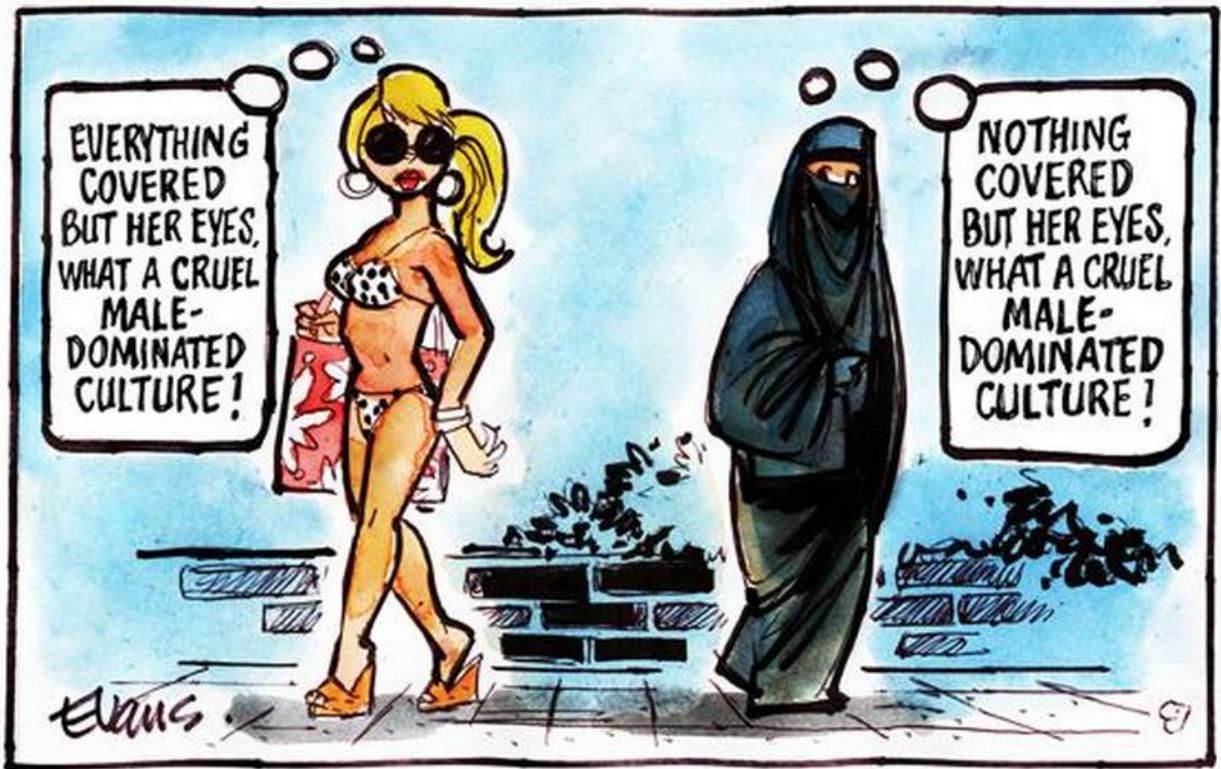




Component	Description
<b>Title of Lesson</b>	My Stealthy Freedom
<b>Content/Subject Area</b>	World History, US History
<b>Context</b>	<p>Though women make up 50 percent of the population, history has shown women to be repeatedly oppressed by governments and societal institutions. In 1848 women's rights activists, including Philadelphia's own Lucretia Mott, assembled in Seneca Falls to declare American feminine independence. The resulting document, known as the Declaration of Sentiments, borrows heavily from Thomas Jefferson and the Declaration of Independence, albeit with a much cheekier undertone. Though women still had to wait another 70 years to vote, the document provided guidance to the movement and demonstrated a united front between men and women, with 68 female and 32 male signatures.</p> <p>Elsewhere in the world today women, like those in Iran, are claiming their independence in a more modern way: through social media. My Stealthy Freedom is a site that allows women in Iran to shake off the shackles of the country's strict dress code and share their true selves and identities. This controversial site is allowing women a sense of freedom that would make Lucretia Mott quite happy.</p>
<b>Duration</b>	Two 45 minute class periods or, One 60 minute class and one 30 minute HW assignment
<b>Objective</b>	<b>SWBAT</b> analyze the impact of feminist group collaboration <b>IOT</b> trace the evolution of women's rights activism in 19th century America and modern day Iran.
<b>Standards</b>	<p>8.4.W.A. Evaluate the role groups and individuals played in the social, political, cultural, and economic development throughout world history.</p> <p>CCSS.ELA-LITERACY.RH.9-10.2 Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text.</p>
<b>Anticipatory Set</b> 5 minutes	Distribute or project the Malcolm Evans cartoon and facilitate a discussion about oppression, women and dress codes

<b>Instruction Part 1</b> 5 minutes	<ol style="list-style-type: none"> <li>1. Distribute copies of the <i>Declaration of Sentiments</i> to each student and Student Handout A</li> <li>2. Explain that they will read the document and complete a SOAP analysis of the document.</li> </ol>
<b>Instruction Part 2</b> 30 minutes	<ol style="list-style-type: none"> <li>1. In partners, students will read the <i>Declaration of Sentiments</i> and complete Student Handout A</li> <li>2. Teacher will circulate the room providing assistance.</li> <li>3. Review SOAP chart from Student Handout A</li> </ol>
<b>Instruction Part 3</b> 20 mins	<ol style="list-style-type: none"> <li>1. Distribute copies of the VICE article <i>How Iranian Women Are Protesting Against the Country's Strict Dress Code</i> and Student Handout B</li> <li>2. Students will read the article and highlight phrases and words that they find meaningful.</li> </ol>
<b>Closure</b>	Assign Found Poem as Homework
<b>Assessment</b>	Students will create a Found Poem about women in Iran
<b>Key Terms</b>	Hijab Iran Stealthy Social Media Dress Code Protest
<b>Resources and Materials</b>	Copies of Student Handout A and B Copies of Malcolm Evans cartoon Copies of Declaration of Sentiments Copies of VICE article <i>How Iranian Women Are Protesting Against the Country's Strict Dress Code</i> <a href="http://mystealthyfreedom.net/en/">http://mystealthyfreedom.net/en/</a>



Cartoon by Malcolm Evans

## Declaration of Sentiments

When, in the course of human events, it becomes necessary for one portion of the family of man to assume among the people of the earth a position different from that which they have hitherto occupied, but one to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes that impel them to such a course.

We hold these truths to be self-evident: that all men and women are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted, deriving their just powers from the consent of the governed. Whenever any form of Government becomes destructive of these ends, it is the right of those who suffer from it to refuse allegiance to it, and to insist upon the institution of a new government, laying its foundation on such principles, and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly, all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their duty to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of the women under this government, and such is now the necessity which constrains them to demand the equal station to which they are entitled.

The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her. To prove this, let facts be submitted to a candid world.

He has never permitted her to exercise her inalienable right to the elective franchise.

He has compelled her to submit to laws, in the formation of which she had no voice.

He has withheld from her rights which are given to the most ignorant and degraded men—both natives and foreigners.

Having deprived her of this first right of a citizen, the elective franchise, thereby leaving her without representation in the halls of legislation, he has oppressed her on all sides.

He has made her, if married, in the eye of the law, civilly dead.

He has taken from her all right in property, even to the wages she earns.

He has made her, morally, an irresponsible being, as she can commit many crimes with impunity, provided they be done in the presence of her husband. In the covenant of marriage, she is compelled to promise obedience to her husband, he becoming, to all intents and purposes, her master—the law giving him power to deprive her of her liberty, and to administer chastisement.

He has so framed the laws of divorce, as to what shall be the proper causes of divorce; in case of separation, to whom the guardianship of the children shall be given; as to be wholly regardless of the happiness of women—the law, in all cases, going upon the false supposition of the supremacy of man, and giving all power into his hands.

After depriving her of all rights as a married woman, if single and the owner of property, he has taxed her to support a government which recognizes her only when her property can be made profitable to it.

He has monopolized nearly all the profitable employments, and from those she is permitted to follow, she receives but a scanty remuneration.

He closes against her all the avenues to wealth and distinction, which he considers most honorable to himself. As a teacher of theology, medicine, or law, she is not known.

He has denied her the facilities for obtaining a thorough education—all colleges being closed against her.

He allows her in Church as well as State, but a subordinate position, claiming Apostolic authority for her exclusion from the ministry, and, with some exceptions, from any public participation in the affairs of the Church.

He has created a false public sentiment, by giving to the world a different code of morals for men and women, by which moral delinquencies which exclude women from society, are not only tolerated but deemed of little account in man.

He has usurped the prerogative of Jehovah himself, claiming it as his right to assign for her a sphere of action, when that belongs to her conscience and her God.

He has endeavored, in every way that he could to destroy her confidence in her own powers, to lessen her self-respect, and to make her willing to lead a dependent and abject life.

Now, in view of this entire disfranchisement of one-half the people of this country, their social and religious degradation,—in view of the unjust laws above mentioned, and because women do feel themselves aggrieved, oppressed, and fraudulently deprived of their most sacred rights, we insist that they have immediate admission to all the rights and privileges which belong to them as citizens of these United States.

In entering upon the great work before us, we anticipate no small amount of misconception, misrepresentation, and ridicule; but we shall use every instrumentality within our power to effect our object. We shall employ agents, circulate tracts, petition the State and national Legislatures, and endeavor to enlist the pulpit and the press in our behalf. We hope this Convention will be followed by a series of Conventions, embracing every part of the country.

Firmly relying upon the final triumph of the Right and the True, we do this day affix our signatures to this declaration.

***Report of the Woman's Rights Convention, Held at Seneca Falls, N.Y., July 19th  
and 20th, 1848 (Rochester, 1848)***

Name: \_\_\_\_\_ Date: \_\_\_\_\_ Per: \_\_\_\_\_

**My Stealthy Freedom**  
*Student Handout A*

<b>Document Name:</b>	<i>Declaration of Sentiments</i>
S- What is the <b>Source?</b> <i>Who could have created this? Were they influenced by others while creating this document?</i>	
O- What is the <b>Occasion?</b> <i>When and where was this evidence created? What context or situation encouraged the creation of this document?</i>	
A- Who is the <b>Audience?</b> <i>Who would be expected to see or read this piece of evidence?</i>	
P- What is the <b>Purpose?</b> <i>What was this document intending to accomplish? What was its creator's aim?</i>	

## How Iranian Women Are Protesting Against the Country's Strict Dress Code

By Dorian Geiger July 2, 2016

<http://www.vice.com/read/the-iranian-women-fighting-state-censorship-one-selfie-at-a-time>

Iran is home to perhaps the most strictly enforced dress code in the world. In the capital, Tehran, thousands of Gashte Ershad, or morality police—both in uniform and plainclothes—patrol the streets, looking for men with flashy jewelry or certain haircuts and women in form-fitting clothes or loose hijabs, which are required by law to be worn at all times.

According to Amnesty International, between March 2013 and March 2014, upwards of 2.9 million women received a police warning for dress code infractions. This May, a woman was even arrested for posting a photo of herself without a hijab to Instagram. And Tehran is cracking down further, deploying 7,000 new officers last month to keep an eye out for insufficiently pious outfits.

"As a woman, every time I venture out into the streets, I am constantly pre-occupied by how I should dress," said Neda, a 32-year-old Iranian woman who spoke to VICE under the condition of anonymity. "Should I be wearing this tight-fitting coat? Is my coat too short? Am I likely to be arrested because of what I am going to wear?"

Some Iranian women have resorted to cutting their hair short and dressing like men to blend in, avoid detection, and protest. Others use an app designed to alert users to the presence of patrols.

And some have also taken to removing their hijabs, sometimes just for brief moments, and taking photos of their uncovered heads as an act of resistance. The resulting photos are compiled by a site called My Stealthy Freedom. The project's Facebook page recently hit a million followers and has continued to grow despite efforts by the government to shut it down and discredit its founder, Masih Aleinjad.

With the recent influx of thousands of undercover police in Tehran, using My Stealthy Freedom has never been more important—or more dangerous—for the city's women. The platform is one of the few remaining relatively safe spaces left for Iranian women to unveil and express themselves, though the risk of getting caught has also been

heightened, as anyone could be an plainclothes morality officer. This has bred an Orwellian degree of paranoia amongst Iranian women, but most My Stealthy Freedom users, including Neda, are unfazed.

"I am so much in the mood to fight for my own rights in my own country that I am not scared anymore. I want to be able to dress as I see fit," said Neda, whose photographs on My Stealthy Freedom have been featured by CNN and other international news outlets. "I could get arrested anytime, but I have no intention of giving up on fighting despite the possible dangers lurking for me."

For maybe just for a few ephemeral moments, women using My Stealthy Freedom unveil themselves in front of the lens of their smartphones. It's an open act of rebellion, a taste of freedom, and a portal of expression for oppressed women, who also view it as a pipeline to change in their country.

"There is a cultural revolution going on in Iran," said another My Stealthy Freedom user in a video sent to the site. "Our women are increasingly courageous to flout these laws and their numbers are growing. Just think about it: If everyone complied with the compulsory veiling, we would not have this new 7,000-strong police force. These women are no longer scared of the police."

"Through social media you can see the true face of Iran"—Masih Aleinjad

"For 37 years, not only my hair, but the hair of millions of Iranian women has been held hostage by the Islamic Republic," said Aleinjad, My Stealthy Freedom's founder, who created the site in 2014 while living in London. "Our hair has been held hostage because the government wants to control our bodies."

Aleinjad, 39, an Iranian journalist now living in Brooklyn, thinks this type of behavior, coupled with the existence—and popularity—of platforms like My Stealthy Freedom, speak to a turbulent cultural shift unfolding in Iran. (If she returned to her home country she would be imprisoned.)

"It's a cultural war between two lifestyles: The lifestyle that the government wants to put pressure on people to follow. And the lifestyle that the youth is already following," she added.

But this cultural shift is fueled largely by the proliferation of social media, and one, that Aleinjad suspects, is responsible for the massive deployment of undercover morality officers in Tehran.

"When you turn on the TV in Iran, you only see women in hijabs. But this is not Iran," Aleinjad contends. She described a "legal Iran," which is seen on Iranian official media, and "illegal Iran," which lives and breathes online. "Through social media you can see the true face of Iran," she said.

"Social media is a tool and weapon for Iranian people who have been censored for more than 30 years," she continued. "The government of Iran has guns, bullets, prisons, and power, but the people of Iran have Facebook, Twitter, Instagram, social media, and their own words."

It's unclear, however, whether social media alone can truly be a catalyst to real change in Iran.

"Websites like My Stealthy Freedom show there is a very strong support for change in Iran," said Alireza Nader, an Iranian foreign policy researcher for the RAND Corporation. "[But it's] not necessarily going to change the political system today or tomorrow. It's going to take a very long time for Iran's political system to change or evolve. The political system is very much reactionary. As long as Iranians question the system, they can chip away at it in the long term."

But neither that skepticism nor the ever-hovering threat of harassment, arrest, prison, or worse, are deterrents for women like the ones promoting My Stealthy Freedom.

"If I did not challenge these laws, my conscience would be full of guilt," Neda said. "I have at least managed to contribute in my own way to making it known to the entire world what Iranian women really are like and how they really wish to live."

Name: \_\_\_\_\_ Date: \_\_\_\_\_ Per: \_\_\_\_\_

## **My Stealthy Freedom** *Student Handout B*

After reading the VICE article, *How Iranian Women Are Protesting Against the Country's Strict Dress Code* you will create a "Found Poem". Found Poems are special because **you do not write the poetry, you must "find" it** from other sources.

As you read the articles about life in Iran for women, highlight the **phrases, descriptive words, and verbs** that appeal to you. The idea is to choose words and phrases **that are meaningful**.

Afterwards, you can rearrange the words any way that you like. **This poem does not have to rhyme**. Your poem should not exceed **14 lines**.

Here is an example of a Found Poem based on Martin Luther King's "I Have a Dream Speech":

### **Let Freedom Ring**

A great American,  
a great beacon light of hope.  
End the long night of captivity.

One hundred years later,  
still sadly crippled,  
still languishing.  
The chains of discrimination.

One day  
this nation will rise up,  
an oasis of freedom,  
and sing in the words -  
we are free at last.