

**Beals, Melba, and Morrison, Frank. *March Forward, Girl: From Young Warrior to Little Rock Nine*. Boston ; New York: Houghton Mifflin Harcourt, 2018.**

"In a visceral and vital memoir, journalist and activist Beals (Warriors Don't Cry), who integrated Central High School as one of the Little Rock Nine, recounts growing up African-American in 1940s Arkansas 'under the umbrella of the rules and traditions of my oppression.'... Beals writes openly about her feelings of hopelessness and helplessness, though her courage and resolve are just as evident. It's a no-holds-barred reflection of the physical and psychological toll that prejudice, discrimination, and hate take on a young life" (from Publishers Weekly).

**Brant, Beth. *I'll Sing 'til the Day I Die: Conversations with Tyendinaga Elders*. Toronto: McGilligan Books, 1995.**

"...'I like to sing,' says Eva Maracle, 'and I'll sing 'til the day I die.' A hundred years of Native North American history emerges from the lives of fifteen Elders of Tyendinaga, in conversation with Mohawk writer Beth Brant. School teachers, domestic workers, miners, civil servants and factory workers people these accounts with the grist and joy of everyday lives spanning the 20th century. From farming and canning to a chemist who unknowingly worked to develop the atom bomb, the Elders speak history in the first person present. A history that, like the Elders themselves, transcends colonial oppression, arriving strong and generous, grounded in land and community" (from Goodreads).

**Breines, W. (1992). *Young, White, and Miserable: Growing Up Female in the Fifties*. Boston, Beacon Press.**

"Young, White, and Miserable is a critically acclaimed study that compellingly shows how the feminist movement of the 1960s found momentum in the seemingly peaceable time of the 1950s. Wini Breines explores white middle class America and argues that mixed messages given to girls during this decade lent fuel to the fire that would later become known as feminism. Concluding with a look at the life and suicide of social scientist Anne Parsons, this book is a poignant and important look into conditions that led to the women's movement" (from Goodreads).

**Brown, Tammy L. "Celebrate Women's Suffrage, but Don't Whitewash the Movement's Racism." ACLU, 24 August 2018. <https://www.aclu.org/blog/womens-rights/celebrate-womens-suffrage-dont-whitewash-movements-racism>**

**Butler, Octavia E. *Kindred*. 25th Anniversary ed. Black Women Writers Series. Boston: Beacon Press, 2003.**

"This powerful novel about a modern black woman transported back in time to a slave plantation in the antebellum South is the perfect introduction to Butler's work and perspectives for those not usually enamored of science fiction.... A harrowing, haunting story" (John Marshall, Seattle Post-Intelligencer).

**Coontz, S. (1992). *The Way We Never Were: American Families and the Nostalgia Trap*. New York, BasicBooks.**

"*The Way We Never Were* examines two centuries of American family life and shatters a series of myths and half-truths that burden modern families. Placing current family dilemmas in the context of far-reaching economic, political, and demographic changes, Coontz sheds new light on such contemporary concerns as parenting, privacy, love, the division of labor along gender lines, the black family, feminism, and sexual practice.

**Dudden, Faye E. *Fighting Chance: The Struggle over Woman Suffrage and Black Suffrage in Reconstruction America*. New York: Oxford University Press, 2011.**

"The advocates of woman suffrage and black suffrage came to a bitter falling-out in the midst of Reconstruction, when Elizabeth Cady Stanton opposed the Fifteenth Amendment for granting black men the right to vote but not women. How did these two causes, so long allied, come to this? This book offers answers to this question and reveals that racism was not the only cause, but that the outcome also depended heavily on money and political maneuver. The book shows that Stanton and Susan B. Anthony, believing they had a fighting chance to win woman suffrage after the Civil War, tried but failed to exploit windows of political opportunity, especially in Kansas. When they became most desperate, they succeeded only in selling out their long-held commitment to black rights and their invaluable friendship and alliance with Frederick Douglass" (book abstract).

**Feldstein, R. (2000). *Motherhood in Black and White: Race and Sex in American Liberalism, 1930-1965*. Ithaca and London, Cornell University Press.**

"Motherhood in Black and White analyzes the widespread assumption within liberalism that social problems--ranging from unemployment to racial prejudice--could be traced to bad mothering. This relationship between liberalism and motherhood took shape in the 1930s, expanded in the 1940s and 1950s, and culminated in the 1960s. Even as civil rights moved into the mainstream of an increasingly visible liberal agenda, images of domineering black 'matriarchs' and smothering white 'moms' proliferated" (from Goodreads).

**Finnegan, Margaret Mary (1999). *Selling Suffrage: Consumer Culture & Votes for Women*. New York: Columbia University Press.**

"Margaret Finnegan's pathbreaking study of woman suffrage from the 1850s to the Nineteenth Amendment in 1920 reveals how activists came to identify with consumer culture and employ its methods of publicity to win popular support through carefully crafted images of enfranchised women as 'personable, likable, and modern'" (from Goodreads).

**Ginzberg, Lori D. *Elizabeth Cady Stanton : An American Life*. New York: Hill and Wang, 2009.**

"In this deft biography, Ginzberg firmly roots Stanton—the first American to synthesize arguments for women's equality in employment, income, property, custody, and divorce—in the complex swell of nineteenth-century middle-class reform, and reveals her thornier, less egalitarian side. An abolitionist more out of political convenience than conviction, she not only abandoned the movement for black male suffrage after the Civil War to focus on white women's suffrage but increasingly made vitriolic attacks on immigrants, the working class, and African-Americans in her writing and speeches. The consequences of Stanton's racism and élitism were 'deep and hurtful,' Ginzberg says, and she attributes the continuing difficulty of incorporating race and class differences into gender politics, in large part, to Stanton's mixed legacy" (from *The New Yorker*).

**Heilbrun, Carolyn G. (1995). *The Education of a Woman: The Life of Gloria Steinem*. New York: Dial Press.**

"From one of America's most respected critics comes an acclaimed biography of the controversial feminist. Here, Heilbrun illuminates the life and explores the many facets of Steinem's complex life, from her difficult childhood to the awakening that changed her into the most famous feminist in the world. Intimate and insightful, here is a biography that is as provocative as the woman who inspired it" (from Goodreads).

**Hill, Anita. *Speaking Truth to Power*. New York: Doubleday, 1997.**

"Twenty-six years before the #metoo movement, Anita Hill sparked a national conversation about sexual harassment in the workplace.... Now, with remarkable insight and total candor, Anita Hill reflects on events before, during, and after the hearings, offering for the first time a complete account that sheds startling new light on this watershed event.... Here is a vitally important work that allows us to understand why Anita Hill did what she did, and thereby brings resolution to one of the most controversial episodes in our nation's history" (from Penguin Random House).

**Horowitz, D. (1998). *Betty Friedan and the Making of The Feminine Mystique: The American Left, the Cold War, and Modern Feminism*. Amherst, University of Massachusetts Press.**

"Ever since the 1963 publication of her landmark book, *The Feminine Mystique*, Betty Friedan has insisted that her commitment to women's rights grew out of her experiences as an alienated suburban housewife. Yet as Daniel Horowitz persuasively demonstrates in this illuminating and provocative biography, the roots of Friedan's feminism run much deeper than she has led us to believe. Drawing on an impressive body of new research—including Friedan's own papers—Horowitz traces the development of Friedan's feminist outlook from her childhood in Peoria, Illinois, through her wartime years at Smith College and Berkeley, to her decade-long career as a writer for two of the period's most radical labor journals, the *Federated Press* and the *United Electrical Workers' UE News*. He further shows that even after she married and began to raise a family, Friedan continued during the 1950s to write and work on behalf of a wide range of progressive social causes. By resituating Friedan within a broader cultural context, and by offering a fresh reading of *The Feminine Mystique* against that background, Horowitz not only overturns conventional ideas about "second wave" feminism but also reveals long submerged links to its past" (from Goodreads).

**Lepore, Jill. *The Secret History of Wonder Woman*. New York: Vintage Books, 2015.**

"A riveting work of historical detection revealing that the origin of Wonder Woman, one of the world's most iconic superheroes, hides within it a fascinating family story—and a crucial history of twentieth-century feminism" (from Penguin-Random House).

**Meyerowitz, J., Ed. (1994). *Not June Cleaver: Women and Gender in Postwar America, 1945-1960*. Philadelphia, Temple University Press.**

"In the popular stereotype of post-World War II America, women abandoned their wartime jobs and contentedly retreated to the home. These mythical women were like the 1950s TV character June Cleaver, white, middle-class, suburban housewives. *Not June Cleaver* unveils the diversity of postwar women, showing how far women departed from this one-dimensional image" (from Goodreads).

**Mumford, Esther Hall. *Seattle's Black Victorians, 1852-1901*. Ananse Press, 1980.**

"This book isn't a rollicking good time, but it is a thorough distillation of everything known about the black communities in a city during an era when not much was recorded about them. It's clear that so, so much about these people had already been lost to history when Mumford wrote this work in the late 1970's (it was published in 1980). I'm so happy that she took on this subject" (from a Goodreads reader review).

**Newman, Louise Michele. *White Women's Rights: The Racial Origins of Feminism in the United States*. New York: Oxford University Press, 1999.**

"Louise Newman reinterprets an important period (1870s-1920s) in the history of women's rights, focusing attention on a core contradiction at the heart of early feminist theory. At a time when white

elites were concerned with imperialist projects and civilizing missions, progressive white women developed an explicit racial ideology to promote their cause, defending patriarchy for "primitives" while calling for its elimination among the "civilized." Exploring how progressive white women at the turn of the century laid the intellectual groundwork for the feminist social movements that followed, Newman's book thus speaks to contemporary debates concerning the effect of race on current feminist scholarship" (book abstract).

**Painter, Nell Irvin. *Sojourner Truth: A Life, a Symbol*. New York: W.W. Norton & Company, 1996.**

"Cutting through the image-making of her contemporaries as well as later interpreters who envision Sojourner Truth as the symbol of the strong woman, 'black or not,' Painter persuasively offers us the real woman behind the myth" (From Publishers Weekly).

**Povich, Lynn. *The Good Girls Revolt : How the Women of Newsweek Sued Their Bosses and Changed the Workplace*. New York: PublicAffairs, 2012.**

Povich's new book, *The Good Girls Revolt*, tells the story of how the women sued their bosses and changed the workplace. The first spark that set off the rebellion was in 1969—five years after the Civil Rights Act made gender discrimination illegal (from NPR).

**Quigley, Joan. *Just Another Southern Town: Mary Church Terrell and the Struggle for Racial Justice in the Nation's Capital*. New York, NY, United States of America: Oxford University Press, 2016.**

"In January of 1950, Mary Church Terrell, an 86-year-old charter member of the NAACP, headed into Thompson's Restaurant, just a few blocks from the White House, and requested to be served. She and her companions were informed by the manager that they could not eat in his establishment, because they were "colored." Terrell, a former suffragette and one of the country's first college-educated African American women, took the matter to court. Three years later, the Supreme Court vindicated her outrage: *District of Columbia v. John R. Thompson Co., Inc.* was decided in June 1953, invalidating the segregation of restaurants and cafes in the nation's capital" (book abstract).

**Richman, Isabelle Kinnard. *Sojourner Truth: Prophet of Social Justice*. Routledge Historical Americans. New York: Routledge, Taylor & Francis Group, 2016.**

"In this beautifully rendered account, Margaret Washington wields the extraordinary life of a single black woman to illuminate and evaluate the dynamic cultural and political landscape of nineteenth-century America. Engaging enslavement and emancipation, religious perfectionism and social activism, civil war and civil rights, Sojourner Truth's America captures a radical vision of a better world and the challenges to achieving it" (Nancy A. Hewitt, author of *Southern Discomfort: Women's Activism in Tampa, Florida, 1880s-1920s*).

**Rosen, Ruth. *The World Split Open: How the Modern Women's Movement Changed America*. New York: Viking, 2000.**

In this enthralling narrative—the first of its kind—historian and journalist Ruth Rosen chronicles the history of the American women's movement from its beginnings in the 1960s to the present. Interweaving the personal with the political, she vividly evokes the events and people who participated in our era's most far-reaching social revolution. Rosen's fresh look at the recent past reveals fascinating but little-known information including how the FBI hired hundreds of women to infiltrate the movement. Using extensive archival research and interviews, Rosen challenges readers to understand the impact of the women's movement and to see why the revolution is far from over" (from Penguin Random House).

**Rupp, L. J. and V. Taylor (1987). *Survival in the Doldrums: The American Women's Rights Movement, 1945 to the 1960s*. New York, Oxford University Press.**

"Survival in the Doldrums is the first book to explore the persistence of the American women's rights movement in a period generally considered devoid of feminist activism and to show the ways in which the more radical movement of the 1960s was influenced by the successes and failures of the 1950s activities" (from Google Books description).

**Terborg-Penn, Rosalyn. *African American Women in the Struggle for the Vote, 1850-1920*. Bloomington: Indiana University Press, 1998.**

This comprehensive look at the African American women who fought for the right to vote analyzes the women's own stories and examines why they joined and how they participated in the U.S. women's suffrage movement. Terborg-Penn shows how every political and racial effort to keep African American women disfranchised met with their active resistance until black women finally achieved full citizenship (book abstract).

**Weiss, Elaine F. *The Woman's Hour: The Great Fight to Win the Vote*. New York, New York: Viking, 2018.**

"The nail-biting climax of one of the greatest political battles in American history. Nashville, August 1920. The Nineteenth Amendment to the Constitution, granting all women the vote, is on the verge of ratification--or defeat. Out of the thirty-six states needed, thirty-five have approved it, and one last state is still in play--Tennessee. After a seven-decade crusade to win the ballot, this is the moment of truth for the suffragists, and Nashville becomes a frenzied battleground as the enormous forces allied for and against women's suffrage make their last stand. Elaine Weiss artfully recasts the saga of women's quest for the vote by focusing on the campaign's last six weeks, when it all came down to one ambivalent state" (book abstract).

**Documentary Film: Black Sorority Project**

<https://youtu.be/aNWr0kOkd74>

Full-length documentary feature chronicling the lives of 22 Howard University Women who marched in the Women's Suffrage March of 1913 and changed the course of history forever. A 2006 film by Derek Fordjour and Jamar White.