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Lesson Plans #3 and #4 (This is a two day lesson plan)

Class: United States History I average level (grade 9)

Overview: This lesson is designed to last two class periods that are approximately 72 minutes each. The lesson will deal with the issue of women working in factories during America's early industrialization. A variety of activities will be used to introduce students to the social, cultural, and economic impact of women entering the out of home workforce during America's early industrialization.

Objectives: Students will be able to critically evaluate primary and secondary sources relative to this topic, engage in thoughtful classroom discussions, brainstorm, and demonstrate their learning by writing a five-paragraph essay.

Materials: Textbooks, the documentary *Sins of our Mothers*, reading (attached), and primary source analysis sheet (attached).

Assessment: The identifications homework will be counted as a homework grade, group work will be counted as a class work grade, and the five-paragraph essay will be graded as a homework grade.

Massachusetts Frameworks: USI.28 Explain the emergence and impact of the textile industry in New England and industrial growth generally throughout antebellum America.

Day #1

10 minutes – Students will be asked to write a journal entry responding to a prompt written on the board. The prompt on the board will read: do you think that society today values the work of women equally with the work of men? Why or why not? After students complete their journal entries, the teacher will lead a brief discussion about students' opinions on this topic as a lead in to the lesson.

15 minutes – For homework students will have read a section of their textbooks giving background information about America's early industrialization and the entry of women into the out of home workforce. Students will have identified the following terms from their reading: Samuel Slater, Eli Whitney, Industrial Revolution, mass production, Lowell girls, and Sarah G. Bagley. The teacher will lead a discussion about the terms and background information from the reading.

35 minutes – Students will be put in heterogeneous groups and given the Lucy Larcom reading (attached). Students will be asked to read the selection, complete a primary source analysis sheet based on the reading (attached), and then discuss and answer the

questions listed on the board. The board will have the following questions written on it: how did Lucy's opinion of millwork change over time? What evidence is there that Lucy's gender shaped her experience in the mills? How would you compare Lucy's childhood to your own? At what age should children be allowed to work? What types of limitations do you think should be placed on children's work?

12 minutes – Groups will be called on to discuss their answers to the questions with the class. The teacher will lead a wrap up discussion about the day's work. The teacher will then collect groups' written work.

Day #2

12 minutes – Students will be asked to brainstorm in response to a question written on the board. The question will read: how do you think that the opening of work to women outside the home changed women, families, and communities? After five minutes of brainstorming, students will be asked to take turns writing down one idea that they came up with on the board. Once everyone has written at least one thing on the board, the teacher will lead a class discussion about the student ideas. The teacher will fill in gaps of information and compare student ideas to the real changes brought about by women working outside the home.

56 minutes – Students will watch the documentary *Sins of our Mothers*. Students will be asked to think about the issues created by women working outside of home as presented in the film.

4 minutes – the teacher will ask students to write a five-paragraph essay for homework explaining what they learned about women's entry into the out of the home workforce during America's early industrialization.

Lucy Larcom, *A New England Girlhood*

1889

Background

So I went to my first day's work in the mill with a light heart. The novelty of it made it seem easy, and it really was not hard, just to change the bobbins on the spinning-frames every three quarters of an hour or so, with half a dozen other little girls who were doing the same thing. When I came back at night, the family began to pity me for my long, tiresome day's work, but I laughed and said,--

"Why, it is nothing but fun. It is just like play."

And for a little while it was only a new amusement; I liked it better than going to school and "making believe" I was learning when I was not. And there was a great deal of play mixed with it. We were not occupied more than half the time. The intervals were spent frolicking around among the spinning-frames, teasing and talking to the older girls, or entertaining ourselves with the games and stories in a corner, or exploring with the overseer's permission, the mysteries of the carding-room, the dressing-room and the weaving-room.

* * *

There were compensations for being shut in to daily toil so early. The mill itself had its lessons for us. But it was not, and could not be, the right sort of life for a child, and we were happy in the knowledge that, at the longest, our employment was only to be temporary.

* * *

In the older times it was seldom said to little girls, as it always has been said to boys, that they ought to have some definite plan, while they were children, what to be and do when they were grown up. There was usually but one path open before them, to become good wives and housekeepers. And the ambition of most girls was to follow their mothers' footsteps in this direction; a natural and laudable ambition. But girls, as well as boys, must

often have been conscious of their own peculiar capabilities,--must have desired to cultivate and make use of their individual powers. When I was growing up, they had already begun to be encouraged to do so. We were often told that it was our duty to develop any talent we might possess, or at least to learn how to do some one thing which the world needed, or which would make it a pleasanter world.

* * *

At this time I had learned to do a spinner's work, and I obtained permission to tend some frames that stood directly in front of the river-windows, with only them and the wall behind me, extending half the length of the mill,--and one young woman beside me, at the farther end of the row. She was a sober, mature person, who scarcely thought it worth her while to speak often to a child like me; and I was, when with strangers, rather a reserved girl; so I kept myself occupied with the river, my work, and my thoughts. . .

The printed regulations forbade us to bring books into the mill, so I made my window-seat into a small library of poetry, pasting its side all over with newspaper clippings. In those days we had only weekly papers, and they had always a "poet's corner," where standard writers were well represented, with anonymous ones, also. I was not, of course, much of a critic. I chose my verses for their sentiment, and because I wanted to commit them to memory; sometimes it was a long poem, sometimes a hymn, sometimes only a stray verse. . .

* * *

One great advantage which came to these many stranger girls through being brought together, away from their own homes, was that it taught them to go out of themselves, and enter into the lives of others. Home-life, when one always stays at home, is necessarily narrowing. That is one reason why so many women are petty and unthoughtful of any except their own family's interests. We have hardly begun to live until we can take in the idea of the whole human family as the one to which we truly belong. To me, it was an incalculable help to find myself among so many working-girls, all of us thrown upon our own resources, but thrown much more upon each others' sympathies.

* * *

Some of the girls could not believe that the Bible was meant to be counted among forbidden books. We all thought that the Scriptures had a right to go wherever we went, and that if we needed them anywhere, it was at our work. I evaded the law by carrying some leaves from a torn Testament in my pocket.

* * *

My grandfather came to see my mother once at about this time and visited the mills. When he had entered our room, and looked around for a moment, he took off his hat and made a low bow to the girls, first toward the right, and then toward the left. We were familiar with his courteous habits, partly due to his French descent; but we had never seen anybody bow to a room full of mill girls in that polite way, and some one of the family afterwards asked him why he did so. He looked a little surprised at the question, but answered promptly and with dignity, "I always take off my hat to ladies."

His courtesy was genuine. Still, we did not call ourselves ladies. We did not forget that we were working-girls, wearing coarse aprons suitable to our work, and that there was some

danger of our becoming drudges. I know that sometimes the confinement of the mill became very wearisome to me. In the sweet June weather I would lean far out of the window, and try not to hear the unceasing clash of sound inside. Looking away to the hills, my whole stifled being would cry out

"Oh, that I had wings!"

Still I was there from choice, and

"The prison unto which we doom ourselves, No prison is."

Source:

<http://www.learner.org/channel/workshops/primarysources/lowell/docs/larcom.html>

Document Title _____

Author _____

Date of Document _____

What is the historical context of this document?

What type of document is this? (Letter, newspaper article, diary entry etc.)

For what audience was this document intended?

What bias might the author have brought to the writing of this document?

In what ways has the information in this document either conflicted with or supported things that you have already learned about this historical topic?

