

# Ep. 16: Girls Who Know Their History

[00:00:00] **Audio clip:** Is it possible to even write a comprehensive history of women anymore? I mean, women are everywhere. They're in virtually every walk of life. Well, one could say except the Oval Office. Um, this is true. What's what's frustrating and in my conclusion, I was, I mean, clearly enormous progress has been made for women in this last century, but it's not enough.

[00:00:21] We haven't gone far enough. Women are underemployed and underpaid in the lowest paying jobs. Women are undervalued in domestic roles. Women are victims of domestic violence. Maternal and infant health has not improved dramatically since 1920 and women, more than the majority of the population, more women are registered, more women turn out, and the largest percentage of women in any political office is the state legislature, and we're under 30%.

[00:00:51] So I wouldn't say we were making progress too quickly. And among those women, of course, there's all that division

[00:00:57] **Trudy Hall:** Philosopher George Santayana is credited with the off-heard phrase: "Those who cannot remember the past, are condemned to repeat it." That quote is part of a much longer argument, in which he posits that if we wish to make progress, we need to acknowledge, honor and remember what we have learned from the past, so as to build on that foundation.

[00:01:19] While few would disagree with this wisdom, applying it to women's history is more complicated. According to the report *Where Are the Women*, research undertaken by the Smithsonian and the National Women's History Museum which analyzed history curriculum for each of the 50 states and the District of Columbia, the standards in place mentioned 737 specific historical figures

[00:01:40] —559 men and 178 women, or approximately 1 woman for every 3 men. And this certainly begs the question: how can our girls build upon the progress made by generations of strong, resilient, purpose-driven women who came before them, if they do not know about them?

[00:02:02] **Audio Clip:** There has always been more than one American story.

[00:02:05] The most popular account was about conquering a continent and creating a country about democracy and manifest destiny. It was filled with explorers, exploiters, frontiersmen, military leaders, statesmen, inventors, and entrepreneurs. The story was revered, written down and widely taught, but it wasn't the whole story.

[00:02:27] **Trudy Hall:** I am Trudy Hall, your host for *On Educating Girls*, a podcast produced by the International Coalition of Girls Schools. In this episode, I am joined by historian Dr. Elisabeth Griffith. Betsy, to those who know her, is an academic, an activist, an author, and an expert on American women's history, and today we have the privilege of discussing her most recent book, *Formidable: American Women and the Fight for Equality 1920-2020*,

[00:02:56] and why it matters that girls see themselves in the pages of history books..Betsy Griffith has been teaching women's history in both university and secondary school settings for forty years. She marched for women's rights in the 1970s with the National Women's Political Caucus, before she led the Women's Campaign Fund, a forerunner of Emily's List. Along the way, she enjoyed a twenty-two-year tenure as headmistress of the Madeira School, a girls' school in McLean, Virginia. A celebrated academic,

[00:03:21] she has been a Kennedy Fellow at Harvard and a Klingenstein Fellow at Columbia. And the book we're talking about today, *formidable*, has already scored impressive reviews from the Los Angeles Times, which called it a thorough and thoughtful. Of the struggles of white and black women to expand their rights and the New York Times, which raved that it was an engaging, relevant, sweeping chronicle and a profoundly illuminating tour de force.

[00:03:49] One additional note about this episode: the girls' voices you will hear are students at the Village School in Charlottesville, Virginia, reading excerpts of Betsy's book as they discover where the women are in history.

[00:03:50] If you like what you hear in this episode, we encourage you to rate and review it or simply forward it along so that others can benefit from Betsy's font of wisdom as they parent and work with girls who are curious about those whose footsteps they follow.

[00:04:16] Now, let's dive in. Betsy, you have so many professional identities: a historian, a teacher, college professor, a published writer, a successful school leader and more. But for today's episode, can you share how you came to be passionate about history...and then take us a bit further, why women's history? When in your life did you know that you were always going to be first and foremost a student of and advocate for women's history?

[00:04:45] **Dr. Elisabeth Griffith:** Well, I'm first and foremost an historian. When I was head mistress, I used to joke that I was a history teacher temporarily employed for 22 years as a head mistress. I love history. I love storytelling, and it [00:05:00] began with storytelling. I, um, I grew up in a, in an immigrant family, and my parents would tell stories about how they ended up in this country.

[00:05:11] And that idea of, of passing on family stories that then related to wider world history, whether you were driven to this country by war or by international economic issues, whatever it might have been, um, made me think that, uh, that history stories were as good as fairy tales or, or fiction books. Um, so I always enjoyed the element of the storytelling.

[00:05:34] So I pursued history in, um, college. I always loved it in school, and I never had a class in women's history. The closest I came was a course in British history in which the topic of British women's divorce and property rights came up in the mid 19th century. I had the good fortune of graduating from college on the cusp of the women's movement [00:06:00] in the early 1970s when so many things were happening in America.

[00:06:04] You had the civil rights movement, you had the anti-war movement, and then you had women influenced by those change elements and beginning to say, what about our rights as well? So I, um, while I was in graduate school, I volunteered for an organization called the National Women's Political caucus. I learned that it had been organized in a chapel in Washington in the, in the middle of July.

[00:06:33] And I thought to myself, cuz by that time I was beginning to learn a little bit more about women's history. I thought, does anybody know that Seneca Falls, the first women's rights meeting in America took place in a chapel in the middle of July in 1848. So after a couple of months, um, this group, the National Women's Political Caucus, which was engaged in electing women to office, um, passing [00:07:00] legislation related to women's rights and ratifying the Equal Rights Amendment, they themselves had to have a national convention.

[00:07:06] and that was long before we had these sophisticated backdrops that you could just drop into the back of your, um, computer screen or I think we used to call them, um, pipe and drape, where you put your logo behind you when you were speaking at a podium. And because I was a lowly volunteer, they said, go find some, go find something to illustrate our, our backdrop.

[00:07:29] Um, and because I live in Washington DC I took advantage of the Smithsonian, um, museum of American History and went and asked if they had any artefacts related to women. And I met a historian of women who took me to the back room and we found these old [Daguerreotypes](#) of women who looked, um, really ancient, even if they were only 30 years old in those 19th century dresses.

[00:07:55] Black and white women who had been abolitionists or suffragists or labor leaders and I blew them [00:08:00] up into posters and that was the backdrop. And when no one knew who they were, it was a lesson that we could all, um, maybe negotiate our future better if we understood more about our past. So that was really

the decision that we needed to know, that I needed to know more about American women's history and other people did as well.

[00:08:24] I wasn't alone in my interest in women's history because that was the decade when, um, serious scholars, university scholars were trying to legitimize women's history as an academic field. That had come about because of the Vietnam War. When the Vietnam War removed graduate deferments for men, women filled those classrooms.

[00:08:50] And if you're a woman studying for a PhD in history, then you're very likely to write something about women's history. And we were limited because there, [00:09:00] um, there were fewer sources about women. Women's lives had not been documented for lots of reasons. You could ask me that question. Um, but, but there began to be a serious academic field to study women's history.

[00:09:14] And I was in a graduate program that allowed me to pursue history. And so my first book, the Biography of Elizabeth Katie Stanton, had originally been my dissertation. I don't think there's a better field than women's history.

[00:09:31] **Trudy Hall:** And it's a good, it's a lucky thing for us that you don't feel that there's anything better for you than to pursue women's history and to study it.

[00:09:38] And you mentioned your first book, which I know, uh, received great acclaim, but your new book, formidable, it arrives at a really interesting moment in women's history, particularly for women's history here in the US. You could have chosen any number of different chapters to write about. What was it that you found compelling [00:10:00] about the moments that occurred after, I should say, the hundred years that occurred after women received the right to vote in America?

[00:10:06] **Dr. Elisabeth Griffith: Trudy,** I'm gonna take that as a two-part question. The first is, why after 1920 and the second why 100 years? There was so much hoopla in this country, and really for the first time, the 50th, 75th anniversary of women's suffrage had not been commemorated in the same way as the Centennial. Um, and it would've been even more broadly, um, celebrated had we not been in the middle of the pandemic.

[00:10:33] But the idea that women had been voting for 100 years and had begun to have considerable impact was newsworthy. And I thought there's so much attention being paid to the fact that they won it which was um, remarkable given how little power women had to achieve such a huge political victory. But I wanted to know what they did with the vote once they got it.

[00:10:57] I have always been what's known as a [00:11:00] political feminist. I fall into the Carrie Chapman Catt camp. I wanna count votes and use those votes to pass legislation or to elect women or their allies so that political change happens. So my first question was how did women use the vote and were they able to accrue power and to work as change agents?

[00:11:22] The reason to follow such a large period of time was that, um, I've been, I've been teaching women's history my entire career, so I've taught lots of young people. But in more recent years, I've been teaching people sort of age 35 to 70 and older, and I have found such curiosity to know more about how we got where we are, and particularly about the relationships between black and white women.

[00:11:49] Why do these tensions continue to exist? Had they ever been allies? Uh, were they ever able to work together? And the answers are yes and no. They have [00:12:00] frequently been allies, but there was a lot of tension in this history. There was a lot of deeply rooted racism in American history that divided these women.

[00:12:12] And many university scholars have studied this period in considerable depth, decade by decade, as you say, or topic by topic, but I wanted to get it all in one place for people who were not, who were not gonna read 20 books, but they might read one book if it encompassed all of this information.

[00:12:33] **Book Quote:** New research into the lives of black feminists confirms that they were essential to radical change in the 1960s and seventies, linking of the civil rights, black power, anti-war, new left and feminist movements. Among them was Florence Flo Kennedy described as the biggest, loudest and indisputably the rudest mouth on the battleground where the feminist activists and the radical politics join in mostly common cause.

[00:13:00] **Trudy Hall:** So my question, I wanna take you back. Um, you just mentioned that you have been a history teacher for some long number of wonderful years. I wanna take you back to that history teacher role and ask you to put that hat on. I have read a surprising statistic that says that currently less than 10% of what is studied in history is about women.

[00:13:20] So how do you pull girls in? I mean, you were pulled in with a lovely story clearly. Um, and you were right in the center of a really remarkable time in history. But how do you get girls curious about the roles that women played?

[00:13:32] **Dr. Elisabeth Griffith:** I go back to storytelling. I think all young people. I mean, I'm shocked by the statistics that too many college freshmen in America can't tell you which century the Civil War happened in.

[00:13:44] we need to be teaching history sooner, younger, more factually, and with more engagement. And it goes to the storytelling. One of the ways I think, um, you might approach young people is to think about the stereotypes [00:14:00] about pink and blue. That used to be that, um, baby girls got pink sweaters, baby boys got blue sweaters.

[00:14:06] There's a whole history to that. But, um, but most of American history has been written on what one could call a blue timeline. It's about presidents, it's about wars, it's about economic eras and youth, and all the leaders. All of the heroes of that story are the frontiersmen, the explorers, the exploiters, the military leaders, the political leaders, and none of those were women in the way our history has been written.

[00:14:33] But all of the events on the Blue timeline had impact on everybody else, on women, on Native Americans, on African Americans, free or slave. All the people who aren't mentioned are still the subjects of that history. So one way to begin would be to say, well, if this is blue history, what does the war mean for men?

[00:14:58] What does a war mean for women? [00:15:00] A war for men is disastrous. Lots of people die and has impact on all their families, but in every war in America, women's opportunities have increased. Women became secretaries during the Civil War because men were drafted and they had previously been the clerks. Women became... the first World War was really short, but they got to be elevator operators and trolley car conductors and um, uh, work in drug stores, pouring sodas for people.

[00:15:31] And of course in the Second World War, all of those Rosie's building airplanes, tanks, taking over all those jobs. So you could say on the blue line, there are still lots of other people. Then you could introduce the pink line and say, what would be on a line, what would be on a line that related only to women? That might be the invention of the tin can or the sewing machine or, uh, clearly, um, the 19th Amendment, [00:16:00] title seven, title nine.

[00:16:02] Uh, but the education for women is a huge marker on the pink timeline. Uh, beginning with your former school, Emma Willard, um, and the, the, the women's seminaries of the, of the 19th Century. But American women having opportunities for education and employment pulled more power almost into that pink timeline, gave them more authority and more agency over their lives.

[00:16:28] Similarly, birth control, huge on that line where that, um, where you begin to have more sex education, more contraceptions available to women. So what you wanna do is combine the pink and blue timelines when you're teaching history. And of course if you're sensitive to all the diversity in this country, you might have, I

don't really wanna call it a black timeline, but you would start with the, um, African conquistadors that came with the Spanish and helped, uh, create the Spanish [00:17:00] Empire of Mexico and the West.

[00:17:02] You would have, um, The Africans who were enslaved in 1619, and then their lives both as enslaved and as freed people in America. So you would be paying attention to the Emancipation Proclamation and the Civil War Amendments all the way, um, up through, uh, WEB Dubois and Obama and George Floyd, all of those and many more markers.

[00:17:29] The Voting Rights Act, obviously. But even asking the question, what are the events in the chronology of American history, I don't ever like to think of history as just dates, but it's one way to approach the question of whose history do we write? Why do we write it? Mostly because we have sources. We have sources for people who were valued or who were taught to read or write or who had the leisure to write.

[00:17:58] Um, and [00:18:00] that it just begins to be an introduction about who's valued and written about and who is not, and then how that changes over time.

[00:18:10] **Trudy Hall:** Well, I like there are two elements that you just mentioned that I really like and I like the way that you've integrated them. One is the storytelling and the other is the idea of many [00:18:19] colors of historical lines, um, depending upon what the issue tends to be, because I think that gives one the privilege of making a richer tapestry as opposed to pulling someone out because somehow that makes it a different tapestry. I, so I like that idea that you've introduced.

[00:18:35] **Dr. Elisabeth Griffith:** I love the word tapestry to describe history. All these different threads being woven together. [00:18:42] Um, and it's only when all the threads are in the piece that you can see the full picture.

**Book Quote:** It's unlikely that suffragists, civil rights activists and other social justice advocates would've anticipated measuring their success by Barbie [00:19:00] dolls or beauty queens. But some cultural changes have had more immediate impact than legal action.

[00:19:06] In the aftermath of the failed ERA campaign, social norms imploded. Similarly, BLM Summer promoted a widespread culture reconsideration. It led to a removal and confederate iconography, and the inclusion of more diverse diversity in the programming and leadership of our institutions.

[00:19:27] **Trudy Hall:** Well, it's clearly very, very important to you as a researcher and historian and a great storyteller to be inclusive of all women's voices. [00:19:36] I can



hear that in what you're saying. There's really not one lens through which you're gonna view women's history, so there had to have been so many stories that you had to leave on the cutting room floor, as they say. You know, can you give us an example about how you made your editing decisions and, uh, tell us a few stories in that regard?

[00:19:56] **Dr. Elisabeth Griffith:** Oh, that's a hard question, Trudy, because [00:20:00] I made a decision to put most of my emphasis on the stories about black and white women. Clearly, America's populated with a bunch of other women, beginning with all the indigenous women who were here before anybody else came. But in, in what we call American history, from the European settlement to the present, black and white women were the most visible, the most frequently in conflict, the the two major cohorts among women and for the period in which I'm writing, that's particularly true.

[00:20:36] Voices of Hispanic women and every other kind of immigrant women of LGBTQ women, of, um, labor women or Jewish women, you can find them throughout our history, but they have been more silenced even than the voices of black women. And so I was [00:21:00] setting up this particular tension because I do think that, um, slavery is the original American sin and the tensions between whites and blacks.

[00:21:12] The issues of segregation and racism are compelling in our history, and so I wanted that to be the through line in my book.

[00:21:23] **Trudy Hall:** Well, you clearly have done, um, a very good job of, um, articulating stories that also inspire us, and one of the threads that runs throughout is resilience. I mean, these women were clearly remarkably resilient in some challenging situations.

[00:21:41] Um, could you talk a little bit about the notion of resilience and were there other characteristics that you saw as threads that ran through the history you were telling?

[00:21:48] **Dr. Elisabeth Griffith:** Well, one of the reasons I think I'm passionate about history is because it does provide these examples of resilience, of courage, of integrity, [00:22:00] of, um, empathy, uh, that you, that by, uh, learning about these women you learn a lot about the characteristics of strong leaders.

[00:22:08] Um, a person I particularly admire and I knew very little about before I began the book was named Septima Clarke, who was a teacher in the Charleston, South Carolina segregated system for 40 years and even though she had many academic credentials, uh, because she was a black woman, she was assigned to



the least resourced schools, um, you know, shabby buildings, outhouses, uh, secondhand books, if there were any books at all.

[00:22:41] She taught children during the daytime. She taught their parents at night reading and writing and all the basics, and was a member of the NAACP, um, uh, her adult career. So from the mid twenties, uh, for the rest of her life, and joined the [00:23:00] NAACP in a lawsuit against the state of South Carolina asking for equal pay for teachers, whether they were black or white and no matter what school they taught in.

[00:23:08] So she was fired and the state of South Carolina, um, passed a law saying that no city or government employee could be a member of the NAACP. So she moves out of South Carolina, she moves to Tennessee and joins the faculty of, it wasn't a, an accredited school, but it was a well known school called the Highlanders School that had begun in the thirties as an integrated school for white and black labor organizers to teach people how to make trouble.

[00:23:44] And um, I mean, imagine adding to your curriculum in the middle of the McCarthy era that you were now gonna add a civil rights curriculum to that. But she is the woman who really thinks up this idea of freedom schools. That you needed to go sort of underground throughout the [00:24:00] south, teaching people literacy, American history, the constitution, how to register, how to, how to become politically active.

[00:24:08] Um, and when you're talking about examples of courage and resilience, White women had many obstacles if they were change agents, but they could do their work in public and not be physically threatened, not have their husbands hung or fired or lose their homes, whereas black women were in physical danger all the time.

[00:24:30] These women, normal black, housewives, would leave home with toilet paper and toothbrushes in their purses because they could be jailed for anything. Um, so Septima Clark ends up, uh, working for the Southern Christian Leadership Conference throughout the 1960s, organizing Freedom Schools, organizing Freedom Summer.

[00:24:53] She is credited with registering 700,000 black Americans to vote, and [00:25:00] then in 1970 she retires, she moves back to Charleston. She runs for the school board and is elected and a Republican governor says that we must restore her pension and back salary and we will honor Septima Clark. It is such an amazingly good story for that era of American history when there weren't that many good stories, um, that I'm glad that I was able to put it in the book.

[00:25:27] **Trudy Hall:** I love that story and I'm glad you were able to put it in the book too, cuz I think it's both, uh, resilience as well as for once, maybe a happy ending. And we don't get many of those in history. And so now I'm, I'm going to put you at a dinner table, um, and you're gonna have your parent hat on, and I'm imagining the dinner table scene in which there's a young woman and she's arguing that the study of history is what happened in the past, and it seems simply irrelevant for her.

[00:25:55] So as someone who is passionate about history, you know, what would you say to a parent? What's [00:26:00] the parent dialogue in that moment?

[00:26:01] **Dr. Elisabeth Griffith:** Well, I might ask my own children or my grandchildren, tell me what you know about your grandfather. Where did you, when, when did you, do you know when your first relative came to this country?

[00:26:15] And I hope they do, but I'm not sure that my grandchildren could tell you what small town in Ohio their grandfather came from or what part of Europe their, um, longer ancestors came from. Um, cuz I think that, I think starting with the family story is a good one. And I think families have those stories and, um, and have made up myths about them, uh, origin myths of why they came, who came, who was brave.

[00:26:46] Um, and I think you start there and what does that tell, you know, if, if people came on a kind of the Irish famine, if people became because of a Jewish, if people became, because, came [00:27:00] because there was a war and they wanted to escape being, um, forced to enlist. Um, I took my grandson this summer to Ellis Island and we were looking at all the family records.

[00:27:10] And I said, I'm not sure I would've had the nerve to get on the boat. I might have stayed and been a house maid or maybe if I was lucky, been a teacher. And then if I'd gotten to this country, would I ever have gotten on the train to go west or the wagon train to go west?

[00:27:27] Just the, um, the bravery of those actions. So I think, uh, appealing to young people's sense of imagination - what would you have done in that instance? Would you have left, would you have gotten on the boat? Would you have gone to Minnesota and lived in Asaad house? Or, or what would you have done if you'd been enslaved?

[00:27:48] Would you have tried to follow the Underground Railroad? What would you have done to survive? Um, if you'd been a white person in the 1830s, would you have been Lucretia Mott, who was [00:28:00] boycotting, uh, slave made cotton and not cooking with sugar or would you have been a person who ignored the whole problem?

[00:28:07] **Trudy Hall:** If you were gonna write the next chapter of the book that you're writing on, what, what are the thing, where are you going? Where are you going next with women's history? What are the threads? You've already mentioned that obviously there are more lines that you can include to make it more inclusive. [00:28:22] Are there other topics that you think now need to be more explored?

[00:28:24] **Dr. Elisabeth Griffith:** When I was, um, deeply engaged in writing this book, America was undergoing the Black Lives Matter summer and the reconsideration of historical symbolism in this country. And of course, as in everything else, women are underrepresented in statues.

[00:28:44] There's a bronze imbalance. Uh, very few women, um, are, appear in public parks or in, uh, in the, in the nation's capital, the, you know, that the, in the rotunda of the [00:29:00] capitol, there are, every state provides two statues. And until very recently, the majority of them have obviously been men. Um, and that, that whole question of how people learn history.

[00:29:12] Many more people learn history from visiting a park with a statue or a museum than will read it from reading, than will learn it from reading my book. There's just, there's greater access. So we wanna make sure that what, how, how the story is told in public is representative. So I was tempted to write, I am, I remain tempted to write a book about monuments and maybe a play on the word 'pedestal' since women have been put on pedestals, um, metaphorically as though they were precious and never put on pedestals cuz they're important.

[00:29:46] Um, so I have a box under my desk into which I'm throwing possible research, but I know you and I both know that expression about if you can't, if you don't see it, you can't be it.

[00:30:00] **Book Quote:** For a married woman to keep her birth and maiden name was once illegal and an act of feminist rebellion. Neither Elizabeth Katie Stanton nor Lucy Stone vowed to obey their husbands. Stone refused to take Henry Blackwell's name when they're married in 1855.

[00:30:14] When Massachusetts granted limited local to women in 1879, the state insisted that Stone register in her married. She refused and never voted. Francis Perkins was another member of the Lucy Stone League of Women keeping their names.

[00:30:28] **Trudy Hall:** You know, I think one of, uh, my recommendations for all of our listeners is gonna be to read, uh, Formidable with their daughter or any young woman who they're mentoring. Besides having them read Formidable.

[00:30:40] Can you help us end this conversation by leaving us with two or three important pieces of wisdom from your perspective um, as a successful woman who truly understands the criticality of studying women's history?

[00:30:51] **Dr. Elisabeth Griffith:** Well, let's just start with that piece. I think each of us has an obligation [00:31:00] to learn some history. I think every speaking as an American - I think every American needs to know American history, a fact-based American history that is not whitewashed, that confronts the issue of slavery and racism in our country because we have, we have a flawed history.

[00:31:22] But because we are a democracy, we also have the possibility to constantly improve and we have. We have demonstrated that. And the only reason I think that democracy will continue to do that is if it has informed citizens. That was always the case. The founders believed that our citizens needed to be educated.

[00:31:42] It's one of the reasons that schools opened to girls because they thought mothers needed to be educating their children. Um, so I think, I think whether you'd love history as I do or not, we need to find ways to make sure that young people are exposed [00:32:00] to our history because a corollary of that will be that they will be exposed to profiles of courage.

[00:32:07] And I guess my final lesson is, or the final thing I wish that we could grow in young people is I worry that our country has a lack of empathy that we do not, um, especially the more educated, the more privileged, or, or maybe it's just the more, um, insulated do not seem to understand the lives of other people.

[00:32:30] What is the life of the woman like who's the checker at the grocery store or the postal clerk or the woman who's caring for the babies down the hall, down the street? Um, what is her real life like and what would improve it? What is, what are, what are the burdens that other people carry and what are our responsibilities to lighten any of those burdens?

[00:32:51] I worry that sometimes, um, legislation is passed in this country that seems to have, um, [00:33:00] The authors, the authors of that legislation seem to have little understanding of the impact on real people. So how do you, how do you help young people think broadly about all of the people who make up our diverse population?

[00:33:17] **Trudy Hall:** I think you help them have empathy by ensuring that they read some of those profiles in courage that you have so articulately spoken about today, um, and have written about in Formidable. I, I thank you so much for spending time with us, Betsy. It really has been fascinating and I have you, you have to know, I've

already given three copies of this book away and I intend to give a lot more away as Christmas presents.

[00:33:42] So thank you for the gift that you've given all women, um, in writing this book.

[00:33:46] **Dr. Elisabeth Griffith:** Trudy, thank you for this opportunity. Obviously, I love to talk about history. I'd love to be with, um, sister leaders and I appreciate that you invited me to participate. Thank you.

[00:33:59] **Trudy Hall:** Let's finish this [00:34:00] episode with a listen of what it sounds like when girls discover themselves on the pages of history.

[00:34:04] **Audio clip:** Currently, less than 10% of the history that's taught in American History classrooms is about women. Now, there are two interesting things about this. One - of the women that are required to be taught in the classroom, two of them are Molly Pitcher and Rosie the Riveter. They weren't even real human beings

[00:34:28] They were made up. They were fictional. Now, of course, they're symbolic from women that did exist during that time, but it begs the question then why not speak about the actual women? Stories matter. They're incredibly important. We share them with loved ones. We laugh about them, they inspire us and they provide meaning in our lives.

[00:34:55] **Trudy Hall:** This has been *On Educating Girls*, a podcast produced by the International Coalition of Girls Schools to address real issues that impact the lives of girls we know. As always, we welcome your thoughts, so please send comments and questions to [podcast@girlsschools.org](mailto:podcast@girlsschools.org) and join us next time as we share insights and resources. Thanks for listening; it is important to the girls in your lives that you do!