular issue problematic, or why does it raise questions?**

How was Elizabeth Cady Stanton able to use the discourses of domesticity and education to argue for women's suffrage? This issue raises question because of its direct correlation with suffrage. Education, specifically of women and children, has always been lacking. Women were not given the same right to educate themselves for the belief that they were not able to learn the same way as their male counterparts.

2. **Once you have identified the problem, “unpack” the issue. What is the “big” issue, and what are its constituents? What makes it an issue in the first place?**

Child care and educational development are still to this day a major war between parents and the government. While it seems like today it is difficult to get a child into a decent pre-school, in late 1840’s to the late 1860’s, children were less of a priority. This was especially true if the child was a girl. Women and girls were often destined for domestic duty alone, in that they were only allowed to stay home and cook, clean, and raise the children. This can be seen in “The Cult of True Womanhood” - refer back to this.

3. **What are the contexts (smaller and larger) that make your study of this issue relevant? In other words, who should care about this, and why?**

“The Cult of True Womanhood” by Barbara Welter depicts the “private sphere” that women were primarily responsible for. This “sphere” and separation from society greatly influenced the suffrage movement and the struggle for women's rights.

4. **What evidence will you use to support your claim? What examples and lines of reasoning will allow you to “earn your conclusion”?**

To support this I will refer to “The Cult of True Womanhood” by Barbara Welter as well as select documents by Elizabeth Cady Stanton that refer to her speeches regarding women suffrage and how education and child care can have its effects. I will also refer to the women's rights conventions found in the WASM database.

5. **What direction will your line of reasoning take? How will you take your discussion of this problem from point A to point Z? What will be discussed first; what factors caused other factors? What is the logical progression of your line of reasoning?**

Elizabeth Cady Stanton's speeches and letters demonstrate how education and child care were related to arguments for suffrage. Education seems to have a reoccurring role in suffrage, but child care can be seen as completely different. Since women were the homemakers, a step...
away from this could have brought forth other factors, such as who would teach the children their everyday manners? These factors ultimately influence the power that women have in the household, and one that they wished to display in the workforce and outside their personal sphere.

6. Examine the language (discourse) used when discussing this problem.

Elizabeth Cady Stanton used great pathetic appeal throughout her work as a women's rights activist. By incorporating children into her argument, Stanton is attracting the attention of not only single women who wish to work, but she is also commanding the attention of the married wives who have multiple children. The pathetic appeal is effective in drawing a greater audience, as well as a means of recruitment for women's activists.