

Sidedoor Season 5, Episode 12: Votes for Hawaiians

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Lizzie Peabody: This is Sidedoor, a podcast from the Smithsonian with support from PRX. I'm Lizzie Peabody.

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Lizzie Peabody: In August 1920, the question of whether women should be allowed to vote in the United States was a hot topic. And Harry T. Burn, a 24-year-old from a little town called Mouse Creek, Tennessee, must have been sweating more than most. Not just because he spent that month sitting in a wool suit in Tennessee's stuffy capitol building, but because he was a new member of a divided State House, whose vote could settle the fate of the 19th Amendment. And as the vote loomed, Harry wrestled with the question at hand. "Do we really need women voting?" Today, that question seems pretty uncontroversial, but in 1920, many people thought that women voting was a ridiculous idea. Here's Kate Clark LeMay, Historian and Curator at the Smithsonian's National Portrait Gallery, who is an expert on women's suffrage.

Kate LeMay: So, a lot of people thought that women just had, like, soup for brains.

Lizzie Peabody: They thought, women already had a job and it sure wasn't in the ballot box.

Kate LeMay: Their first and foremost responsibility, and we're talking 17th, 18th, 19th centuries, was to bear children and raise the children.

Lizzie Peabody: One prominent biologist thought that the stress of voting could make women infertile. He said it would set society back one thousand years! Others thought...

Kate LeMay: They're too pure to get involved with this kind of nasty business.

Lizzie Peabody: Rules around women voting looked a bit like a patchwork quilt. Some places didn't let women vote at all; other places let women vote locally, for things like school board and dog catcher. As far back as 1776, women in New Jersey even voted for President.

Kate LeMay: And then it turned out that they were voting for the wrong people. And so, the vote was revoked in the early 19th century. (Laughs).

[MUSIC]

Lizzie Peabody: But by 1919, women's voting advocates protested, marched and lobbied to the point that the question couldn't be ignored any longer. Congress debated, then passed the law. But before it could become an amendment, 36 states needed to ratify the bill. And by the time Tennessee was scheduled to vote, it was the only state still undecided. 35 states had ratified the amendment. So, the fate of the 19th Amendment rests on the yeas and nays of our friend Harry T. Burn and his colleagues in Tennessee. We know that Burn first leaned toward yes. Then, no.

[MUSIC]

Kate LeMay: And then he gets this letter from his mother that encourages him to please, you know, consider women's vote as something that, you know, you should vote for to support. Everyone thought he was going to say no. And then it was like, "Surprise!" And he votes to support it.

[MUSIC: School House Rock: "Sufferin' 'til Suffrage"]

Lizzie Peabody: Surprise! Harry T. Burn's vote on August 18, 1920 ratified the 19th Amendment, granting women across the country the right to vote. "School House Rock" sums it up pretty well.

[MUSIC: School House Rock: "Sufferin' 'til Suffrage"]

School House Rock: "Sufferin' 'til Suffrage": "Then Susan B. Anthony, (Yeah!), and Julia Howe, (Lucretia!), Lucretia Mott and (and others!), they showed us how, they carried signs and marched in lines until at long last the law was passed."

[MUSIC: School House Rock: "Sufferin' 'til Suffrage"]

Lizzie Peabody: Kate LeMay is quick to add, even though granting women the right to vote, in theory, let all Americans vote. Reality didn't measure up.

Kate LeMay: The 19th amendment did not enfranchise all people living in the United States.

Lizzie Peabody: For example, if you want to vote in Presidential elections, you have to live in a state.

Kate LeMay: And so that precluded Native Americans, that precluded anyone living in territories, like Guam or the Philippines or Hawaii or Puerto Rico.

[MUSIC]

Lizzie Peabody: The people living in these territories were American citizens, but they had very limited rights. They definitely could not vote for President. And the people who decided they couldn't vote lived hundreds or even thousands of miles away. That didn't stop people in these territories from campaigning for suffrage, but their fight was a lot more complicated than it was in Tennessee.

[MUSIC]

Lizzie Peabody: So, this time on Sidedoor, to commemorate the 100th anniversary of the 19th Amendment, we're going to Hawaii to see how American politics shaped the fight for equality, and women's suffrage, on those tropical islands in the middle of the Pacific.

[MUSIC]

[WAVES CRASHING]

Lizzie Peabody: In popular culture, Hawaii is depicted as this place of natural splendor and bounty, perfect weather, warm ocean breezes, Instagram-famous waterfalls, and surfing. But

before it was marketed as a Pacific island oasis for American honeymooners, Hawaii was a self-governing nation, with its own traditions that developed over hundreds of years. For a quick primer on Hawaii's history, I called up Kalewa Correa.

Kalewa Correa: Aloha mai kakou. My name is Kalewa Correa. I serve as the Curator of Hawaii and Pacific at the Asian Pacific American Center at the Smithsonian Institution.

Lizzie Peabody: Kalewa has the distinction of holding one of the Smithsonian work-from-home setups that I most envy. His job is based near Hilo, on the island of Hawaii. And when I asked him, "where we should start our story about Hawaiian women's fight for suffrage in the United States," Kalewa said, "Well, we better start with the missionaries."

Kalewa Correa: If we're going to keep it to suffrage, we can really focus in on 1820 when the missionaries come. And so, yeah. I can't talk about that without talking about this.

[MUSIC]

Lizzie Peabody: As we know, Hawaii wasn't always part of the United States. One huge difference between traditional Hawaiian culture and the West: Hawaii was matrilineal. So, for example, in Europe, when a king died, one of his sons inherited the throne. In Hawaii, a king or queen's eligibility to rule depended on who their mother was.

[MUSIC]

Kalewa Correa: So, our connections back to the gods and the beginning of time were done through women.

[MUSIC]

Lizzie Peabody: But Kalewa says that changed in 1820 when missionaries arrived from the United States.

[MUSIC]

Kalewa Correa: The disparaging of women as a lesser gender and role within Hawaiian society really begins with the teaching of the Christian faith by the first missionaries to Hawaii.

[MUSIC]

Lizzie Peabody: In the early 1800s, just a few decades after Captain James Cook first sailed into Waimea Bay, marking the beginning of Hawaii's relationship with the west, Hawaii was seen as an attractive place for missionaries looking to spread religion, and for ships sailing across the Pacific needing supplies. But this sudden exposure to the rest of the world wreaked havoc on Hawaiians who had lived in relative isolation for centuries.

Lizzie Peabody: What was the prevailing theme of those decades? I'm thinking like 1800 to 1840.

Kalewa Correa: So, the prevailing decades of that, I mean, really started with mass-depopulation and plague. And so, that's what rocked us for a good, you know, 50 years after

Cook visits is our population goes from that 800,000 to a million down to, by 1840, we're down to 22,000 Aboriginal Hawaiians at that point.

Lizzie Peabody: Oh my gosh! That means 90% of all native Hawaiians died in just a few decades.

Kalewa Correa: We were losing cultural knowledge just left and right.

Lizzie Peabody: Imagine taking nine out of ten doctors, engineers, farmers, scientists, historians, and all the knowledge they possess and suddenly, poof! They're gone. Any culture would be in a crisis. In response, a Hawaiian alphabet was invented. And the Hawaiian language suddenly went from oral tradition, to written.

Kalewa Correa: Our literacy rate was at 97% in the Hawaiian language.

Lizzie Peabody: At the time, that was the second highest literacy rate in the world!

Kalewa Correa: It's the thing that saved our culture.

[MUSIC]

Lizzie Peabody: And under Hawaii's constitutional monarchy, women were allowed to vote and hold office. Hawaii even created an early version of universal healthcare.

[MUSIC]

Kalewa Correa: A lot of these things that we have that were innovative are coming out of our women, here in Hawaii.

[MUSIC]

Lizzie Peabody: So, with steady guidance from Hawaii's kings and queens, who were elected from a handful of royal families, the country emerged in the 1850s from a half-century of crisis into a small, but savvy player on the world stage.

[MUSIC]

Kalewa Correa: So, it was in 1866, that Queen Emma visited the White House and President Andrew Johnson. And it was the first one that had that title, or royal title, to actually visit the United States at that time.

[MUSIC]

Lizzie Peabody: In the middle of the 19th Century, Hawaiians took protecting their culture and Hawaii's independence very seriously. The large number of Hawaiian families with royal ties tailored their children's education specifically to serve the country. And one of those children was Emma Nakuina. She began her career in public service as Lady in Waiting for Hawaii's royal family.

Lizzie Peabody: When I hear lady in waiting, I think of, you know, someone who carries the dress of the queen and sort of runs around and fetches things, but that may not be, from what I understand, it was actually quite a powerful position.

Healoha Johnston: To be around the court of these very powerful women, Queen Kapiolani, for example, embarked on a tour to England because she was invited to the Queen's Jubilee.

Lizzie Peabody: This is Healoha Johnston.

Healoha Johnston: And I am the Curator for Asia Pacific American Women's Cultural History with the Smithsonian Asia Pacific American Center.

Lizzie Peabody: And Healoha says Emma Nakuina's job as lady in waiting gave her a crash-course in governance and diplomacy.

Healoha Johnston: It's how people learn how to become good leaders, and will also understand how to become a world diplomat, because at the time, Hawaii is a rather small country, desperately committed to holding on to its independence. And that required people to be incredibly agile.

Lizzie Peabody: Because, as determined as Native Hawaiians were to defend their independence, they faced a growing threat on their own soil.

Healoha Johnston: Businessmen, who own plantations, sugar and pineapple.

Lizzie Peabody: A handful of powerful white businessmen were buying large tracts of land around Hawaii. They were descendants of American missionaries who had come to Hawaii decades earlier. Think of them as the tech companies of their day; they were critical to growing American influence, and they were used to getting what they wanted. In 1887, they created a political group designed to give themselves more power. They wrote a new constitution and gave the king a choice: sign it or we'll overthrow you. He signed the constitution, which is often called the Bayonet Constitution.

Healoha Johnston: The Bayonet Constitution disenfranchised a lot of people, including women.

Lizzie Peabody: And after the Bayonet Constitution, these businessmen kinda just did what they wanted.

Healoha Johnston: And they were diverting water in order to siphon resources toward their plantations...

Lizzie Peabody: Oh...

Healoha Johnston: ...which meant water was no longer being routed into Lo'i, the taro fields.

Lizzie Peabody: Small patches of land farmed by Hawaiians for sustenance.

Healoha Johnston: It meant that other economies were detrimentally affected by the way that water was being used.

Lizzie Peabody: The only thing that could reign them in was Hawaiian law. And this put them smack into the path of Emma Nakuina. Because in 1892, Nakuina became a judge in matters of water usage.

Healoha Johnston: And so, she would hear court cases and decide, and her decisions were then enacted into legally binding contracts.

[MUSIC]

Lizzie Peabody: Right around the same time, Hawaii had a new Queen named Lili'uo'kalani. And she wanted to write a new constitution that gave power back to native Hawaiians. So, true to their word, those same powerful businessmen organized a militia that invaded Hawaii's congress, imprisoned the Queen and took over Hawaii.

Healoha Johnston: So, Hawaii goes from having a monarchy, 1893. That monarchy is overthrown. There's an oligarchy. They call themselves a, "provisional government." Then, a republic.

[MUSIC]

Lizzie Peabody: And these businessmen, now Hawaii's defacto rulers, were not interested in democracy. All they wanted was to prepare Hawaii to be taken over by the United States. They stopped native Hawaiians from voting. Then, in 1898, they got what they wanted. Hawaii became a part of the United States. And all through this period, the Americans, Europeans and other white people in the islands submitted native Hawaiians to abuse that would have felt familiar to Americans of color on the mainland. Native Hawaiians, and especially Emma Nakuina, had been anticipating this for years.

[MUSIC]

Healoha Johnston: And then, based on her knowledge of what was happening on the continent, and the kind of, you know, anti-black propaganda, the kind of manifest destiny that was catastrophically affecting native people on the continent, she was very clear about what was happening and, and those mechanisms that propaganda was very, very active within Hawaii during her lifetime.

Lizzie Peabody: There were racist political cartoons and editorials arguing that the U.S. had to take over Hawaii, because native Hawaiians couldn't be trusted to govern themselves.

Healoha Johnston: What they endured, my God! I think, what my ancestors endured. Oh my God! You know, just this constant criticism, a barrage of criticism of character, constant derision of one's character in public places, and imagery in the newspapers all around them. And so, she, you know, I think, was very well equipped to forecast what it meant for Hawaiian culture in this climate and this climate of oligarchy and then territory.

Lizzie Peabody: And when the territorial government took over, they tried to implement types of voter suppression practiced around the U.S. They thought, "We'll have a literacy test!" But the oligarchs had to tell them, "not gonna work here."

Healoha Johnston: And so, members of the oligarch actually argued with the U.S. saying, "We don't want those Hawaiian language readers and writers to be able to vote because in fact, Hawaii is so literate, that we will end up being outnumbered." And it becomes a matter of race.

Lizzie Peabody: Wow!

Healoha Johnston: What we end up with is a territorial government that is deeply threatened by the native vote because the natives are the majority, which means the majority of Hawaii voters would not necessarily be pro annexation, or pro America.

Lizzie Peabody: So, to cut down on the number of Hawaiians voting, the territorial government decided, "Ok then. We just won't let women vote." And all through this time, the now 53-year-old Emma Nakuina was still a judge, but there was a catch. In order to keep her job, she needed to swear an oath of Loyalty to the United States.

[MUSIC]

Lizzie Peabody: Why would she have done that?

[MUSIC]

Healoha Johnston: This is a question that has a lot of speculation around it because, of course, for any Hawaiian to participate in government, the oath was required. And a number of scholars have asserted the possibility that many Hawaiians, who held positions within government during the monarchy, consulted with Queen Liliuokalani who advised them to take the oath in order to stay in government. Because if all Hawaiians were out of government, there would be no hope, no chance for independence, and no chance to regain civil rights.

[MUSIC]

Lizzie Peabody: So, Hawaiian men were grudgingly allowed to vote, but to keep Native Hawaiians from having too much power, women could not vote, including Judge Emma Nakuina. So, coming up after a quick break, Hawaiian women fight to regain what they lost. If not their nation's independence, then at least the right to vote.

[MUSIC]

Lizzie Peabody: Welcome back. Since we just cruised through about 80 years of Hawaiian history, here's what you need to know. In the early 1800s, after Europeans and Americans first visited Hawaii, many calamities followed: plagues, political upheaval, but Hawaiians used the written language to preserve their culture. And a generation of elite women, like Emma Nakuina, used their position in Hawaiian society to resist in big ways and smaller ones. Like the time in 1904, when the Territorial government was trying to encourage Americans to visit the islands as tourists. Emma Nakuina agreed to write a pamphlet for the campaign. She was the only Native Hawaiian who agreed to help.

[MUSIC]

Lizzie Peabody: And I read that she really stressed how great independent Hawaii was, and that there was this one part where she wrote, and there is this excerpt that, "fish were abundant in the water surrounding the Hawaiian Islands in those days. Alas, the white man with his alleged

superior knowledge prevailed on chief and commoner to throw down their wholesome restrictions as savoring of superstition, with the result that fishes are very scarce in Hawaiian waters and getting more and more so every year.”

[MUSIC]

Lizzie Peabody: Here’s Asian Pacific American Center Historian, Healoha Johnston, again.

[MUSIC]

Healoha Johnston: That’s right. So, in 1904, she authors, “Hawaii, Its People, Their Legends.” And in 1904, again, if we situate this within the context of the time, what’s happening now is that the Territorial, the members of the Territorial government in Hawaii are desperately trying to populate Hawaii with Americans to sway the vote. And so, they are actively recruiting American homesteaders.

[MUSIC]

Lizzie Peabody: But Nakuina basically writes this pamphlet saying, “Hawaii has people. It has history. And we were doing just fine before you came along.”

[MUSIC]

Healoha Johnston: And that, in fact, our laws, are what were able to produce actually an overabundance of food. And it exported food. And, if you think about that, it took only a matter of a hundred years, and nearly all of our food sources are imported. And so, this is what Emma Nakuina is commenting on more than a 115 years ago. She’s noticing, in fact, that these different methods and these different approaches to land management produce scarcity, where there was once abundance.

[MUSIC]

Lizzie Peabody: Nakuina’s was the only brochure the Hawaiian Tourism Authority chose not to reprint.

[MUSIC]

Lizzie Peabody: So, while Emma Nakuina mourned the independent Hawaii of her youth, she used her decades of government experience, learned as royal lady in waiting, museum curator, and a judge, to help guide the next generation through the coming civil rights fight. And that generation included one woman named Wilhelmina Dowsett.

Healoha Johnston: Emma Nakuina is older than Wilhelmina Dowsett. Now, the conversation of suffrage is ongoing at this point. You know, we’re talking about the turn of the century. And there are women who are active within suffrage on the continent and they’re coming to Hawaii. Emma Nakuina introduces Dowsett to power players on the continent.

Lizzie Peabody: Hmmm.

Healoha Johnston: Even into older age, you know? She was in her 70s and she’s doing this, you know? She’s still operating as a power broker.

[MUSIC]

Lizzie Peabody: Wilhelmina Dowsett was the daughter of a German immigrant who became a politician in Hawaii, and a native Hawaiian mother who had royal heritage. She went to the best schools, visited her father's family in Germany and married a wealthy businessman. She wasn't oligarch rich, but she was definitely country club rich. She was a member of a lot of fancy social clubs. She was the treasurer at a nursing home, part of a group that fought to, "beautify Hawaii" by preventing billboards, and participated in another organization called, "the Daughters of Hawaii" which worked for the preservation of Hawaiian culture. Healoha says that she was an unlikely candidate to lead Hawaii's suffrage movement, but because of her role in all these different groups, Wilhelmina Dowsett could organize.

[MUSIC]

Healoha Johnston: You know, I think activist might be an extreme word because I don't think she necessarily would have considered herself so, but she was very vocal.

Lizzie Peabody: Maybe a philanthropist?

[MUSIC]

Healoha Johnston: A philanthropist. And I would say also a change agent. You know, she was able to galvanize people because of the position she held. So, when she spoke, other people paid attention. She was an incredible speaker. I mean, there were all kinds of accounts in the newspaper that describe just how compelling she was as a public speaker. You know, it became an effective tool, an essential tool even, in her role as someone leading the suffrage movement in Hawaii.

[MUSIC]

Lizzie Peabody: In 1912, when Hawaii's suffrage movement began in earnest, Dowsett was named the head of the National Women's Equal Suffrage Association of Hawaii.

Healoha Johnston: And so, Dowsett becomes sort of like this leader within a generation where she's utilizing these other mechanisms like education, or she's publishing just like her ancestors had in the newspapers. And she's galvanizing people around the idea to vote because it's a critical first step in order to achieve an end goal, which is expanded civil rights.

Lizzie Peabody: Sorry, can I just ask, are those roosters?

Healoha Johnston: Yes! So, I live in Kaiwiki, Hawaii and roosters live here too.

Lizzie Peabody: Okay. I thought, I thought they were roosters. So, the goal for most Hawaiians was independence, but they had no chance of gaining independence without women being allowed to vote. And Wilhelmina Dowsett led that fight.

Healoha Johnston: And so, between the territorial years that Dowsett is active, I think there was a continued urgency and commitment to Hawaiian independence. And this was, but one step. We get the right to vote. We have a place in government. We can determine our future.

[MUSIC]

Lizzie Peabody: First, Dowsett and Hawaiian suffrage leaders petitioned Hawaii's Territorial government for the right to vote, but remember, these same leaders were worried about letting too many native Hawaiians vote, because they already outnumbered white Hawaiians. So, that wasn't going to work.

[MUSIC]

Healoha Johnston: And so, the people of Hawaii were trying to kick the responsibility over to the federal side because the territorial side was stalling because of the race politics that were playing out.

[MUSIC]

Lizzie Peabody: So, they petitioned Congress.

[MUSIC]

Healoha Johnston: And basically, Congress sits on it for two years.

[MUSIC]

Lizzie Peabody: So, at the national level, suffrage for women in Hawaii goes nowhere. Over the next two years, some allies of Hawaiian suffrage on the American mainland start to advocate for Hawaii's voting rights. And Congress responds by not responding.

[MUSIC]

Healoha Johnston: And what it does is it gets Congress to then say, "Well, you know, this decision should really live with the people. Therefore, let's turn over the responsibility to the territory." And that's not what the people of Hawaii wanted because the territory was afraid to enfranchise people based on race, knowing that the white people would be a minority within government, within voting.

Lizzie Peabody: And this is what we call a political stalemate. Inside Hawaii, Wilhelmina Dowsett still made speeches, held rallies, wrote newspaper columns, and petitioned the Territorial government. Healoha says that Dowsett also reached out beyond native Hawaiian populations to broaden her coalition of potential voters.

Healoha Johnston: Right? So, it's not just a native/non-native conversation anymore. And so, she starts inviting the Chinese community into what were previously predominantly Hawaiian rallies because, of course, she wants to leverage this power that's growing among people of color.

Lizzie Peabody: Even so, nothing changed for voting rights in the islands. Until one day, in August of 1920, when our old sweaty friend Harry T. Burn, born in Mouse Creek, Tennessee, cast the deciding vote that ratified the 19th Amendment, enfranchising women across the United States. And this meant women in Hawaii too. And Hawaii wasn't really involved in that because it wasn't a state, but it seems that women's suffrage sort of happened to Hawaii as opposed to happen for Hawaii.

Healoha Johnston: That's right. And so it's almost like a lot of the activity that that was conducted, you know, for 20 years, didn't enact suffrage in the same way that one that one sweeping decision did, yet I will say that the actions of those 20 years, basically contradicted several decades, a century even, of propaganda that said, "Native Hawaiians, like all other people of color, were inept and incapable of ruling." And so those actions demonstrated at the turn of the century that in fact, Hawaii was incredibly politically savvy, and that women were a part of that intelligentsia.

[MUSIC]

Lizzie Peabody: The 19th Amendment allowed all of Hawaii's women to vote inside the territory. It put some power back in the hands of Native Hawaiians for the first time since their nation had been taken over in the name of Manifest Destiny. But, since Hawaii wasn't a state, Hawaiians still didn't have a vote in Presidential elections. They could send representatives to Congress, but those, "delegates" couldn't vote once they got there. And women couldn't run for office for another 2 years.

[MUSIC]

Healoha Johnston: It becomes these games of absurdity almost, as Hawaiians start to realize the riddle that is civil rights in the United States at this time around gender and around race.

[MUSIC]

Lizzie Peabody: And Kate LeMay, you heard from her at the beginning of our episode, says that the 19th Amendment itself had its own limitations.

[MUSIC]

Kate LeMay: So, the 19th amendment, when it was ratified in 1920, it merely prevented discrimination from anyone attempting to vote based on their sex. So, you couldn't say to a man, "No, you can't vote because you're a man." Just like you couldn't say to a woman, "No, you can't vote because you are a woman." It did not guarantee the right to vote.

Lizzie Peabody: In fact, she says it was capable of preventing people of color from voting, pretty much by design.

Kate LeMay: So, that was sort of the beauty of the 19th amendment for people who wanted to exclude certain other people from voting because it was so vague. It didn't guarantee anything. That it allowed for these, "brilliant," you know, strategists really to invent these ways to deny women of color and men of color, everyone of color, (laughs), the right to vote, based on literacy tests and poll taxes, in particular, but also, you know, voter registration laws and the things that we're familiar with to this day as strategies of voter disenfranchisement.

[MUSIC]

Lizzie Peabody: The story of women's suffrage in Hawaii is the story of strong women. We started with Hawaiian Queens and Emma Nakuina. And we'll end with Patsy Mink. She was elected to Congress shortly after Hawaii became a state in 1959. Mink is remembered as a champion of women's rights and voting rights. LeMay says that she joined forces with the Civil

Rights movement's African American leaders to ensure that all Americans, including Native Hawaiians and Asian Americans, were able to vote.

[MUSIC]

Kate LeMay: Patsy Mink was actually this kind of architect behind the scenes of the Voting Rights Act, which ensures that there aren't these discriminatory efforts that can be leveled against you when you're trying to vote. And so, Mink was this incredibly important force of unifying these various groups that were really working towards the same thing. So, I consider Patsy Mink kind of an unsung hero in that regard.

[MUSIC]

Lizzie Peabody: This year, we commemorate the 100th anniversary of the passing of the 19th amendment. And we tend to think of the 19th amendment as the moment women gained power in America. But in fact, it was a moment when some women, Hawaiian women, regained a small portion of the power they once held. It was an imperfect victory and a reminder that the story of suffrage in America is not a closed book, but a story that continues to evolve to this day.

[MUSIC]

Lizzie Peabody: You've been listening to Sidedoor, a podcast from the Smithsonian with support from PRX.

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Lizzie Peabody: Special thanks to Healoha Johnston, Kalewa Correa, Kate LeMay, Rumi Yasutake, Lisa Sasaki, Lauren Migaki, Dorothy Moss, Sarah Cohen, Ashleigh Coren, Joanne O'Neill, and Jennifer Christie.

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Lizzie Peabody: If you love Sidedoor, use your vote for us, by leaving us a review in Apple Podcasts. A good review is like a cool breeze during an August heatwave in D.C.

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Lizzie Peabody: For more stories of important women in history, be sure to look into the Smithsonian American Women's History Initiative. To learn more, go to womenshistory.si.edu and join the conversation using #becauseofherstory on social media.

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Lizzie Peabody: Our podcast team is Justin O'Neill, Nathalie Boyd, Ann Conanan, Caitlin Shaffer, Jess Sadeq, Lara Koch, Sharon Bryant, and Tami O'Neill. Episode artwork is by Greg Fisk. Extra support comes from John, Jason and Genevieve at PRX. Our show is mixed by Tarek Fouda. Our theme song and other episode music are by Breakmaster Cylinder.

[MUSIC]

Lizzie Peabody: And we want to extend a warm welcome to the newest member of the Sidedoor team: little baby Wren! Congrats to Lara and Carrie.

[MUSIC]

Lizzie Peabody: If you want to sponsor our show, please email sponsorship@prx.org.

[MUSIC]

Lizzie Peabody: I'm your host, Lizzie Peabody. Thanks for listening.

[MUSIC]

Kate LeMay: So, I have a Great Dane that's like kind of going nuts right now. Her name is Phoenix, like the magical bird that rose from the ashes.

Lizzie Peabody: (Laughs).

Kate LeMay: Phoenix! No, don't do that!

Lizzie Peabody: (Laughs). Aww Phoenix. She gets riled up when she hears about women not having their rights

Kate LeMay: She's upset!

[MUSIC]